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# **Te Kura i Awarua:**

## Understanding, valuing and practising tikanga in Māori businesses and organisations

A thesis presented in partial fulfilment of the requirements for the degree of  
Doctor of Philosophy in Business

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## He whakarāpopoto: Abstract

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Over the last three decades, there has been a heightened awareness and interest in tikanga in various sectors and industries, including business. There is currently some debate on the relevance and value of tikanga in Māori businesses and organisations, and this study contributes to this debate through an analysis of literature and case studies involving discussions with those connected to Māori businesses and organisations in a local, national and international context. The overarching research aim is: How is tikanga understood, valued and practised in Māori businesses and organisations?

The study draws on multiple worldviews, as well as various methodologies and research methods, underpinned by values such as: whakapapa; ahi kā; tikanga-a-whānau, a hapū; tiakitanga; te ara whanaunga; manaaki tangata; and hāpainga mahi. The study also sources inspiration from a body of literature rarely reviewed in studies of business and management (traditional waiata), as well as the views of kuia and koroheke of Ngāti Ruaka/Ngāti Hine, Whanganui River. A literature review was also conducted on tikanga generally, and tikanga in Māori businesses and organisations specifically.

All five case studies were able to articulate their understandings of tikanga, as well as cite examples of tikanga, the issues that prevent some from implementing tikanga to a greater degree, and the strategies used by them to introduce, induct, and infiltrate tikanga within their respective contexts. All five case studies were able to practise tikanga at various levels, and to varying degrees, within their organisations. It is clear, therefore, that tikanga is relevant, respected, practised and contested today in Māori organisational and business settings, as it was in traditional and post-contact times. Māori values and practices reflect customary notions and understandings, but are applied in contemporary times, places and spaces.

Future implications that this study gives rise to include the development of a deeper understanding of tikanga in business; differentiating between tikanga, and kaupapa or kawa; acknowledging the fluidity of tikanga; and appropriate and consistent application of tikanga. Tikanga are protocols that inform a way of life, and as such, are informed by worldviews of those involved in Māori organisations, as well as kaupapa or kawa. A simple, conceptual

framework has been created to assist with understanding the various elements that influence tikanga, as it is understood, valued and practised in Māori businesses and organisations.

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Me kōrihi ake e au ki Tararua

Ki te nohoanga o te huia

E tangi nei i tōna tangi

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Ka uru ora ngā atua

Ka uru ora ngā tāngata

Ka uru ora ngā kōrero

Ka uru ora ngā wānanga

Ko te hua o te wānanga e whai ake nei, i ahu mai i ngā pātaka iringa kupu kōrero o tēnā whānau, o tēnā hapū, o tēnā iwi, ā ko tōna kaupapa, ko ngā whakaaro, ngā mahi me ngā wawata mō ō tātau tikanga i roto i o tātau ake pakihi. He pakihi whānui, he wai hohonu, he rangi tiketike ngā kōrero i puta i tēnā, i tēnā. Tēnā rā kautau.

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## He rārangi kupu: Glossary

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|  |  |
|--|--|
| Ahi kā                                   | Fires of occupation; people who keep their connections with those environs alive |
| Aka                                      | Long thin root   |
| Apakura                                  | Dirge  |
| Aroha                                    | Love   |
| Arohatanga                               | Care; love; respect  |
| Aronga                                   | Worldview  |
| Ātahu                                    | Love charm   |
| Awa                                      | River  |
| Āwheto                                   | Vegetable caterpillar; <i>Cordiceps robertsii</i>                                |
| Awhinatanga                              | Assisting and caring for others  |
|  |  |
| Haka                                     | Posture dance  |
| Hākari                                   | Feast  |
| Hāngi                                    | Food cooked in the ground  |
| Hāpainga mahi                            | Industry   |
| Hapū                                     | Collection of whānau; sub-tribe  |
| Hauoratanga                              | Holistic development   |
| He tangata kītahi                        | A person who honours his/her promises  |
| He tapu tō te tāne, he tapu tō te wahine | Respect and regard for men and women   |
| Hiahia                                   | Targets  |
| Hikoi                                    | Journey  |
| Hua                                      | Results  |
| Huahua                                   | Preserved birds  |
| Hui                                      | Gathering  |
| Hui-a-rōpū                               | Focus group sessions   |
|  |  |
| Ihi                                      | Power  |
| Iwi                                      | Collection of hapū; tribe  |
| Iwitanga                                 | Expression of belonging to an iwi, based on whakapapa, history and identity      |

|                     |   |
|---------------------|---|
| Kai                 | Food                                      |
| Kaikaranga          | Person performing the karanga or pōhiri   |
| Kaikōkiri           | Creative leadership                       |
| Kaikōrero           | Speaker                                   |
| Kaioraora           | Cursing song                              |
| Kaitiaki            | Supernatural being; custodian             |
| Kamokamo            | <i>Cucurbita pepo</i>                     |
| Kānga wai           | Fermented corn                            |
| Kanohi kitea        | Visibility                                |
| Kanohi-ki-te-kanohi | Face-to-face                              |
| Kapa haka           | Māori performing arts group               |
| Karaka              | <i>Corynocarpus laevigatus</i>            |
| Karakia             | Prayer                                    |
| Karanga             | Ceremonial calls                          |
| Kaumātua            | Elders                                    |
| Kaupapa             | Core values; purpose                      |
| Kaupapa here        | Guiding principles                        |
| Kaute               | Report                                    |
| Kawa                | Sacred order of creation                  |
| Kete                | Kit                                       |
| Keu(-a)             | Move; shake                               |
| Kimihanga           | Quest                                     |
| Kiteatanga          | Discovery                                 |
| Koha                | Gifts                                     |
| Kōhanga reo         | Māori language preschools                 |
| Koikoi              | Sharp-pointed sticks                      |
| Kōkiri              | Competitiveness                           |
| Kōrero              | Discussion                                |
| Kōrero pūrākau      | Narratives                                |
| Kori                | Foot movement                             |
| Koroheke            | Grandfather                               |
| Korowai             | Cloak                                     |
| Koru                | Spiral motif; <i>Colensoa physaloides</i> |

|                                |  |
|--------------------------------|--|
| Kotahitanga                    | Unity  |
| Ko te mana ko te kupu          | Personal integrity   |
| Kuia                           | Grandmother  |
| Kura Kaupapa Māori             | Māori medium schools   |
| Māiatanga                      | Bravery; confidence  |
| Mai rānō                       | From the past  |
| Mamae                          | Pain   |
| Mana                           | Authority; dignity   |
| Manaaki tangata / Manaakitanga | Giving to and sharing with people  |
| Mana moana                     | Sea ownership; territorial and resource rights                                       |
| Mana motuhake                  | Separate identity; autonomy  |
| Mana tāne                      | Male prestige  |
| Mana wahine                    | Female prestige  |
| Mana whenua                    | Land ownership; territorial and resource rights                                      |
| Manuhiri                       | Guests   |
| Manutioriori                   | Creative leadership  |
| Māoritanga                     | Māori lore; culture  |
| Marae                          | Gathering place  |
| Māramatanga                    | Enlightenment; insight   |
| Mātauranga                     | Knowledge  |
| Mātauranga Māori               | Māori knowledge  |
| Matua                          | Parent; father; elder  |
| Mauku                          | Filmy ferns, <i>Hymenophyllum</i> ; dwarf cabbage trees,<br><i>Cordyline pumilio</i> |
| Mauri                          | Life force   |
| Mihi                           | Greet  |
| Mihimihi                       | Greetings  |
| Mihi whakatau                  | Speech of welcome  |
| Mimi                           | Urinate  |
| Mirimiri                       | Healing through massage  |
| Mokopuna                       | Grandchild; grandchildren  |
| Mōteatea                       | Traditional song   |

|                    |   |
|--------------------|---|
| Muru me te raupatu | Land confiscation                                   |
| Ngā atua           | The gods  |
| Ngākau mahaki      | Calm and caring disposition                         |
| Ngākau whakaiti    | Humility  |
| Ngā mahi ā ngākau  | Obligations arising from aroha and/or mana          |
| Ngā matatini Māori | Māori diversity                                     |
| Ngā muka           | Essential fibres                                    |
| Ngaore             | Smelt; <i>Retropinna retropinna</i>                 |
| Ngātahitanga       | Cooperation   |
| Ngau tuarā         | Denigrate   |
| Oha                | Greeting people through the light pressing of noses |
| Oriori             | Instructional chant                                 |
| Pā                 | Fortified place                                     |
| Paepae             | Speakers' panel                                     |
| Pahake             | Elders immersed in tikanga                          |
| Pā harakeke        | Flax plant; generation                              |
| Paiheretia         | Integrated goals                                    |
| Pākehā             | European  |
| Pānui              | Newsletter; communication                           |
| Papakupu           | Glossary  |
| Pāpapa             | <i>Cucurbita pepo</i>                               |
| Parekawakawa       | Wreath worn on the head at tangihanga               |
| Paru               | Filth   |
| Pārua              | Hollows   |
| Pātere             | Fast chant  |
| Pāua               | Abalone; <i>Haliotis</i>                            |
| Piki amokura       | Prized headdress; knowledge                         |
| Pīkokotanga        | Hunger; desire                                      |
| Pīngao             | Golden sand sedge; <i>Desmoschoenus spiralis</i>    |
| Pipi               | <i>Paphies australis</i>                            |

|                  |   |
|------------------|---|
| Pōhiri / Pōwhiri | Ceremonial calls; rituals of encounter  |
| Poi              | Song performed with actions using a ball with string; ball with string          |
| Poi atua         | Incantations performed with the poi   |
| Poi karaipiture  | Scriptural passages performed with the poi                                      |
| Poi manu         | Chants performed with the poi   |
| Poipoi           | Genealogical lines performed with the poi                                       |
| Pono             | Truth; honesty  |
| Poropiti Māori   | Māori millennia prophets  |
| Poroporoaki      | Speeches of farewell  |
| Pou              | Pillar  |
| Pū               | Origin; root of a tree  |
| Puāwaitanga      | Best outcomes   |
| Pūkeko           | Swamp hen; <i>Porphyrio melanotus</i>   |
| Pūkengatanga     | Excellence; ability   |
| Pūrotu           | Transparency  |
| Rā               | Day for prayer, thanksgiving and reflection                                     |
| Rāhui            | Temporary prohibition   |
| Rākau            | Weapons   |
| Rangahautanga    | Investigation   |
| Rangatahi        | Youth   |
| Rangatira        | Chief   |
| Rangatiratanga   | Self-determination  |
| Rārangi mātua    | Chronological ancestral sequence, which binds the celestial and temporal realms |
| Rau              | Leaf  |
| Reo rua          | Bilingual classes in mainstream schools   |
| Rito             | Centre shoot of a flax plant  |
| Rohe             | Region; area  |
| Rongoā           | Medicinal plants  |
| Rōpū tautoko     | Support group   |
| Rourou           | Basket  |

|                          |   |
|--------------------------|---|
| Rūmaki                   | Māori immersion classes in mainstream schools   |
| Ruruku                   | Sequence of individual incantations   |
| Taha tinana              | Physical dimensions   |
| Taha wairua              | Spiritual dimensions  |
| Taiaha                   | Long wooden weapon  |
| Takahi                   | Trample   |
| Tamaiti                  | Child   |
| Tamariki                 | Children  |
| Tāmore                   | Taproot   |
| Tangata whenua           | Original inhabitant   |
| Tangi                    | Cry   |
| Tangihanga               | Bereavement, funeral  |
| Tangi tawhiti            | Lament from afar  |
| Tangi whaiāipo           | Lover's lament  |
| Tāniko                   | Decorated, woven band   |
| Taonga                   | Treasures   |
| Taonga a koro mā, kui mā | Treasures handed down from koroheke and kuia  |
| Taonga tuku iho          | Treasures handed down from tūpuna   |
| Tapu                     | Sanctity  |
| Taura here               | Iwi groups based away from their traditional homelands  |
| Taurima                  | A child who, in accordance with Māori custom, is raised by relatives beyond their birth parents |
| Tautoko                  | Support   |
| Tau utuutu               | Reciprocity   |
| Te ao Māori              | The Māori world   |
| Te ao tūroa              | Interdependence   |
| Te ara whanaunga         | Relationships   |
| Teina                    | Younger sibling; junior line in whakapapa   |
| Te reo Māori             | Māori language  |
| Te reo o Whanganui       | Whanganui words, sentence structures and dialect  |
| Te taiao                 | The environment   |

|                          |  |
|--------------------------|--|
| Tiakitanga               | Custodianship  |
| Tika                     | Right; correct; just   |
| Tikanga                  | Correct and accepted practices, anchored by cultural constructs, informed by traditional knowledge, which has contemporary application and future implications |
| Tikanga a-whānau, a-hapū | Tikanga belonging to whānau and hapū   |
| Tiko                     | Defecate   |
| Tī rākau                 | Long sticks  |
| Tītī                     | Muttonbird; <i>Puffinus griseus</i>  |
| Tītī tōrea               | Short sticks   |
| Tītoi                    | Deviate  |
| Tohungatanga             | Knowledge  |
| Toetoe                   | Cutting grass; <i>Cordtaderia</i>  |
| Torohanga                | Exploration  |
| Tuakana                  | Older sibling; senior line in whakapapa  |
| Tūhono                   | Alignment  |
| Tuna                     | Eel  |
| Tūpāpaku                 | Deceased   |
| Tupuna                   | Ancestor   |
| Tūpuna                   | Ancestors  |
| Tūrangawaewae            | Place of standing; ancestral home  |
| Ūkaipōtanga              | Homeland; source of sustenance   |
| Uri                      | Descendant   |
| Urupā                    | Cemetery   |
| Utu                      | Retribution; payment   |
| Waiata                   | Song   |
| Waiata-ā-ringa           | Action song  |
| Waiata aroha             | Courtesan's song   |
| Waiata tangi             | Lament   |
| Waiata tautitotito       | Provoking song   |

|                        |   |
|------------------------|---|
| Waiata tawhito         | Traditional song  |
| Waiata whaiāipo        | Courtesan's song  |
| Waiata whakamomori     | Laceration song   |
| Waiata whakatoi        | Teasing song  |
| Waiata whakautu taunu  | Song responding to a taunt  |
| Waka                   | Canoe, confederation of tribes  |
| Wānanga                | Traditional learning  |
| Wāhi tapu              | Sacred places   |
| Wehi                   | Reverence   |
| Weu                    | Rootlet   |
| Whāia te iti kahurangi | Perseverance, effort, professionalism and the pursuit of pinnacles of excellence                |
| Whaikōrero             | Oratory   |
| Whakaeke               | Rituals of encounter  |
| Whakakoha              | Giving  |
| Whakamoemiti           | Thanksgiving  |
| Whakapakoko rākau      | Wooden doll   |
| Whakapapa              | Genealogy   |
| Whakapono              | Faith; trust  |
| Whakaritenga           | Balanced motives  |
| Whakatau               | Greeting; welcome   |
| Whakataukī             | Proverbs  |
| Whakatau whenua        | Land acknowledgement  |
| Whakatika              | To arise; rectify; set out on a journey   |
| Whakatinanatanga       | Implementation  |
| Whakawhanaungatanga    | Act of building relationships   |
| Whānau                 | Family  |
| Whanaunga              | Relative  |
| Whanaungatanga         | Relationships   |
| Whāngai                | A child who, in accordance with Māori custom, is raised by relatives beyond their birth parents |
| Whānuitanga            | Inclusiveness   |

|               |                                |
|---------------|--------------------------------|
| Whare wānanga | Traditional school of learning |
| Wharekai      | Dining room                    |
| Wharepuni     | Meeting house                  |
| Whenua        | Land                           |

# 1. Keua mai i te pū: Awakened at the origin

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## 1.1 Chapter introduction

|  |  |
|--|--|
| Nei ka noho i te roro whare o te Tūmanako    | I sit in the veranda of Tūmanako                           |
| Ka hara mai te aroha                         | And am overcome by sorrow                                  |
| Kei whea kautau e mātua mā i te hauoratanga  | I search in vain for those elders in their prime           |
| E wehi nei ko te mana, e wehi nei ko te kupu | Who exuded prestige and intelligence                       |
| Tirotiro kau ana tamariki mātau              | As I look around, we are but children                      |
| Me pēwhea atu e rite ai tūranga              | Pondering how we might prepare for succession <sup>1</sup> |

(H. P. W. Tinirau, n.d.)

These words form part of a waiata [song]<sup>2</sup>, ‘Nei ka noho’, composed by my great-grandfather, Hori Paamu Whakarake Tinirau. Very little is documented about Hori, but my whānau [family] have informed me that he was a graduate of the whare wānanga [traditional school of learning], and was versed in whakapapa [genealogy], ruruku [sequence of individual incantations] and waiata of Whanganui and beyond. Despite his in-depth knowledge, he could see that those keepers of traditional knowledge were passing away, and action was required by his generation to ensure that Whanganui knowledge survived and was imparted to future generations. The messages within this waiata strike an accord with me and with this generation, because similar concerns continue to be shared, discussed and debated in Māori and indigenous settings, such as at the Kei Tua o Te Pae hui [gathering] in 2012, which explored the notion of ‘changing worlds, changing tikanga’. At forums such as this, a number of questions arise: How might traditional knowledge be protected and transferred to ensuing generations? Why is this important and where should we direct our efforts? Who should be responsible for passing this knowledge on, and who decides? Where do we go to find traditional knowledge if there are gaps in what we know? When should a process for transferring knowledge start? What knowledge is appropriate to share? Should this knowledge be utilised in all contemporary contexts, including business? There are many questions, to which there will be many possible solutions and responses. The point is that

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<sup>1</sup> Throughout this thesis, waiata, ruruku and whakataukī are referred to, some of which have not been published or a composer or author is unknown. Where possible, references are supplied, and where none exist, context is provided. Unless specifically referenced, I have devised the English translations for the extracts from these waiata, ruruku and whakataukī.

<sup>2</sup> Translations for Māori terms and words (but not nouns or titles) are presented following their first occurrence, and then again in the rārangi kupu [glossary] at the beginning of this thesis.

elements of Māori culture, tradition and knowledge are of importance, and require strategies to be formulated and enacted, to ensure their survival (Knox, 2005; H M Mead, 2003; W. Winiata, 2003, 2012). This thesis focuses on one of those elements – tikanga [correct and accepted practices, anchored by cultural constructs and informed by traditional knowledge, which had contemporary application and future implications] – and the way in which those involved in Māori businesses and organisations understand, discern and execute tikanga in their affairs.

The title of this chapter, comes from a ruruku that is attributed to and describes the making of the Aotea waka [canoe] at Hawaiki-Rangiātea (Broughton, 1979; Houston, 1935; Sole, 2005). This seafaring vessel was commanded by Turi Ariki, and was used to transport his extended whānau to Aotearoa. Keua is the passive form of the verb keu, meaning to move or shake (H. W. Williams, 1971). The word pū, in relation to this ruruku, refers to two things. First, it means origin; Hawaiki-Rangiātea is often referred to as the original homeland in Māori oral traditions. Second, pū means the root of a tree; therefore, this part of the ruruku also refers to the germination of the seed that grew to be the tree, that later became Aotea waka. The purpose of this chapter is not only to introduce the research question and objectives, but more importantly to provide context as to what tikanga means to me, as well as life events and learnings that have influenced my views and practice of tikanga. Those views and practices are not unlike a seed germinating, before growing and evolving into various parts of a flourishing plant. Thus it is important to understand the seed which forms the basis of this research, on tikanga and the way in which it is understood and applied in Māori business and organisational settings.

This chapter will first consider tikanga as an expression of Māori culture, as I experienced it growing up in an urban environment, but being privileged to be raised in a whānau that valued its connections to our hapū [collection of whānau; sub-tribe], our iwi [collection of hapū; tribe], and to our marae [gathering place], all of which are premised on tikanga and other elements of Māori culture. This chapter also describes some of the kaupapa [core values; purpose] that underpin tikanga, as evidenced in the stories associated with my koroheke [grandfather/s], both of whom passed away during my doctoral research. These kaupapa are significant, because they were found to exist and be of varying importance, to the research case studies. Finally, I will provide some discussion on current understandings

and applications of tikanga, before introducing the research question and aims of this study. Because of my knowledge of and passion for Māori literary and performing arts, where appropriate, lines or verses from waiata, ruruku and whakataukī [proverbs] will be used to substantiate, contextualise or guide my commentary throughout this thesis. Drawing on the opening lines of a ruruku that was used when Aotea was hauled to the sea to begin its voyage from Hawaiki-Rangiātea to Aotearoa (Houston, 1935; Sole, 2005), may this thesis similarly be launched:

|                               |   |
|-------------------------------|---|
| Kī mai nei ngā atua o te pō,  | The gods of the night declare,          |
| Ka tuhi, ka rarapa, ka uira.  | Flashes and lightning adorn the skies.  |
| Katoa te mahuru, ki oki oki e | Everywhere, it abates not, it rests not |
| Tōia te waka!                 | Let the canoe be moved on!              |

(Turi Ariki & Kauika, n.d.-b)

## 1.2 Tikanga: Values-based acts of cultural survival

In 1991, my younger brother and I became members of the children’s kapa haka [Māori performing arts group] of Ngā Karere (meaning ‘the Messengers’), a Māori Catholic Club based in Wellington. Many of the tutors, adults and children were relatives of ours, from Whanganui, Taranaki and Ngāti Kahungunu, who had made Wellington their home. We practised in preparation for the cultural, sporting and religious activities of the Hui Aranga, an annual Māori Catholic celebration held at Easter. One of the first waiata we were taught was composed by Nēpia Nikorima and Mere Pirikahu of Ngā Rauru iwi, and one of the verses says:

|   |  |
|---|--|
| Ngaro kē te mana mauri i ahau           | I have lost the meaning of life itself       |
| Tangi kau ngā hau, ngā tai, kei hea rā? | The winds and the tides lament, oh where?    |
| He kuare pea, ka ngoikore au            | Ignorance perhaps causes my distress         |
| E auē nei, me aha rā?                   | I wail, and ponder, what should I do?        |
| Rapuhia he tikanga e!                   | Seek the right path to ensure your survival! |

(Nikorima & Pirikahu, n.d.)

The words of this waiata are very poignant; they were written at a time when pahake [elders immersed in tikanga] of Ngā Rauru viewed the iwi as dying; marae, the gathering places of whānau and hapū were dormant, as whānau had little choice but to relocate to urban centres,

in search of employment and educational opportunities. This waiata refers to tikanga as a means to survive, and it is tikanga that will be examined throughout this thesis. As the waiata suggests, some whānau became lost in and to towns and cities, and were unable to navigate the chaos that colonisation, migration, assimilation, urbanisation and their effects caused (M. Durie, 1998; Keenan, 2009; Mikaere, 2011; R. Walker, 1977, 1990, 1996). The waiata, however, also suggests that despite this, one should never lose hope; solutions to today's problems lie within the values and teachings of our ancestors, often expressed through tikanga. One definition of tikanga, as described in the above waiata and the context within which it was written, are those practices that are based on traditional learnings, and are considered appropriate and correct, by the people observing those practices. Other definitions and perceptions of tikanga will also be presented throughout this thesis, but for the main, it can be surmised that tikanga practices are values-based (Knox, 2005; H M Mead, 2003; W. Winiata, 2003, 2012), and although some commonly-held principles may be understood across whānau, hapū, iwi and Māori generally, the expression of those values through tikanga can differ across and even within these Māori social structures. This thesis attests that these differences in tikanga are caused by a number of factors that can be viewed in isolation or collectively, as one factor might be borne of, or may influence, another.

As will be highlighted later in this thesis, kawa refers to fundamental principles or values that determine appropriate behaviour or practices. For others, kawa are those things that are permanent and unchangeable, and represent the sacred order of creation. As an example, Tupua te Kawa are the underlying and innate values for Te Awa Tupua (Whanganui River and its many waterways and systems), embedded not only within the psyche of the people associated with Te Awa Tupua, but also within legislation (Whanganui Iwi & The Crown, 2014). These kawa have their origins within belief systems that link the divine with the natural environment, and propose a way of life for Whanganui iwi:

- Ko te Awa te mātāpuna o te ora: Te Awa Tupua is the source of spiritual and physical sustenance;
- E rere kau mai te Awa nui, mai i te Kāhui Maunga ki Tangaroa: Te Awa Tupua is an indivisible, living whole, from the mountains to the sea, and incorporates physical and metaphysical elements;

- Ko au te Awa, ko te Awa ko au: the iwi and hapū of Whanganui have an inalienable connections with Te Awa Tupua, and therefore have a responsibility for its health and well-being; and
- Ngā manga iti, ngā manga nui e honohono kau ana, ka tupu hei Awa Tupua: Te Awa Tupua is a singular entity, comprised of several elements and communities, working collaboratively (Whanganui Iwi & The Crown, 2014).

These kawa have been described as the worldview that defines the relationship between the Whanganui River and its people. Although tikanga are informed by kaupapa or kawa, this research uses Māori values to organise or structure the content of this thesis, but the discussion centres on tikanga – that is, the expression of Māori values, rather than the values themselves. Further understandings of the link between kaupapa, kawa and tikanga, and how they are critical to Māori worldviews will be presented in Chapter Two.

### **1.3 Tikanga: Diverse beliefs, interpretations and practices**

My brother and I were the third generation within our whānau to have resided in an urban setting; yet we maintained strong connections with our hapū and marae, particularly in Whanganui, through returning regularly for wānanga [traditional learning], hui, rā [days for prayer, thanksgiving and reflection] and tangihanga [bereavement, funeral] with our whānau. We also relished being involved in Māori settings within the city, such as taura here [iwi groups based away from their traditional homelands], kōhanga reo [Māori language preschools], rūmaki [Māori immersion classes in mainstream schools], reo rua [bilingual classes in mainstream schools], as well as kapa haka. We were fortunate. Our parents were actively involved in things Māori, in town and back home, and we were confident in our ability to introduce ourselves, recite our whakapapa, and connect with places of tribal significance in te reo Māori [the Māori language] and in our Whanganui dialect from a young age. We were also privileged to have been raised with an understanding and appreciation for tikanga that was practised by and belonged to other iwi to whom we also affiliated, particularly Ngāti Kahungunu, Ngāi Tūhoe and Ngāti Porou. This was because our parents were involved in taura here that met regularly, and discussed cultural, social and political issues affecting those who lived ‘back home’, as well as those of us who lived ‘away from home’.

Through wānanga, hui and waiata practices that taura here organised, we developed an appreciation for the differences in the way in which our various iwi thought, spoke and

expressed the values that had been learnt ‘back home’ and had been transplanted, sometimes modified and reproduced ‘away from home’. Thus, tikanga was taught, learnt, imitated, debated and redefined, as we watched our parents practise pōhiri [ceremonial calls], whaikōrero [oratory] and waiata, which also included lengthy discussions on cosmogony, tribal histories and whakapapa, and customs that were distinctive to our particular hapū or iwi. A whakataukī from Whanganui acknowledges the diverse understandings, practices and realities of tikanga that extend across whānau, hapū and iwi contexts:

|                        |  |                                      |
|------------------------|--|--------------------------------------|
| Tō piki amokura nōu    |  | Your prized headdress belongs to you |
| Tōku piki amokura nōku |  | My prized headdress belongs to me    |

(Whanganui Iwi & The Crown, 2014)

This whakataukī affirms that whānau, hapū and iwi may have their own distinctive foundations and reference points from which their knowledge (referred to in the whakataukī as piki amokura or prized headdress) is sourced and their tikanga is based. The late Sir Apirana Ngata of Ngāti Porou commented that as a result of his study of volumes of traditional waiata, tribal differences with regard to knowledge exist:

There are some parts that are similar throughout the tribes; the core is the same but differences will be observed in the branches from the core ... each canoe came with its load of people, of families, sub-tribes, with their priest and their knowledge and their language. On arrival in Aotearoa they settled and built their houses of learning to hold onto knowledge of their ancestors from afar. (Ngata & Mead, 2007, p. 185)

The whakataukī compels us not to judge or interpret tikanga that belongs to another whānau, hapū or iwi using our own lens, and that expressing Māori values using a myriad of tikanga is appropriate, if it is within the bounds of what the whānau, hapū or iwi deem as acceptable.

#### **1.4 Tikanga: Practising and living Māori values**

As children, we observed and practised tikanga in our own way with our peers, copying and applying what we saw, heard, understood and felt. While our parents were busy in their deliberations at hui, tangihanga, wānanga or rā, it was not uncommon for us to be outside on the marae, practising tikanga associated with whakaeke [rituals of encounter] and waiata. When appropriate, we would be ushered into the wharekai [dining room] to help set tables or

dry dishes. Immersing oneself into the hustle and bustle of marae life is what the late Ruka Broughton of Ngā Rauru refers to in his adage:

Ki' maraetia e te iwi | People, be imbedded in your marae  
(T. Hāwira, personal communication, May 12, 2007)

At other times, we would visit local households, meet our relations, or explore the marae and environs. At night, we would be present to participate in karakia [prayer] and waiata, which often continued into the early morning hours. When we were old enough, we also participated in the Tira Hoe Waka, an annual wānanga for Whanganui iwi, where participants paddle waka from Taumarunui to Whanganui (234 kilometres) over a two week period. These experiences were filled with fun, adventure and learning, as well as being a way in which tikanga was observed and acquired. Even though we were away at hui, tangihanga, wānanga, or rā, our school teacher, the late Mate Pārae Wī Repa (née Hauraki) of Ngāti Porou, would mark us as present at school, because she recognised that marae were our principal learning centres. These opportunities were seen as complementary to, and were in fact given priority over, our classroom lessons.

However, beyond the marae, learning and practising tikanga occurred on a daily basis, because we lived tikanga at home, at school, and wherever we went. Living by Māori values is the very essence of Mead's (2000, 2003) research on tikanga. Those 'simple' tikanga that we practised included: offering prayer before eating or travelling; removing our shoes before entering a dwelling or classroom; washing table linen and clothes separately; not sitting on food benches or pillows; and ensuring that manuhiri [guests] always ate first. Then there were other tikanga that were observed, as the need arose, including: offering the first tuna [eel] caught to Maru, god of waterways and food; knowing which rongoā [medicinal plants] to gather and use, depending on your ailment; fasting when involved in rituals associated with opening and dedicating buildings; respecting rāhui [temporary prohibitions] at places until they were lifted; and cleansing yourself physically and spiritually when leaving a place associated with death. Thus, as children, we were exposed to and immersed in tikanga through living and practising tikanga at various levels (whānau, hapū, iwi), and in numerous situations (home, school, marae, forest and river).

Practising tikanga in everyday life meant that we were not always aware of the difference between Māori and non-Māori values and practices, unless we were in a non-Māori environment, and observed them doing something ‘different’ to our norm. Yet we were very familiar with differences associated with other hapū or iwi behaviours, approaches and practices, because we had an understanding and respect for those differences.

## 1.5 Tikanga: Evident in precedence

During the course of my doctoral study candidacy, my maternal and paternal grandfathers – Meterei Raphael Tinirau and Jack Rei Hamlin – sadly passed away. I remember them both fondly; they toiled to provide for their whānau, and took a keen interest in the lives of their tamariki [children] and mokopuna [grandchildren]. I acknowledge the context within which my grandfathers were born and raised, the people and events that influenced their lives, as well as the influence they had on particular endeavours and the lives of others. The following accounts are used to further illustrate and explain my own experiences, which have helped to shape me as a person, and the way in which I understand, practice and value research, tikanga and business. These accounts also help to illustrate how tikanga is evident in precedence – that is, in the understandings, approaches and practices that were held or observed in earlier times, spaces and places.

### 1.5.1 Koro Meterei Raphael Tinirau: My maternal grandfather

|                                 |   |
|---------------------------------|---|
| Auē! Auē!                       | Alas!                                     |
| Kia tū ai au i ngā tūranga riri | So that I may stand upon the battlefields |
| Ki Rānana, ki runga o Moutoa;   | At Rānana, upon Moutoa;                   |
| Ko te rohe tēnā o Ngāti Ruaka.  | That is the province of Ngāti Ruaka.      |

(Broughton, 1982)

This extract comes from a pātere [fast chant], ‘Kia uiuia mai’, composed by the late Ruka Broughton, for the various marae and hapū of the Whanganui River. This pātere was written as a response, should a person from Whanganui be questioned about their identity. The stanza above situates the following account within the tribal realms of Ngāti Ruaka, a hapū of Te Āti Haunui-a-Pāpārangi iwi, and in particular, an area known as Rānana, on the Whanganui River. Meterei Raphael Tinirau was born on 3 June 1932, at his family home at Mokonui, near Rānana. His mother was Pare Kataraina (née Blackburn) and his father was

my great-grandfather, Hori Paamu Whakarake Tinirau, mentioned earlier in this chapter. Both Pare and Hori were of Te Āti Haunui-a-Pāpārangi and Ngāti Rangi descent. Known to his grandchildren as ‘Koro’, Meterei was given the name of an older sibling, who had predeceased him. However, unlike his namesake, he was not subjected to the rigours of their father’s stringent whare wānanga instruction, Ringatū (a religious movement, founded by Te Kooti, based on both Māori philosophies and the Old Testament) observances, or the lengthy journeys to attend gatherings around the country. Instead, Koro was permitted to do as he pleased. As a young child, Koro was raised alongside other siblings, nephews and nieces, and enjoyed catching tuna at night with his mother and aunties, sometimes falling asleep on a special bed made for him on board their waka.

When he commenced his primary schooling at Sacred Heart Convent School in Rānana, his love of sports became evident, especially during the annual rugby match against their close relatives of Hiruhārama. The children of Rānana were also preoccupied before and after school with milking cows, horse racing, and undertaking reconnaissance and retrievals at everyone else’s orchards or gardens around Rānana. Koro valued the enduring sense of community at Rānana, especially the sharing and compassion for one another, something he practised throughout his own life. After his primary schooling, he followed his brothers and cousins to St Patrick’s College at Silverstream, but unlike his relatives and peers, Koro could not join the military, due to the discovery that he was colour blind. After college life, he took up work locally in Rānana, and married my kuia [grandmother], Regina Ngāhoari (née Marshall) of Te Āti Haunui-a-Pāpārangi, Ngāti Rangi, Ngāti Tūwharetoa, Ngā Wairiki and Ngāti Ruanui lineage. Soon after their wedding, and like many rurally-based Māori whānau, Koro and ‘Nanny’ joined the urban migration, and left Rānana in search of employment.

They moved to the Ngā Rauru tribal region in South Taranaki, to the township of Waverley, along with several other Whanganui River whānau. Koro worked in the Whenuakura area, until he secured a farm manager’s job in Ngutuwera. This is the place their four children came to know as home; they attended St Michael’s School in Waverley, where they made friends for life. Koro was creative, practical, organised and meticulously tidy. He had a passion for farming, and he entered and won prizes for his livestock at local agricultural shows. He maintained two gardens: a small enclosed garden, and another that was extensive and comparable to those that were at Rānana. There was always extended whānau visiting

their home in Waverley, especially his mother, Pare, who would stay at seasonally important times of the year. She was always busy tending the gardens, gathering and cooking karaka<sup>3</sup> [*Corynocarpus laevigatus*] berries, setting and preparing kānga wai [fermented corn], and weaving rourou [baskets], kete [kits] and korowai [cloaks]. The family would travel to specific beach cliff-tops to collect pīngao<sup>4</sup> [Golden sand sedge; *Desmoschoenus spiralis*], and while there, Pare would point out the fishing grounds in the distance. These visits, as well as trips home to Rānana for tangihanga and other hui, ensured that the ties with home remained strong.

Koro was offered right of first refusal to purchase the Ngutuwera farm; however, bank loans and Government subsidies for farmers were not made available to him. He then worked at the Pātea Freezing Works and the Waverley Sawmills, before moving the whānau to Palmerston North. Koro became a livestock officer for the Ministry of Agriculture and Fisheries, and Nanny also secured two jobs. Given that both Koro and Nanny valued education, these jobs were instrumental in paying for their children to attend boarding school at St Joseph's Māori Girls' College in Napier, and Hato Pāora College in Feilding. My grandparents were involved in the Catholic credit union, and the hosting of the Hui Aranga, which were held twice in Palmerston North. Koro also assisted in establishing the Whanganui taura here, which maintained relationships amongst Whanganui River whānau living in the Manawatū. It was not uncommon for extended whānau to call upon Koro and Nanny to provide a place of respite for those who were ill, or an abode for those pursuing education.

Although still residing in Palmerston North, the call home was growing. Koro and Nanny frequently spent their weekends or annual leave in Rānana. Koro had a vegetable garden, fruit trees, as well as pigs and sheep at their whānau home in Rānana. Whilst there, both he and Nanny enjoyed fishing for and drying ngaore [smelt; *Retropinna retropinna*] with Nanny's brother and sister-in-law. Koro became more involved in the two largest Māori farming operations in the Whanganui region – Ātihu-Whanganui and Morikaunui Incorporations – eventually assuming the role of chairperson. Koro would attend committee of management meetings, and their home was usually inundated with manuhiri, or phone-calls from staff or shareholders, wanting to discuss business. I would attend annual and

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<sup>3</sup> The fruit of the karaka tree was cooked for some time before being eaten.

<sup>4</sup> A golden-orange native plant, pīngao is used to weave kits and panels.

special general meetings with Koro, where he would report on the Incorporations' activities, defend his committees' decisions, and steer deliberations; the Incorporations became an extension of Koro's life, and of the lives of his whānau too.

In 1993, during the week I competed at my first National Ngā Manu Kōrero Speech Contest hosted in Whanganui, Koro and Nanny retired from their day jobs, and returned to live in Whanganui. Later, Koro re-established the whānau homestead at Mokonui, and was actively involved as a trustee for Rānana Marae and chair of the Rānana Māori Committee. Despite his involvement in Māori organisations and community affairs, Koro was unassuming; he did not want for power or authority, but if there was a job to be done, he did it. He was always honest, considerate and transparent in all his dealings, and he kept others honest also. Finally, whatever anyone needed, Koro gave selflessly, and made himself available to his whānau and people. Koro passed away quietly in November 2010. He is buried with Nanny, behind the marae and within the community they both supported and loved, at Rānana.

### 1.5.2 Papa Jack Rei Hamlin: My paternal grandfather

|                        |                               |
|------------------------|-------------------------------|
| Whāia te iti kahurangi | Pursue the precious treasures |
| O te waka Tākitimu!    | Of the Tākitimu <i>waka</i> ! |

(Huata, n.d.)

This whakataukī concludes the waiata 'Ko te amorangi', written by the late Canon Wi Te Tau Huata of Ngāti Kahungunu, which contains various whakataukī that are of pertinence to his iwi. The whakataukī above suggests that, no matter how small something might be, it may be of immense value to someone. The treasurers referred to in this whakataukī may include intangible items, such as tikanga, te reo Māori or whakapapa. As a child, I spent less time with my paternal grandfather compared with that spent with my mother's whānau, therefore what I treasure most from my Ngāti Kahungunu and Tākitimu people are the memories, stories and learnings that I hold of my paternal grandfather. Affectionately known to his numerous grandchildren as 'Papa', Jack Rei Hamlin was born on 16 September 1933 at Te Wairoa. His birth mother was Mere Aorangi (née Karangaroa), and his birth father was William Winiata Hamlin. Papa was given to his mother's cousin and whakapapa specialist, Erena (née Te Whai-o-te-Motu), who was widowed at that time. Her husband was Whītiki Richard Mataira, and Papa was named after Whītiki's father, Jack Rei Tāwhirimātea Mataira,

to whom he was very close. Papa's words were that he 'ate from the same bowl as him, and slept beside him' as a young boy. Through his lineage, Papa was truly Ngāti Kahungunu, and had no other iwi affiliations. Although his father was from Te Wairoa, Papa strongly associated with the Nūhaka area and his mother's people – Ngāti Rākaipaaka. Papa was baptised into the Church of Jesus Christ of Latter Day Saints, and was a supporter of the church his entire life, assisting with the construction of the Mormon chapel at Nūhaka.

From his childhood, Papa developed into an ardent gardener and learnt his skills from his old people. Like most Māori communities, the people of Nūhaka had their own terminology for various fruits, vegetables and gardening methods. Pāpapa was the name given for the vegetable known commonly today as kamokamo<sup>5</sup> [*Cucurbita pepo*], and when Papa came to Palmerston North to plant my first vegetable garden, he told me that the hollows where the seeds of the pāpapa were sown were known to him as pārua. Other recollections involved the gathering of pipi<sup>6</sup> [*Paphies australis*] and frostfish with his cousins and trailing by horseback over rocky outcrops to reach the pāua<sup>7</sup> [abalone; *Haliotis*] beds at Māhia. When they returned, they would share their bounty with the community, a practice he maintained throughout his entire life. Papa learnt how to fish using traditional knowledge, including the phases of the moon, the tides, the winds, and landmarks, as well as customary methods, such as hand-lines, *kontiki*<sup>8</sup> and nets. From an early age, Papa developed a strong work ethic, and daily work included milking cows by hand, and later by machine. He attended Nūhaka Native School, and was a keen rugby player, qualifying for the Wairoa Ross Shield team in his day. As an adult, he was a champion snooker, table-tennis and tennis player. He was involved in the Havelock North Rugby Club, the Hawke's Bay Māori team, and pursued his own children and their sporting interests. Papa also took pleasure in playing cards, drafts and chess.

Papa attended secondary school in Te Wairoa, and went into full-time employment early in life. Whilst Papa was working in a bacon factory in Ōpōtiki, he met my kuia, Mākuini Rīpeka (née Te Pou), of Ngāi Tūhoe, Te Whakatōhea and Te Whānau-a-Apanui. Papa and

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<sup>5</sup> Pārua or kamokamo are a cultivated vegetable, including varieties of marrows, squash, gourd and pumpkin.

<sup>6</sup> Pipi are a shellfish, abundant on sandy beaches, and in estuaries and harbours.

<sup>7</sup> Pāua are found on rocky edifices, and are associated with the love story of the ancestors Kahungunu and Rongomaiwahine.

<sup>8</sup> A raft-like structure, designed to be taken offshore by the wind, and to deploy fishing lines. *Kontiki* is not a Māori word.

Nanny (who already had two children to a previous union) relocated to Nūhaka and added ten more children to their whānau. Papa secured a summer job at the Whakatū Freezing Works near Hastings, where they eventually transferred, ultimately settling in Havelock North. Their home was always open to extended whānau, and Papa and Nanny supported many of them in their quest for paid work. In 1972, the Whakatū Afforestation Trust was established by the progressive workers union at Whakatū, with the aim of providing winter employment to freezing workers. For the first five years, people worked for shares, as money was applied to purchasing trees, and building roads, bridges and quarters for the workers. Papa was a trustee from its inception.

Furthermore, Papa was very entrepreneurial. I remember counting his money from his tītī<sup>9</sup> [Muttonbird, *Puffinus griseus*] sales, and he also sold drinks and snacks at fun runs and other fundraisers at Takapau, where he worked after Whakatū was closed. Papa also grazed cattle stock at both Kohupātiki Marae in Clive and at Nūhaka, and would also support members of Nanny's extended whānau, whenever the call arose. Papa loved to work, and when he retired at the age of 74 due to knee pain, he missed it terribly.

Papa was humble, had a sharp intellect, was hardworking, extremely generous and he shared with not only his grandchildren, but the entire whānau and wider community. He expected little, if anything, in return. He certainly embodied the mantra that hard work pays off, and that a seed sown today and nurtured over time will produce a bumper crop, most to be shared, with some to be saved for a rainy day. He passed away on 2 July 2013. His funeral was held at Kohupātiki Marae, and he is buried opposite Nanny and their daughter Mary, at Mangaroa Cemetery, Hawke's Bay.

## **1.6 Tikanga: Distinguishing core Māori values**

There are several themes that can be drawn from the kōrero [discussion] pertaining to my grandfathers, and these themes can be distinguished as core Māori values that underpin tikanga, and include: whakapapa; ahi kā [fires of occupation; connections with ancestral environs], tikanga a-whānau, a-hapū [tikanga belonging to whānau and hapū]; tiakitanga [custodianship]; te ara whanaunga [relationships]; manaaki tangata [giving to and sharing with people]; and hāpainga mahi [industry]. These themes will be used in later chapters to

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<sup>9</sup> Tītī are harvested on islands off the southern coast of the South Island.

not only illustrate those tikanga that were used throughout the research process (Chapter Two), but also as an analytical frame to explore tikanga in a business context (Chapters Six & Seven).

### 1.6.1 Whakapapa: Being bound by genealogical connections

Both grandfathers were raised by whānau members who were custodians of whakapapa, and deliberately named my grandfathers after close relatives who were adored and admired. Bearing these important whānau names ensured that they became living representations of their namesakes, inheriting their strength of character, their idiosyncrasies, as well as the aspirations of those they were named for, and their whānau. Tikanga associated with naming children is inherent within a genre of waiata, known as oriori [instructional chants]. The following lines come from the opening verse of a Rangitāne oriori, ‘Te oriori mō Whakaewa-i-te-rangi’:

|   |  |
|---|--|
| Uiui noa au, e hine, ko wai tō ingoa                                    | I pondered, o daughter, what your name should be.                                    |
| I kawe ai koe e o mātua ki te wai tū ai;                                | You were carried by your parents to the stream to stand there;                       |
| Māku e tapa atu i te ingoa o tō tupuna,<br>Whakaewa-i-te-rangi, e hine. | While I named you with the name of your ancestress, Whakaewa-i-te-rangi, o daughter. |
|   | (translation by McEwen, 1986, p. 163)  |

My grandfathers were either raised as or together with whāngai; children who, in accordance with Māori custom, were raised, nourished and loved by relatives beyond their birth parents. Knowledge of whakapapa was greatly valued, and encompassed many aspects of whānau life, including the naming and raising of children, and the interconnections that were established and sustained within and amongst whānau; a concept which extends beyond Pākehā [European] notions of the nuclear family, and which embraces the extended whānau and those that are bound by whakapapa (Barlow, 1991; Durie, 1982; Gillies, Tinirau, & Mako, 2007; H M Mead, 2003; R. S. Tinirau, Tinirau, Gillies, Palmer, & Mako, 2007).

### 1.6.2 Ahi kā: Intimate knowledge of and living in ancestral spaces

Whakapapa too was fundamental to my grandfathers’ links to the spaces in which they were raised. They lived, toiled and played knowing that their environs were derived from their forebears, and that their tūpuna [ancestors] had held influence over these domains for their

respective hapū. Both grandfathers also possessed a thorough understanding of and appreciation for their ancestral lands and environs, acquired through maintaining one's ahi kā. This term refers to burning fires having never been extinguished, indicating undisturbed land occupation (Firth, 1959; I. H. Kawharu, 1977; Rikys, 2001; Salmond, 1976; D. Sinclair, 1981; N. Smith, 1942, 1960; Toitū Te Whenua, 1959; D. V. Williams, 1999), and nowadays is also applied to those who reside, or have an active presence, on their ancestral lands (Apou & Prime, 2003; R. S. Tinirau, Gillies, & Tinirau, 2009; R. S. Tinirau et al., 2007), as discussed in a waiata-ā-ringa [action song] composed by Mohi Āpou of Ngā Rauru for Aotea Utanganui kapa haka at the National Te Matatini Festival 2005, in Palmerston North:

|                                  |  |
|----------------------------------|--|
| Ka kite atu ai i ngā mahi nei    | You have experienced the labour and sweat              |
| He taonga tuku iho i ngā mātua   | To maintain the treasures handed on from elders        |
| E mārama nei koe me whakapupuri  | You understand that you must take hold of these things |
| Kia hurihia koe hei hunga ahi kā | To earn the right to be ahi kā                         |

(Apou & Prime, 2003)

My grandfathers had an intimate knowledge of their 'home' surroundings; every hilltop, landmark, estuary, lagoon, valley, river, stream, plain and coastline within their locality, as well as the people who were connected to certain sites of significance, including homesteads, marae and wāhi tapu [sacred places]. Even though both grandfathers relocated for work, their connection, love and knowledge of home and their ahi kā was never extinguished.

### 1.6.3 Tikanga-a-whānau, a-hapū: Practising whānau and hapū customs

Instilling knowledge was the responsibility of whānau, who taught my grandfathers those skills that would hold them in good stead for life. Both learnt customary forms of gardening, fishing, gathering and hunting, and this knowledge was critical to the survival of their whānau and the sustainability of the environment within which they lived. Every aspect of life, therefore, had associated tikanga; correct and accepted practices, anchored by cultural constructs and informed by traditional knowledge, which had contemporary application and future implications (Barlow, 1991; Hēnare, 1988; H M Mead, 2000, 2003; R. S. Tinirau & Gillies, 2010b; R. S. Tinirau & Tinirau, 2009; R. S. Tinirau et al., 2007; Warren, 2009). An example of this is evident in the tikanga of Whanganui where the first catch is offered to the god Maru. This practice is observed amongst Whanganui hapū, and ensures that Maru is

acknowledged, and that the food source replenishes and is available for others now and into the future. Acknowledging Maru and other gods is also apparent in karakia for food, the following often offered at hui and within educational settings throughout the country, prior to eating:

|  |   |
|--|---|
| Nau mai e ngā hua o te wao,                | Welcome the foods of the forests,           |
| O te ngakina, o te wai tai, o te wai māori | Cultivations, oceans and fresh waters       |
| Nā Tāne, nā Rongo, nā Tangaroa, nā Maru    | Derived from Tāne, Rongo, Tangaroa and Maru |

Whether they lived inland or near the coast, my grandfathers learnt to analyse their environment, and quietly acknowledged the gifts that were provided them by the land, sky or water, which were always shared with other whānau within the community. Giving to others was ingrained from childhood, and this quality permeated throughout their lives. These understandings, values and talents were taught to and shared with their own descendants and relatives, and as such, the process of imparting knowledge was continued and extended.

#### **1.6.4 Tiakitanga: Safeguarding knowledge, resources and environment**

The notion of sharing could not have been more important or appreciated than during my grandfathers' childhoods. Both were born during the Great Depression of the 1930s, which saw communities endure economic hardship. The focus was always on the future; provisions were made to last longer, and as a result, both grandfathers developed into prudent spenders and excellent savers. As children, whānau income and sustenance was derived from small dairying units, and although modest, associated agricultural activities encouraged both grandfathers to adopt a strong work ethic; to embrace new understandings and technologies relative to land utilisation; to be practical and conscientious; and to develop skills and expertise in farming and meat processing. These experiences would have a profound effect on their lives, as both carved careers for themselves in the primary sector, ran small numbers of livestock wherever possible, and contributed to substantial land-based initiatives, in agriculture and forestry. My grandfathers were encouraged to consider seriously the consequences of all their actions, and how their decisions might implicate the people and places that were dear to them.

The importance of tiakitanga (also referred to as kaitiakitanga) (Barlow, 1991; Forster, 2012; Forster & Tomlins-Jahnke, 2011; M. Kawharu, 2000; Marsden & Hēnare, 2003; Spiller, Pio,

Erakovic, & Hēnare, 2011), of safeguarding knowledge, resources and the environment<sup>10</sup>, of sharing to ensure survival, and of working diligently towards future goals and positive outcomes, is reinforced here. In an oriori by Te Aotārewa of Ngāti Ruaka, the following lines speak of the relationship between people and place:

|                                   |                                    |
|-----------------------------------|------------------------------------|
| I tū mai tō whare ki Tūtaenui;    | Your house stands at Tūtaenui;     |
| Tō tānga ika ko Tauakirā;         | Your fishing landmark is Tauakirā; |
| Tuarua Ōrongopāpako;              | The second one is Ōrongopāpako;    |
| Tō heketanga nā ko Paritea;       | Your descent is at Paritea;        |
| Tō huanui nā ko Tāhuhutahi;       | Your pathway is Tāhuhutahi;        |
| Tō taumata nā ko Te Ruawhakahoro. | Your summit is on Te Ruawhakahoro. |

(translation by Ngata & Jones, 2006, p. 445)

Each place named in this extract holds significance for Te Aotārewa, and imparts a sense of obligation and tiakitanga for these places to the child for whom this oriori was composed. Landmarks mentioned here are evoked, not only to ascertain food gathering places and the tiakitanga practices associated with those places, but act as identifiers for those traversing these ancestral lands and environs.

### 1.6.5 Te ara whanaunga: Enduring relationships and associations

Both grandfathers developed a keen interest and aptitude in various sporting codes which were not only enjoyable, but facilitated the development of physical and tactical skills, an awareness of competition, as well as fairness and honesty on and off the field or court. As children, both grandfathers also attended church services and received religious instruction, and as adults, they remained loyal, although not devout, to their churches. Whether they were involved in a sports club, faith-based gathering, work, cultural or social functions, they extended their associations to relatives, friends and acquaintances. Thus, the importance of te ara whanaunga (also referred to as whanaungatanga or whakawhanaungatanga), maintaining relationships and associations, cannot be understated (Barlow, 1991; Gillies et al., 2007; Pere, 1984; Rangihau, 1981); it is an instrument that moors and shapes personal bonds amongst those that gather or form a relationship for a specific purpose. For those that are absent from

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<sup>10</sup> Tiakitanga is the preferred term, as the term kaitiaki is usually reserved for those supernatural beings who are responsible for a particular place or space, and can protect or reprimand people depending on their intent (Waitangi Tribunal, 1999). However, if kaitiaki or kaitiakitanga is specifically mentioned or used in the literature or by research participants, then that term is used.

their ancestral homelands, it strengthens whakapapa ties, friendships and a sense of community, and provides a context where people feel and know that they belong.

Based on an earlier waiata known as ‘The cream song’, the following verse was composed for the kapa haka Tūtū Kā’ika of Taranaki, to perform as a waiata-ā-ringa at the National Te Matatini Festival in Gisborne, 2011:

|   |   |
|---|---|
| Tērā te mahi pai rawa                           | There is certainly something good             |
| E kīa rā a Apirana                              | In Sir Apirana Ngata’s suggestion             |
| He ono te rau, he iwa tekau mā ono te kau katoa | With six hundred and ninety six cattle in all |
| Te ā nei i te ara roa                           | Herded down the long route                    |
| Ki Ruatōria rā anō, ki te Wiwi Nāti             | To Ruatōria, to Ngāti Porou                   |

(Hond & Tongaawhikau, 2010)

These words recognise the efforts of Sir Apirana Ngata in championing dairy farming among Ngāti Porou and other Māori communities, and the relationship that he had previously formed with Sir Māui Pōmare of Taranaki. One of the outcomes from this relationship saw dairy cows being herded from Taranaki to the East Coast. Although this initiative may have occurred in the 1920s, the composition of the waiata-ā-ringa for Te Matatini is an example of te ara whanaunga as it continues to be acknowledged, remembered and celebrated.

### **1.6.6 Manaaki tangata: Genuine sharing and reciprocity**

My grandfathers endeavoured to extend the principle of te ara whanaunga, and to nurture stronger whānau and communities. In this sense, they were social entrepreneurs, concerned with thinking innovatively to achieve solutions for collective benefit. Both served on governance boards that sought to create employment, generate income and provide opportunities for the people they served. As such, they welcomed and deliberated possibilities, which were considered ground-breaking for their time. Not only were their minds receptive, but their hearts were too. The doors to my grandfathers’ homes were always open, and it was not uncommon for extended whānau and others to be sent to them, to be indoctrinated into the world of work. In other cases, relatives, colleagues, friends and guests came to seek counsel, and again, hospitality and a sounding board was always offered. These are illustrations of manaaki tangata, of genuinely sharing with and showing kindness to others, without expectation that an offer of hospitality or act of service would be

recompensed (Barlow, 1991; H M Mead, 2003; Office for the Community & Voluntary Sector, April 2007; R. S. Tinirau et al., 2007). These tenets are inferred in the opening lines of a waiata attributed to Harihari Rongonui of Ngāti Ruanui:

|   |   |
|---|---|
| Haere mai e ngā iwi, huihui tātou             | Welcome all tribes, let us gather             |
| E piki ki runga ki tō waka, ki a te manawanui | Climb aboard your canoe, of perseverance      |
| Hāpainga ngā hoe, ko te pono, ko te tika      | Uplift the paddles of truth and righteousness |
| Ko te rangimārie te tata                      | Peace is the bailer                           |
| Ko te aroha te punga ...                      | And love the anchor ...                       |

(Rongonui, n.d.)

When my grandfathers needed support however, those that held similar values, and were in a position to help, availed themselves. In this sense, manaaki tangata inferred an element of reciprocity.

### **1.6.7 Hāpainga mahi: Prosperity through industry**

The ability of my grandfathers to care for and support others was only made possible through the understanding and unconditional love of my grandmothers, whose first priority was to their whānau and home. They were managers in their own right, tasked with ensuring that their homes ran efficiently, with their own childhood experiences contributing to their matriarchal, yet practical dispositions. Both grandmothers worked for extra income where possible, and they were able to settle their accounts and provide for their whānau with limited resources. Like my grandfathers, they too were members of large whānau, raised in small, modest homes, and although seemingly poor, they were wealthy in many respects. My grandmothers were rich in their understanding of identity, values, customary practices and knowledge, and both were fluent in the Māori language and their tribal dialects of Whanganui and Ngāi Tūhoe.

A different perspective of wealth or prosperity is inferred here, which aligns with Māori and indigenous perspectives of prosperity (O'Sullivan & Dana, 2008; G. H. Smith, Tinirau, Gillies, & Warriner, 2015; Spiller, Erakovic, Hēnare, & Pio, 2010; W. Winiata, 2003). It recognises that financial wealth is secondary to social or cultural imperatives, that financial planning can be learned whilst being financially poor, and that financial security can be attained through various means, including sheer hard work. A poi [song performed with

actions using a ball with string] composed for Te Whānau o Te Kura kapa haka at the National Te Matatini Festival 2009 in Tauranga contains a warning for those who favour financial gain over Māori values:

|   |   |
|---|---|
| Ka hoki nei au ki Te Papa-i-ōea,        | I shall now return home to Palmerston North,                  |
| Ki te mōkai whenua e mahia mai rā       | To the beloved lands that are being toiled                    |
| E ngā ringa whai rawa a Tauiwī!         | By the wealthy and productive hands of others!                |
| Me wehi e te iwi, kei riro ngā tikanga! | Yet be vigilant, lest our own customary practices<br>be lost! |

(R. S. Tinirau, 2014, p. 91)

The themes emanating from the stories associated with my grandparents, underpin some of the understandings, perspectives, applications and realities evident throughout this thesis. This is because, as a mokopuna, I have been influenced and inspired by them, and the teachings I have received from them form part of the reason why I have embarked on doctoral research that examines tikanga, and how it is understood, practised and valued in Māori businesses and organisations.

## **1.7 Tikanga: Heightened awareness, interest and observance**

Over the last three decades, there have been numerous attempts to define, formalise, incorporate and practise tikanga within various industries, and public and private sector organisations. For example, within education, schools may implement or practise tikanga to various degrees; for some, tikanga is inherent throughout their philosophies and practices (Nepe, 1991; Pihama, Smith, Taki, & Lee, 2004; G. H. Smith, 1997), such as with kōhanga reo and kura kaupapa Māori [Māori medium schools]; for others, aspects of tikanga may be employed in certain circumstances (Hokowhitu, 2004; Tomlins-Jahnke, 2008). Guidance around tikanga may be offered by local pahake or iwi, teachers or students of Māori descent, or whānau associated with a school.

In the health sector, it is not uncommon for Māori values and protocols to inform policy or be implemented in health and social services (Durie, 1982; M. Durie, 1994; Durie, 2001; Gillies, 2006; Kiro, 2001; Ramsden, 2002), and there is a growing expectation from Māori that health services are culturally safe and appropriate.

Elements of tikanga are also entrenched in specific statutes (such as the Resource Management Act 1991 and Treaty-settlement legislation), or may support court decisions or processes (Connell, 2011; Law Commission, March 2001; D. V. Williams, 1999; Joe Williams, July 2001), particularly in the Māori Land Court. Whilst some commentators suggest that the term tikanga refers to Māori lore, others argue that tikanga is law itself (E. T. Durie, 1994; Jackson, 2012; Mikaere, 2011). Thus, there are various perspectives of tikanga across a number of sectors, some of which will be explored in this thesis.

## **1.8 Tikanga: Relevance for Māori businesses and organisations**

Although my interest in tikanga is apparent, what is my interest in Māori businesses and organisations? I commenced employment in the Department of Management at Massey University in 2003, and became involved in Te Au Rangahau, the Māori Business Research Centre, as a research associate and later as research manager. This experience provided me with insight into research conducted by Māori academics, as well as the research needs of Māori businesses, organisations and communities. Furthermore, networks were developed with other Māori staff at Massey University and other tertiary institutions, research funders, professional networks and government agencies. These networks were based on whānau, hapū, iwi, collegial and/or professional affiliations, and were invaluable, as Te Au Rangahau conducted various research projects, funded by internal and external sources. One of those research projects was funded by Ngā Pae o te Māramatanga, and was titled ‘Tikanga Pakihi/Tikanga Māori: The impact of Māori business practices on Māori organisations and their communities’. Two of the aims of the project were to present a picture of tikanga in business, and highlight the importance and value tikanga has to business practices. This doctoral thesis is linked to these two aims, and ignited an interest within me to research tikanga within whānau, hapū, iwi and Māori businesses with whom I am connected.

Despite the impact of colonisation and urbanisation on customary knowledge and practices (Barlow, 1991; Knox, 2005; H M Mead, 2003; R. S. Tinirau et al., 2009; Warren, 2009), and as with developments in other sectors, discussion and debate on tikanga has become more apparent in the business sector. Not only are Māori businesses and organisations defining or reviewing their tikanga-based values and practices (Forster & Tomlins-Jahnke, 2011; French, 1998; Harmsworth, 2005; Harmsworth, Barclay-Kerr, & Reedy, 2002; Hēnare & Lindsay, 1999; Henry, 1997; Knox, 2005, 2009; H M Mead, 2003; Ruwhiu, 2005; Sharples, 2007; R. S. Tinirau & Gillies, 2010a, 2010b; W. Winiata, 2003, 2012; Yates, 2009), non-Māori

businesses and organisations are also increasing their Māori cultural awareness and responsiveness, as they engage with Māori clients, partners, employees, iwi and hapū organisations, whānau and communities, particularly internationally ("Chinese executives to learn about Māori business style," November 2016). Although much has been written on organisational culture, values and ethics in business literature (Brown, 1990; Ogbonna, 1992; A. Sinclair, 1993; Tourigny, Dougan, Washbush, & Clements, 2003; Trevino & Weaver, 2003; Urbach Hacker Young International, 2004), how tikanga is understood, interpreted, valued and practised in contemporary businesses and organisations with a Māori focus is less understood. This thesis contributes to this area, by analysing tikanga as it is understood, valued and practised in contemporary Māori businesses and organisations, mainly within the Aotea waka confederation.

Wairuatanga [spirituality] or te taha wairua [spiritual dimension] is an important consideration when researching in a Kaupapa Māori space, and is expressed in a Māori business context through the development of meaningful relationships and making connections between various domains, including spiritual, ancestral, cultural and environmental realms, all of which contribute to the creation of well-being (Spiller et al., 2010). Rather than being discussed as a separate value, aspects relating to wairuatanga or te taha wairua are imbedded throughout every Māori value (and related tikanga) discussed in this thesis. As this research focuses on the expression of Māori values through tikanga, wairuatanga or te taha wairua is discussed only where it relates directly to a value (already discussed in this introductory chapter) or practice. Although not always implicitly expressed by research participants, wairuatanga or te taha wairua is certainly evident in relation to tikanga practices such as offering karakia and mihimihi, which are part of the formalities practised in Māori contexts, including Māori businesses and organisations. Certain tikanga do have spiritual origins and connotations, and where appropriate, these links are made within this thesis.

## **1.9 Tikanga: Providing focus and structure for research**

These scholarly, professional and personal experiences, along with the observation that relatively little formal scholarly investigation has been carried out into tikanga in business settings, have led me to the following overarching research objective: How is tikanga understood, valued and practised in Māori business and organisations?

In an attempt to answer this broad research question, the relationship between Māori values and tikanga in business will be explored, as well as those factors that influence the way in which tikanga is understood, valued and practised in Māori business and organisations, such as personal or collective knowledge, shared understandings, community expectations, business or industry context, organisational policies and legislation to name but a few. Methodologies and methods that are founded on Māori perspectives, or are at least cognisant with Māori worldviews, have been utilised throughout this study, including the way in which this thesis has been written and structured. As explained earlier in this chapter, the title for this chapter comes from a ruruku that describes the process that was used to identify a suitable tree from which the Aotea waka was fashioned. The ruruku contain nouns derived from verbs, through a process known as nominalisation. Nominalisation involves adding a nominalising suffix to a verb (Harlow, 2007), thus transforming actions or events into concepts:

|   |  |
|---|--|
| Keua mai i te pū  | Awakened at the origin   |
| I te weu, i te aka, i te tāmōre                                   | In the rootlet, in the long thin root, in the taproot            |
| He kimihanga  | A quest  |
| He torohanga  | An exploration   |
| He rangahautanga  | An investigation   |
| He kiteatanga   | A discovery  |
| He māramatanga  | An insight   |
| He openga kia wātea te tuanga mō te toki<br>nei, mā Te Āwhiorangi | An outcome, creating a space for this adze,<br>For Te Āwhiorangi |

The concepts are not reserved specifically for waka making, but also apply in a research context. As such, this thesis is organised under the terms expressed in this ruruku, and although there are differing versions (Houston, 1935; Sole, 2005), the extract above is derived from that which was passed down from my great-grandfather, Hori Paamu Whakarake Tinirau.

This research, therefore, privileges Māori worldviews, Māori literature, Māori values and Māori practices. It is essentially a research by Māori (as a Māori researcher, and informed by Māori experience), with Māori (Māori organisational case studies and research participants), and for Māori (written for a Māori and indigenous audience). It does not follow a conventional thesis structure, but structures itself in a way that might be utilised in oral

traditions and practices, such as speech or song making, where repetition occurs frequently, weaving together insight and examples from traditional times to contemporary situations, whilst also maintaining a view towards the future. This thesis uses Māori words, terminology and sentences frequently throughout. For the benefit of the reader, a glossary at the beginning of this thesis contains key words and translations, and these translations are also apparent within the body of the thesis, and follow the first introduction of those Māori words or terms. Where literature in te reo Māori is presented, translations are also provided, again for the reader's benefit and information.

This chapter ('Keua mai i te pū') has outlined my understandings of tikanga, as I have experienced, interpreted and practised tikanga throughout my life. Furthermore, after examining stories associated with my koroheke, certain values that may underpin tikanga have been described, together with some general commentary regarding tikanga in contemporary settings. Chapter Two ('I te weu, i te aka, i te tāmōre') focuses on ontology and methodology from which this research has grown, and the adapted research methods either stem from, or are cognisant of, Māori worldviews and practices. Chapter Three ('He kimihanga') is a quest into various tikanga, as referred to or described in a traditional waiata, providing insight into tikanga as it was understood, valued and practised by tūpuna. Chapter Four ('He torohanga') explores tikanga from the perspective of kuia and koroheke of my own hapū, Ngāti Ruaka/Ngāti Hine, as this generation provide the link between the ancestral realm and today's world.

Chapter Five ('He rangahautanga') is an investigation and review of literature associated with tikanga generally, and tikanga in Māori economic development, business and organisational settings specifically. Following from this, five case studies of Māori businesses and organisations, largely from the Aotea waka area, will be presented in Chapter Six ('He kitetanga'), and discoveries pertaining to tikanga reported. Chapter Seven ('He māramatanga') provides insight into the overarching values and tikanga that have been identified through the analysis and synthesis of the case studies. Finally, Chapter Eight ('He opeanga, kia wātea te tuanga mō te toki nei, mā Te Āwhiorangi') offers some general observations, implications, recommendations, limitations, and creates space for furthering knowledge by identifying possible research opportunities into the future. A thesis and

chapter outline is presented in Table 1, with equivalents to chapters that might be found in other doctoral theses.

| <b>Chapter name / translation</b>  | <b>Description</b>   | <b>Chapter equivalent</b>  |
|--|--|--|
| <b>1. Keua mai i te pū:</b><br>Awakened at the origin  | Personal understandings, interpretations and expressions of Māori values through tikanga   | Background<br>Philosophical and theoretical foundation<br>Introduction |
| <b>2. I te weu, i te aka, i te tāmōre:</b><br>In the rootlet, in the long thin root, in the taproot  | Explanation of Māori and indigenous worldviews, Māori research methodologies, participating case studies and tikanga in the research process       | Ontology<br>Methodology<br>Research methods                            |
| <b>3. He kimihanga:</b><br>A quest   | Review of the themes and tikanga as evident in traditional waiata  | Literature review  |
| <b>4. He torohanga:</b><br>An exploration  | Hapū understandings, interpretations and expressions of Māori values through tikanga   | Community response   |
| <b>5. He rangahautanga:</b><br>An investigation  | Review of tikanga literature, particularly pertinent to Māori economic development, business and organisations                                     | Literature review  |
| <b>6. He kiteatanga:</b><br>A discovery  | Presentation of views pertaining to Māori values and tikanga, as expressed by case studies and research participants                               | Results  |
| <b>7. He māramatanga:</b><br>An insight  | Analysis and synthesis of understandings, interpretations and practices of Māori values and tikanga and the presentation of a conceptual framework | Discussion   |
| <b>8. He openga kia wātea te tuanga mō te toki nei, mā Te Āwhiorangi:</b><br>An outcome, creating a space for this adze, for Te Āwhiorangi | General observations, limitations, recommendations for practice and future research  | Conclusion<br>Recommendations  |

**Table 1:** Thesis and chapter outline

## 1.10 Chapter summary

This chapter has clearly outlined the philosophical and theoretical foundations of this research, and has interpreted data (oral histories and lived experiences) to develop an

analytical frame that is used throughout this thesis. Tikanga are understood to be values-based acts of cultural survival, peculiar to whānau, hapū and iwi, and are based on precedence, have various interpretations, and are practised in different ways. My experience has led me to believe that to know tikanga, one must live tikanga, and appreciate the values that underpin tikanga. Tikanga, therefore, is deeply embedded in experiences and practices, and an awareness and knowledge of this is critical for understanding the application of tikanga.

Kaupapa or values that were evident in the stories of my koroheke include: the importance of whakapapa connections; having an intimate knowledge of and fostering one's ahi kā; practising relevant tikanga in whānau and hapū contexts; tiakitanga of knowledge, resources and the environment; maintaining relationships and associations through te ara whanaunga; caring for and about others, or manaaki tangata; and working diligently and creating prosperity for others, hāpainga mahi. These are presented in Table 2.

| <b>Kaupapa</b>           | <b>Description</b>                                   |
|--------------------------|--|
| Whakapapa                | Being bound by genealogical connections              |
| Ahi kā                   | Intimate knowledge of and living in ancestral spaces |
| Tikanga-a-whānau, a-hapū | Practising appropriate whānau and hapū customs       |
| Tiakitanga               | Safeguarding knowledge, resources and environment    |
| Te ara whanaunga         | Enduring relationships and associations              |
| Manaaki tangata          | Genuine caring and reciprocity                       |
| Hāpainga mahi            | Prosperity through industry                          |

**Table 2:** Summary of kaupapa and descriptions, derived from the stories of my koroheke

Over the past three decades, there has been a heightened awareness and interest in tikanga across various sectors and industries, including business. There is currently some debate on the relevance and value of tikanga in Māori businesses and organisations. This study contributes to this debate through an analysis of relevant literature and case studies involving discussions with those connected to Māori businesses and organisations in a local, national and international context. Chapter Two ('I te weu, i te aka, i te tāmōre') outlines the research methodology that underpins this study, and explains the research methods that were

employed. It also provides context for the literature reviews (Chapters Three & Five) that follow this chapter.

Finally, I return to the waiata ‘Nei ka noho’ presented earlier in the chapter, which spoke of a time where the survival of Māori knowledge, approaches and customs were of major concern. The closing lines of that waiata offer a strategy for survival that resonates with the purpose of this thesis; that is, through frequent discussions and debate, sharing of Māori knowledge, and practising what we know to be right, tikanga can endure and prosper:

|  |  |
|--|--|
| Horahia mai rā ki roto Kauika            | Display [this knowledge] at Kauika                     |
| Ki te nui Āti Tū, ki te rahi Āti Hau     | To the descendants of Tū and Hau                       |
| Māna koe hāpai ka rongō mai te motu      | You will be uplifted, and renowned throughout the land |
| Māu e hora atu ki runga ki nga iwi. Hai. | Share this with all peoples. Hai.                      |

(H. P. W. Tinirau, n.d.)

## 2. I te weu, i te aka, i te tāmōre: In the rootlet, in the long thin root, in the taproot

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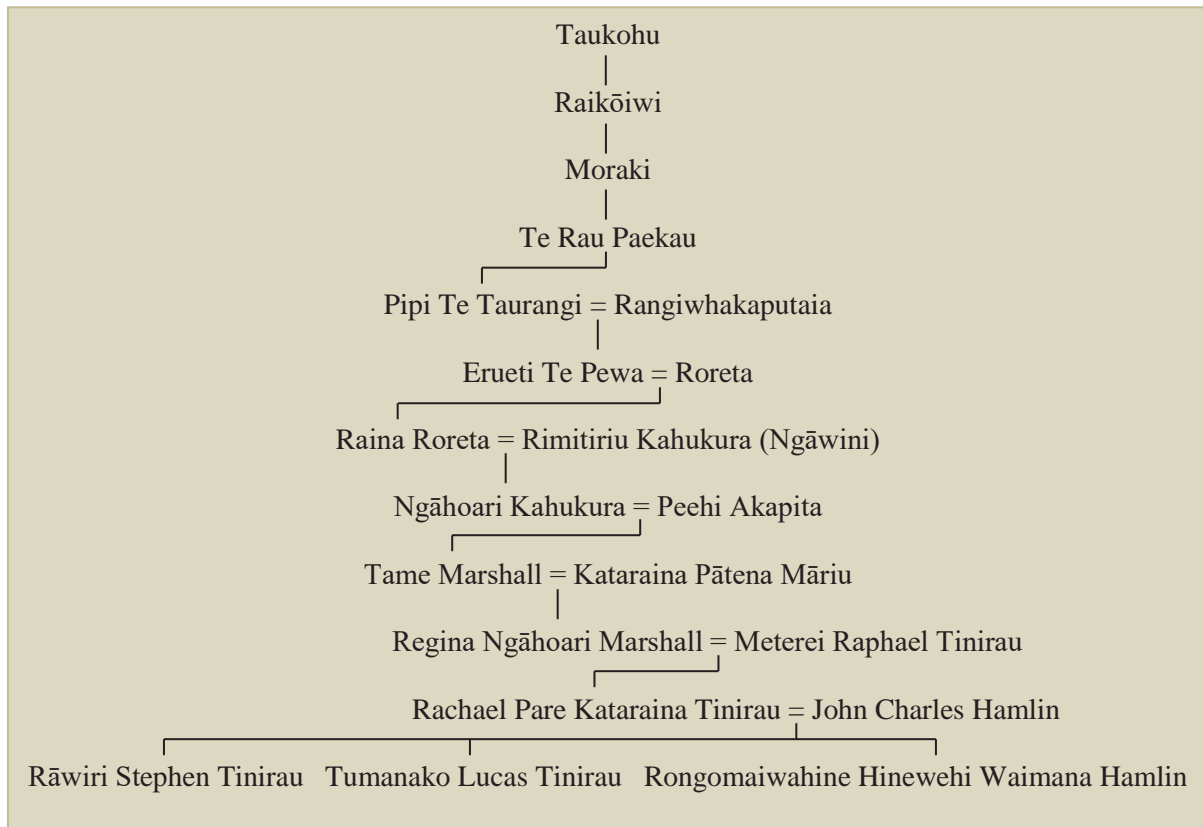
### 2.1 Chapter introduction

|                       |                                   |
|-----------------------|-----------------------------------|
| Ko te pū, ko te more  | The source, the taproot           |
| Ko te weu, ko te aka  | The rootlets, the long thin root  |
| Ko te rea, te wao nui | The tendrils, the massed branches |
| Te kune me te whē     | The buds, the fronds              |

(Marshall-Lobb, Tinirau, & Boyack, 2006)

‘I te weu, i te aka, i te tāmōre’ is considered an appropriate heading for this chapter, which focuses on research methodologies and methods, because weu [rootlet], aka [long thin root] and tāmōre [taproot] (H. W. Williams, 1971) are an integral part of the genealogical framework that underpins Māori perceptions of reality, and notions of a Māori worldview. These terms are found in tribal versions of creation stories, where associated genealogies refer to gestation and other organic processes such as plant growth (Marsden, 1981; Mikaere, 2011; Royal, 2004). Given the metaphors employed, Charles Te Ahukaramū Royal (2012, p. 2) of Ngāti Raukawa, Ngāti Tamaterā and Ngāpuhi suggests that creation stories aid in understanding the “perennial process of life itself”. It is, therefore, an appropriate title, as the ontological framework and methodologies discussed here provide the foundation or roots for the research methods and rituals that were utilised throughout the research process.

A significant argument for understanding contemporary Māori business practices is to better appreciate the traditional values, customs and thinking (that is, worldviews) that potentially inform Māori business practice today. This chapter attempts to illustrate this argument by referring, where appropriate, to ‘He oriori mō Wharaurangi’, composed by Te Rangitākōrou of Ngāti Tauira hapū, of Ngā Wairiki-Ngāti Apa, for Wharaurangi, his niece, who belonged to Irihāpeti and Hakaraia Te Rangipōuri (Ngā Wairiki-Ngāti Apa Group, 2013). I was taught this oriori by Toroa Pōhatu of Ngā Wairiki-Ngāti Apa, and my connection to the iwi is through my mother, to Taukohu, founder of Ngāti Taukohu hapū, once resident along the Mangawhero River.



**Figure 1:** Whakapapa from Taukohu to my immediate whānau

Chapter Two discusses Māori and indigenous worldviews and research methodologies, including Kaupapa Māori, Māori-centred and tikanga approaches to research. I will also illustrate whakapapa, kōrero and other background information regarding my connections to each of the five case studies and their respective research participants who were involved in this study. Finally, commentary on how tikanga informed and was embedded throughout the research process will be provided, drawing from the overarching themes that were presented in Chapter One, namely: whakapapa, ahi kā, tikanga-a-whānau, a-hapū, tiakitanga, te ara whanaunga, manaaki tangata and hāpainga mahi.

## 2.2 Māori and indigenous worldviews

|   |  |
|---|--|
| Kimikimi noa ana ahau, e hine,          | I am trying to remember, O maiden,         |
| I tō kunenga mai i Hawaiki,             | How it was you sprang forth from Hawaiki,  |
| I te whakarīngaringa, i te whakawaewae, | How the hands were formed, then your feet, |
| I te whakakanohitanga.                  | Until your face took shape.                |

(translation by Ngata & Jones, 2006, p. 511)

The late Amster Reedy (as cited in Morgan, 2011) of Ngāti Porou proposes that traditionally, oriori were composed and recited to celebrate birth, to impart tribal knowledge and genealogy, and to inspire children to achieve in life, through evoking the accomplishments of their tūpuna. Furthermore, Rachael Ka'ai-Mahuta (2010) of Ngāti Porou and Ngāi Tahu, states that oriori included stories from Hawaiki, reinforcing to children their ancestral connections beyond these shores. The passage above exemplifies these sentiments, and describes the prenatal development of the child – the gestation of the hands, feet and face. Thus, the child inherits the physical characteristics of his or her parents, and when born, will be nurtured by the wider whānau, including kuia and koroheke, who are collectively responsible for “reinforcing a Māori world view and instilling Māori values in younger generations” (Edwards, 2010, p. 237). Relationships formed between grandparents and grandchildren are critical to the retention and transplanting of knowledge (Edwards, 2010; Families Commission, September 2012; McRae & Nikora, 2006; Moorfield & Johnston, 2004; R. S. Tinirau et al., 2007). Where a grandchild is raised or cared for by their grandparents, then those grandparents will influence the way in which their grandchild views, experiences and engages with the world. It is conceivable, therefore, that the worldview of kuia and/or koroheke will form a critical part of the underlying perspectives and understandings held by their mokopuna.

### **2.2.1 Māori worldview**

A definition for worldview was proposed by Māori Marsden and Te Aroha Hēnare of Ngāpuhi (2003):

Cultures pattern perceptions of reality into conceptualisations of what they perceive reality to be; of what is to be regarded as actual, probable, possible or impossible. These conceptualisations form what is termed the ‘worldview’ of a culture. (Marsden & Hēnare, 2003, p. 56)

Charles Te Ahukaramū Royal (2004) explains that perceptions of the world are developed by people and culture, and that these perceptions are validated and organised through various means, and become the aronga [worldview] of a culture. This worldview becomes central to the people and permeates their culture, and it is from this worldview that a people's value system emerges (Marsden & Hēnare, 2003). From these kaupapa stem tikanga that are said to give expression to the value system of the people and culture. The concepts of aronga,

kaupapa and tikanga are said to “relate in dynamic and complex ways with one another, each influencing and giving expression to the other” (Royal, 2004, p. 238). Despite the intricacies that might exist with regard to these concepts, it is clear that an understanding of a people’s worldview provides an insight into what they perceive to be important, and how they behave and act (Royal, 2002). Ani Mikaere (2011) of Ngāti Raukawa and Ngāti Porou, succinctly states that a worldview:

... determines the way in which we relate to one another and to all other facets of creation. It enables us to explain how we came to be here and where we are going. (Mikaere, 2011, p. 217)

Writers on Māori worldview also draw on creation stories and tribal narratives to illustrate Māori perceptions and conceptualisations of reality. These traditions are based on whakapapa, which suggest ideas relating to order, change and progress, and “trace the genesis of human beings from the creation of the universe to the creation of the first woman and, thereafter, the development of culture and human institutions” (R. Walker, 1996, p. 13). Ngāi Tūhoe elder, John Rangihau (1981), endorses this view, and suggests that the mythology of creation is tied to one’s identity, and Linda Tuhiwai Smith (1998, 1999) of Ngāti Awa and Ngāti Porou, says that creation stories link people to the land, and indeed, the universe. Māori Marsden (1981) and Charles Te Ahukaramū Royal (1998a, 1998b, 2004) recite and interpret such accounts to illustrate how creation stories and tribal narratives informed the worldview of our ancestors, and how meaning might be translated and applied in contemporary times. Māori Marsden, who was educated in the whare wānanga of Ngāpuhi, concluded that Māori had a three-world view, based on Te Korekore (a symbol of potential), Te Pō (portraying the world becoming) and Te Ao Mārama (the world of being). Given that Te Ao Mārama is our current state of being, this concept was further developed by Charles Te Ahukaramū Royal (1998a, 1998b) as a paradigm for understanding a Māori worldview. He also suggests that the worldview of Māori ancestors was “for the whole world as they knew and understood it at that time” (2004, p. 221), thus not restricting the view of our ancestors to a ‘Māori’ world alone, nor a specific period. Ani Mikaere (2011) discusses some of the commonalities that extend across numerous versions of the creation stories, including: the existence of relationships between all entities in the natural world, based on common ancestry; the need to maintain a state of equilibrium, and when required, reciprocity being used to restore balance amongst living entities; the fact that knowledge is dynamic, extensive,

inclusive and multifaceted; the coexistence of both physical and spiritual dimensions; and the acknowledgement that creation stories and tribal narratives transcend time and remain relevant and meaningful to current and successive generations.

Māori worldviews have been challenged and reconstructed, as a result of experiences within and beyond the control of the people. Influences include: migration to Aotearoa; exploration and settlement; acts of warfare and peace; intra- and inter-tribal relationships and experiences; European contact and colonisation; the advent and development of technology; the effects of legislation and government policy on land alienation, education, health, justice, welfare and economic development; and the impact of urbanisation, globalisation and emigration. Sometimes changes occur as a result of leadership or other developments amongst the people; however, values and behaviours can still be predicted, thus allowing people to “establish those things that are amenable to change, and those things that are ‘not negotiable’” (New Zealand Institute of Economic Research, 2003, p. 43).

### **2.2.2 Indigenous worldviews**

Māori worldviews are said to be analogous to those held by other indigenous peoples (Gillies, 2006), though Huia Tomlins-Jahnke (2005) of Ngāti Kahungunu, Ngāti Toa Rangatira, Ngāi Tahu and Ngāti Hine, acknowledges the uniqueness of each, while still subscribing to the opinion that worldviews are consistent across indigenous peoples. Amongst other indigenous writers, she draws on the work of Angayuqaq Oscar Kawagley (1995) of the Yupiaq people in Alaska, who believes that a worldview is underpinned by principles, which include values, traditions and customs that the principles give rise to. These are instilled from childhood through the retelling of cultural narratives, the practice of rituals and ceremonies, as well as the collective experiences of the community over time. Edward Handy and Mary Kawena Pukui (1972) reveal that the people of the Ka-‘u region on Hawai‘i view creation stories and traditional narratives as “living, dynamic realities”, which form part of an “orderly and rational philosophy” (Handy & Pukui, 1972, p. 28). An intimate ‘psychic’ relationship exists between the extended family and their natural environment, and it is the environment (both tangible and intangible) that has conditioned the people and their culture. Therefore, to comprehend Hawaiian beliefs, customs and concepts that are inspired by the spiritual domain and inherited through the generations, one must also understand the natural environment with which they identify. This section serves to acknowledge that other indigenous peoples share similar views (or may have different worldviews) to Māori, and although this discussion is

generalised and somewhat restrictive, it is important to acknowledge that a discussion on Māori worldviews might be considered against a broader context regarding indigenous worldviews.

### **2.2.3 Whānau, hapū and iwi worldviews**

Despite the compatibility of perspectives shared by Māori and indigenous writers on worldview, it is argued that each whānau, hapū and iwi have their own ways of viewing the world, based on their particular belief systems and values, as well as historical and contemporary influences. Although there may be similarities across whānau, hapū and iwi perspectives, there are several Māori viewpoints, and value and respect of these differing perspectives must be afforded. The late John Rangihau (1981) proposed that although he was Māori, this was dependent on him firstly being Ngāi Tūhoe; each hapū and iwi had their own history and customs that gave rise to their identity, and had their own ways of being that are meaningful to them. Evelyn Stokes (1985, as cited in Bevan-Brown, 1998) says that:

It cannot be assumed that there is a uniform Māori view of things. Opinions and attitudes are just as varied and contradictory in the Māori world as they are in Pākehā society. One function of Māori research is to identify these issues ... (Stokes, 1985, as cited in Bevan-Brown, 1998, p. 235)

There is richness in having complementary and contradictory perspectives. However, one has only to consider Māori cosmogenic series to appreciate that tribal groupings possess their own narratives, based on their traditional knowledge and understandings of the world. Māori Marsden (1981) suggests that a supreme being, Io, existed in the very beginning, and on his command, the universe took shape, the gods were created, and ultimately, the world was filled with light. Ruka Broughton (1979) offers Matua-te-kore as the foundation, from which many conditions of void, night, and eventually life itself was born. Ranginui is noted as the primeval being, and the source of life, from whom all living things can be attributed (Broughton, 1979).

### **2.2.4 My worldviews**

Given the preceding discussion, it is appropriate to now consider the worldviews of some of the tribal groupings to whom I belong. For Te Āti Haunui-a-Pāpārangi, the Whanganui River is viewed as both a tupuna and waterway, and as a source of identity and resource (Waitangi

Tribunal, 1999). According to the late Rangitihī Tahuparae of Whanganui, the origins of the Whanganui River extend to the time when Te Ika-a-Māui, now the North Island, was hauled up from the ocean floor, and Ranginui was invoked by the elder brothers of Māui to provide a force that would stabilise and becalm the new, expansive land. Ranginui gave Matua te Mana, now known as Mount Ruapehu, followed by two teardrops, one of which became the Whanganui River (Waitangi Tribunal, 1999). Other mountains were given by Ranginui, and collectively, they became known as Te Kāhui Maunga. Eventually the descendants of Ruatipua, Paerangi, Turi and others came to populate the Whanganui River (Whanganui Iwi & The Crown, 2014), and the ancestral ties that connect the people and the river are referred to by Te Tiwha Puketapu of Ngāti Ruaka as the rārangi mātua, or the “chronological ancestral sequence which binds the celestial and temporal realms” (Waitangi Tribunal, 1999, p. 38). The late Matiu Māreikura of Whanganui and Ngāti Rangi stated that:

... the river is the beginning, the beginning for our people from the mountain to the sea. It ties us together like the umbilical cord of the unborn child. Without that, it dies. Without that strand of life it has no meaning. The river is ultimately our mana [authority]. Our tapu [sanctity], our ihi [power], our wehi [reverence], all these things make up what the river means to us. (Waitangi Tribunal, 1999, p. 57)

Any changes to the Whanganui River, such as diversion or pollution, affect the physical, spiritual and mental state of the people, for the river and people cannot be separated. There is a strong belief that if the river is treated with respect, it in turn will look after the people, and provide healing, help and guidance to those in need (R. S. Tinirau et al., 2007; Waitangi Tribunal, 1999).

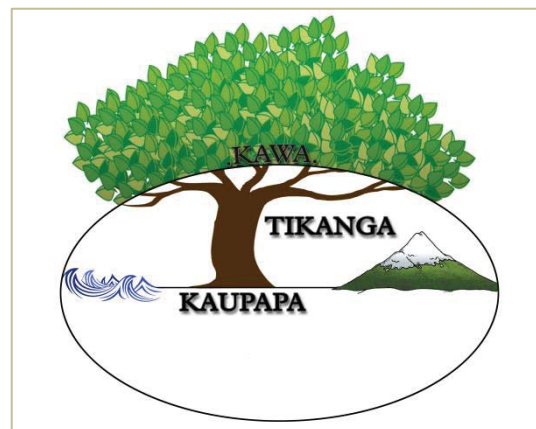
As with Whanganui, the worldview of the Ngā Rauru people of South Taranaki originates from their divine, tribal creation stories, as described by Ruka Broughton (1979):

This Divine origin characterises itself in the sacred, mystical and theological insight of the people of Ngā Rauru ... It is here that one perceives the attitudes of the tribe towards the almighty powers of the celestial realm, the cosmic emanations of the divine beings, the world and its creation, the evolution of earth and mankind. And, it is from there that the principle issue emerges in the person of Rauru Kīitahi; a direct acclamation, so it seems, by that tribe,

stating her origins from the period of Absolute Void to Rangi and Papa and then to Rauru Kiiitahi the man, and Rauru Kiiitahi the tribe ... (Broughton, 1979, pp. 12-14)

Ruka Broughton acknowledges that other iwi genesis stories also include the “world of the gods in their genealogies” (1979, p. 24). Rauru Kiiitahi – for whom Ngā Rauru iwi is named – was well known throughout the Bay of Plenty and East Coast, and was considered a son or grandson of Toi-te-huatahi, who, after arriving from Hawaiki in search of his mokopuna Whātonga and Tūrāhui, established a pā [fortified place] for himself at Kapūterangi, Whakatāne (Hirini Moko Mead & Te Roopu Whakaemi Korero o Ngati Awa, 1994). Not only was Rauru a well-travelled man, a brave warrior and responsible for the art of carving, importantly, he was a person who honoured his word. At an elderly age, he settled in South Taranaki, in the vicinity of Waitōtara, where he eventually died. Many houses, places and the coastline were named for him. It is important to understand the person after whom the iwi is descended and named, as ultimately, his descendants are the living embodiment of this tupuna and the qualities that he possessed.

Tūrama Hāwira (personal communication, March 18, 2015) of Whanganui and Ngā Rauru, suggests that the following figure represents a Ngā Rauru worldview.



**Figure 2:** Pictorial representation of a Ngā Rauru worldview

Figure 2 shows that from the mountains to the sea, a Ngā Rauru worldview identifies kaupapa, which are considered to be first principles, that determine our behaviours towards nature. It is upon kaupapa that all things in life are grounded or rooted. From kaupapa, tribal customary law and learnings are evident in tikanga, those practices that are informed by

principles. Finally, tikanga practices serve to maintain kawa, and kawa is viewed as the sacred order of creation or ethnosphere. The term ethnosphere has been defined by Wade Davis (2003) as “the sum total of all thoughts and dreams, myths, ideas, inspirations, intuitions brought into being by the human imagination since the dawn of consciousness” ([http://www.ted.com/talks/wade\\_davis\\_on\\_endangered\\_cultures?language=en](http://www.ted.com/talks/wade_davis_on_endangered_cultures?language=en)). Together, these three elements of kaupapa, tikanga and kawa allow for the cosmogenical tree of life to grow and prosper.

In summary, people are presented with different and sometimes complex or competing realities, and therefore, have various worldviews depending on the context within which they find themselves. As a member of different hapū and iwi, I am cognisant that what is perceived or valued within one whānau, hapū or iwi may have a different perception or value somewhere else. My worldview, therefore, is shaped by my own learnings and experiences, and in particular, the experiences I have had with my whānau, hapū, iwi, friends and associates, hence the reason why this thesis began with the stories of my koroheke and how their lived experiences have influenced my worldview with regards to tikanga. This research, therefore, is informed by a worldview conveyed to me by my grandparents, informed by my parents, and influenced by the world within which I exist and with which I engage. It is informed by a worldview that is centred in the Aotea waka region, encapsulating tribal groupings and identities from Whanganui, South Taranaki and the Rangitīkei. Through whakapapa, there are further connections to the Manawatū, Wellington and Wairarapa regions, all of which have significance and relevance to me. My worldviews, therefore, inform the methodologies employed in this research.

### 2.3 Māori research methodologies

|   |   |
|---|---|
| Ko te whare tēnā i tāia ai te Kāhui Rongo | In the house was told the Kāhui Rongo ritual,     |
| I pipiri ki te pō                         | Told to a group in the night,                     |
| Ngā toka whakaahu o tō kōrua kuku e       | Hence the rock shrine of your tight-lipped elder, |
| O tōku rua wāwāhi, o taku rua pakē        | Hence my store pit, renowned pit, to be shared    |
| Ka wehea ko te tau e.                     | With my absent love one, ah me.                   |

(translation by Jones, in Ngata & Jones, 2006, p. 509)

In this section of ‘He oriori mō Wharaurangi’, Te Rangitākōrou makes reference to Te Kāhui Rongo, which has been described by Tūrama Hāwira (personal communication, March 18, 2015) as the learned elite, that is, those who were taught through the whare wānanga. It is this interpretation of Te Kāhui Rongo that is evident in the oriori, which also describes the learning process that was and continues to be apparent within traditional tribal whare wānanga. It is inferred that teaching within the whare wānanga occurred at night, the most optimal time for learning, acquisition and retention. Learned elders, who are viewed as repositories of knowledge, were and are careful with whom they share their knowledge, and as such, not all knowledge was or is given freely or shared widely (Marsden, 2003). In Chapter One, the whakataukī ‘Tō piki amokura nōu, tōku piki amokura nōku’ was explained, and proposes that there can be different understandings and interpretations for any given situation. With regard to knowledge, different foundations and levels of knowledge exist, and access is dependent on one’s whakapapa, connection to their tribal domain, worldview and context (R. S. Tinirau & Gillies, 2010b, 2011). Research within Māori and indigenous communities and settings must be underpinned and guided by concepts and theories that are pertinent to the people and communities engaged in research. In the context of this thesis, those concepts and theories are informed by Māori and indigenous notions of research, but also the unique methodologies that are centred within my whānau, hapū, iwi, and those involved in the research. These methodologies include Kaupapa Māori and Māori-centred research.

### **2.3.1 Kaupapa Māori research**

Kaupapa Māori research methodologies are accepted as distinct approaches to research that is conducted by, with and for Māori, and is underpinned by Māori concepts, paradigms, frameworks and methods (Eketone, 2008; Selby & Moore, 2007; G. H. Smith, 1997; L. T. Smith, 1999; S. Walker, Eketone, & Gibbs, 2006). Graham Hingangaroa Smith (1997) of Ngāti Porou, Ngāi Tahu, Ngāti Apa and Ngāti Kahungunu, states that there is a strong critical theory element to Kaupapa Māori, which originally sought to change and revolutionise the education system for Māori in the 1980s. As such, Leonie Pihama (2015) of Te Āti Awa, Ngā Māhanga-a-Tāiri and Ngāti Māhanga suggests that Kaupapa Māori is premised on political and cultural drivers, and that Kaupapa Māori has transformed the research landscape domestically and internationally. Kaupapa Māori ‘ways of doing things’ extend across disciplines, and are applied in different ways (Gillies, 2006; G. H. Smith et al., 2015; L. T. Smith, 1999), and infer a number of principles, such as whakapapa, te reo Māori, tikanga and

rangatiratanga [self-determination] (L. T. Smith, 2015). Kaupapa Māori has also been used as a basis for research within whānau, hapū and iwi; for example, a ‘Kaupapa Ngāti Awa’ research methodology was developed for research within and involving descendants of Ngāti Awa. At the core of Kaupapa Ngāti Awa were *iwi* principles, values and practices, such as manaakitanga, whakapapa, whanaungatanga and whānuitanga [inclusiveness] (G. H. Smith et al., 2015). Diane Ruwhiu (2009) of Ngāpuhi suggests that Kaupapa Māori research, grounded in indigenous paradigms, can be used to gain greater insight into business and management research. Kaupapa Māori research does not capture all research that may relate to Māori, hence the development of Māori-centred research, which has been theorised to provide broader scope.

### **2.3.2 Māori-centred research**

Developed by Sir Mason Durie of Ngāti Kauwhata, Ngāti Raukawa and Rangitāne descent, Māori-centred research locates Māori people, knowledge, culture and aspirations at the heart of the research (M. Durie, 1996). A Māori-centred approach, as with Kaupapa Māori research, encourages the development of new methodologies, the usage of multiple research methods, which may be applied across a range of disciplines. However, one difference between Māori-centred and Kaupapa Māori research is that Māori-centred research may allow for the involvement of non-Māori, where results may be compared with and measured against non-Māori research standards (Cunningham, 1998). There is an expectation that Māori are involved at all levels in Māori-centred research, but one of the limitations is that there may be dual and possibly conflicting accountabilities to Māori and non-Māori, which presents a problem if there are diverging views (Cunningham, 1998). Margaret Forster of Rongomaiwahine and Ngāti Kahungunu descent, states that this approach to research is founded on Māori concepts, such as: Whakapiki tangata, or enablement and empowerment; Whakatuia, or integration and interconnectiveness; and Mana Māori, or Māori control over the research process and protection of knowledge generated through research (Forster, 2003). Tikanga-based research is an alternative approach to research that considers Māori worldviews.

### **2.3.3 Tikanga-based research**

This study is inspired by both Kaupapa Māori and Māori-centred approaches to research, and locates Māori people, values and practices at the core of research. Such approaches are considered appropriate across several disciplines, including Māori business and economic

development (Best & Love, 2010; G. H. Smith et al., 2015; R. S. Tinirau & Gillies, 2010b, 2011). Given the scope of this research, and the philosophical underpinnings that emanate from multiple Māori worldviews, I have a personal and professional obligation to ensure that tikanga is present and apparent. Māori researchers acknowledge the place of tikanga in Māori research; any methodology must be contextually appropriate (M. Durie, 1996), and the extent to which tikanga will be employed depends on “the type of research, the skills and resources of the researcher and the opportunities available” (Bevan-Brown, 1998, p. 233). As tikanga in businesses and organisations is the overarching area for this research, and is of interest to the case studies, it was imperative for me to have an understanding of tikanga in the research process, which, as Ngāhuia Te Awekōtuku (1991) of Te Arawa suggests, calls to question the capability and capacity of the researcher:

Researchers should undertake a project only after a thorough consideration of their own ability to fulfil the project’s requirements; factors to consider could include tribal background, gender, language fluency, age, and qualifications. (Te Awekotuku, 1991, p. 2)

In her doctoral research, Annemarie Gillies (2006) of Ngāti Kahungunu, Ngāti Awa, Te Whānau-a-Apanui and Te Arawa noted that tikanga was an element of her methodology, and that this involved the application of Māori concepts and processes within her research, such as those related to whakawhanaungatanga, manaakitanga and tautoko [support]. In this study on tikanga in contemporary Māori businesses and organisations, the concepts, principles and practices considered appropriate in a research context reflect those kaupapa that were identified in Chapter One, and include: whakapapa; ahi kā; tikanga-a-whānau, a-hapū; tiakitanga; te ara whanaunga; manaaki tangata; and hāpainga mahi. These will be discussed and their application explained later in this chapter. What follows is an explanation for why a case studies approach was considered appropriate for tikanga research, and how the case studies selected aligned with the themes of whakapapa and te ara whanaunga.

## **2.4 Case studies**

In business and management research, case study approaches are gaining popularity (Baker, 2003). Jan Dul and Tony Hak (2008), after considering the views of a number of researchers who endorse case study research, suggest that this approach is appropriate if the topic is broad and complex, if there is a lack of theory, and if “context is very important” (Dul & Hak, 2008, p. 24). Yin (2009) proposes that a definition of case study research is twofold;

the first is that case study research seeks to understand phenomenon within its context; and secondly, it incorporates a number of methods from research design to data analysis, which allows for multiple sources of evidence and triangulating data. Annemarie Gillies (2006) suggests that a case study approach is consistent with a Māori worldview due to their holistic perspective, and is useful in illustrating, studying and explaining processes and practices. Given the focus of this study on tikanga (phenomenon) in Māori businesses and organisations (context), and the various sources of data (interviews, organisational documents, external reports), elements of this case study approach was considered appropriate. Five Māori businesses or organisations were invited to participate in this study, based on whakapapa and te ara whanaunga (personal and professional) connections and networks. These case studies can be categorised under the following types of Māori business or organisation: a whānau-based business; an iwi business; Māori land incorporation; a pan-tribal business; and an international case study. Given the amount of data that was gathered (presented in Chapter Six), it was felt that five case studies was sufficient. This section will introduce my connections to the whānau, hapū, iwi or region within which the case studies are based.

#### 2.4.1 Ngārewa/Tipene Whānau Trust

|                                      |  |
|--------------------------------------|--|
| Ka mānu, e hine, te waka i a Ruatea, | Now afloat, O maiden, is the canoe of Rua-tea, |
| Ko Kurahaupō.                        | And 'tis Kurahaupo.                            |
| Ka iri mai tāua i runga i Aotea,     | We two were carried hither aboard Aotea,       |
| Ko te waka i a Turi.                 | The canoe of Turi.                             |

(translation by Jones, in Ngata & Jones, 2006, p. 511)

This passage of 'He oriori mō Wharaurangi' speaks of how both Te Rangitākōrou (the composer) and Wharaurangi (for whom the oriori was written) descend from ancestors associated with the Kurahaupō and Aotea waka, captained by Ruatea and Turi respectively. Tribal narratives of iwi belonging to the Taranaki, Whanganui, Rangitīkei and Manawatū regions acknowledge that the Kurahaupō was badly damaged between Hawaiki and Aotearoa, and at Rangitāhuhua (or the Kermadec Islands), the crew went ashore to repair their waka. It was here that Turi and others aboard Aotea came across the Kurahaupō, and some of the crew of Kurahaupō transferred to the Aotea (Broughton, 1979; R. S. Tinirau, 2015). Others came to Aotearoa aboard the Mataatua waka (Te Kāhui Kararehe, 1893), and the rest came on the repaired Kurahaupō (Marsden, 1988). Aotea landed near Kāwhia, at the Aotea

Harbour, which today bears the name of the waka. Turi and his people then travelled overland, naming several places from Kāwhia to Pātea in South Taranaki (R. S. Tinirau, 2011, 2015). South Taranaki became the home of Ngāti Ruanui, and in the Aotea waka traditions, there are two ancestors named Ruanui. The first is Ruanui-a-Pōkiwa, who was the grandfather or ancestor of Rongorongo (Tutange, 1891, cited in Broughton, 1979). The second Ruanui, was the grandson of Turi and Rongorongo. Rangiwahakaputaia, the tupuna named in the whakapapa in Figure 1 of this chapter, was of Ngāti Ruanui descent, and his children were born on his native lands near Whenuakura in South Taranaki.

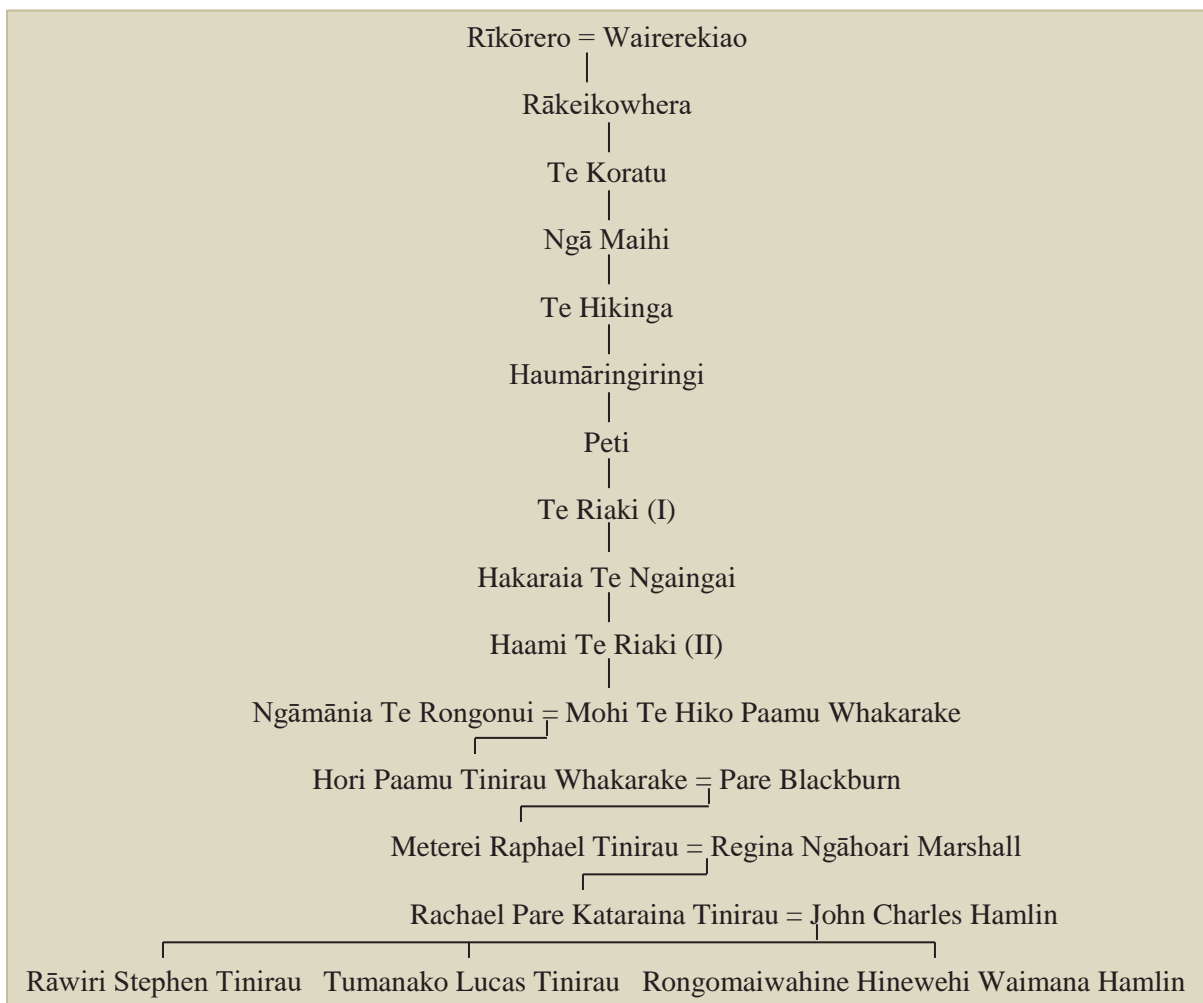
Participants from the Ngārewa/Tipene Whānau Trust (Case One) are iwi members of Ngāti Ruanui, and whakapapa to all hapū of the iwi. They affiliate strongly with Pariroa Pā, a marae situated near Kākarama, to the west of Pātea. The Ngārewa-Tipene Whānau Trust is a whānau land-based organisation, led by pahake James Ngārewa, who was interviewed for the purposes of this research. Two other whānau representatives were interviewed – Debbie Ngārewa-Packer and Tipene O-Brien – both of whom maintain leadership positions within the whānau and case study organisation. Debbie is the Kaiarataki of Te Rūnanga o Ngāti Ruanui, the Ngāti Ruanui iwi post-settlement governance entity based in Te Hāwera. Tipene is the General Manager for Te Korimako o Taranaki, an inter-tribal radio station owned by eight iwi of Taranaki. Interviews were conducted in Pātea, Te Hāwera and New Plymouth respectively. Through professional and personal connections, conditional acceptance was afforded to me by these three whānau and case study representatives, which echoes the sentiments of Knox (2005) regarding the need for whānau to feel comfortable sharing information, based on researcher whakapapa, familiarity in the Māori world, reputation and personal experience on the subject to be researched or tested.

#### 2.4.2 Kii Tahī Limited

|  |   |
|--|---|
| Ka ū mai tāua te ngutu Whenuakura;     | We landed at the river’s mouth at Whenuakura; |
| Ka huaina te whare, ko Rangitāwhi;     | The house there was named Rangitawhi;         |
| Ka tiria mai te kūmara;                | The kūmara was then planted;                  |
| Ka ruia mai te karaka ki te taiao nei. | The karaka, too, soon flourished in the land. |

(translation by Jones, in Ngata & Jones, 2006, p. 511)

Continuing on from the previous discussion on the arrival of the Aotea waka to Aotearoa, the above extract of ‘He oriori mō Wharaurangi’ describes the place that Turi established for his people at Rangitāwhi, near Pātea. A marae, named Te Wai-o-Turi, stands at Rangitāwhi, and Rangitāwhi is also the name of one of the hapū affiliated to this marae. The marae has affiliations to both Ngāti Ruanui, discussed previously, as well as Ngā Rauru iwi, who have connections to Aotea, but are said to descend from an earlier ancestor, Rauru (Broughton, 1979). Near the marae, is an iwi-owned, land-based business that grows and supplies native trees to Taranaki farmers and others, mainly for the purposes of riparian planting. Kii Tahī Limited – the second case study – is established on ancestral lands that were once the gardens of Turi and his people. The importance of connecting is described by Linda Tuhiwai Smith (1998, 1999), and ensures that a holistic understanding of what it means to be ‘whole’ is encouraged, and refers to relationships not only between people, but with the environment. My whakapapa connections to Ngā Rauru are through my mother, who descends from a tupuna named Rīkōrero, who himself is a descendant of Pourua, as per Figure 3.



**Figure 3: Whakapapa from Rikōrero to my immediate whānau**

Ruka Broughton (1979), in his thesis on the origins of the Ngā Rauru iwi, noted that it was likely that the ancestors of this iwi came from the East Coast, and travelled by sea to the West Coast, where they were the first to settle within their current tribal boundaries. Later, Rauru the ancestor, visited the region and died there, and his name was adopted as the tribal name. The people associated with the Aotea waka arrived later, and intermarried with Ngā Rauru and neighbouring iwi, who were assimilated into the Aotea people and traditions.

The name Rauru refers to the difficulty that his mother Rongoueroa faced whilst she gave birth to her son. The umbilical cord became twisted, ‘ka mau te rauru’, but this difficulty was overcome, the child was born healthy, and was named Rauru (Tatara, 1933, cited in Broughton, 1979). As he grew, he became known as a man of one mind, who never wavered once he made a decision, and never went back on his word; hence he became known as Rauru Kīitahi (Rauru of the one word). It is from this concept that the name of the case study – Kii Tahī Limited (Case Two) – was adopted.

Two research participants were interviewed on behalf of this case study, namely Esther Tinirau (Kaiwhakahaere of Te Kaahui o Rauru), and Heremia Taputoro (Manager of Kii Tahī Limited). Te Kaahui o Rauru is the post-settlement governance entity for Ngā Rauru iwi, and Kii Tahī Limited is a subsidiary of Te Kaahui o Rauru. Again, whakapapa plays a part, not only from an iwi perspective, but personally with one of the research participants, as Esther Tinirau is a sister to my mother. Both participants were interviewed at the iwi office, in Whanganui.<sup>11</sup>

### 2.4.3 Ātihau-Whanganui Incorporation

|   |   |
|---|---|
| Kapua mai nei e Hau ko te one ki tōna ringa | Hau scooped up a handful of earth                 |
| Ko te Tokotoko-o-Tūroa                      | From the portion of the Staff-of-Turoa            |
| Ka whiti i te awa,                          | He then crossed the river                         |
| Ka nui ia, ko Whanganui;                    | Which won him great renown, and it was Whanganui; |

(translation by Jones, in Ngata & Jones, 2006, p. 511)

<sup>11</sup> The office for Te Kaahui o Rauru is now located in the township of Waverley (2016).

This section ‘He oriori mō Wharaurangi’ introduces the tupuna Hau, who travelled from Whenuakura (in South Taranaki) to Pukerua Bay (north of Wellington), in pursuit of his wife, Wairaka. There are two renowned ancestors of Whanganui and Aotea waka traditions who are known by the name Hau.

One was Haunui-a-Pāpārangi, for whom the iwi of Whanganui, Te Āti Haunui-a-Pāpārangi, is named (Waitangi Tribunal, 1999, 2015). There are three ancestral identities named Haunui-a-Pāpārangi, one of whom was a descendant of both Toi-te-huatahi and Ruatipua, and hails from tangata whenua [original inhabitants]. Another Haunui-a-Pāpārangi arrived in Aotearoa aboard the Aotea waka (Ngata & Jones, 2006; Sole, 2005; Waitangi Tribunal, 2015), and the third is a descendant of Turi Ariki of the Aotea waka.

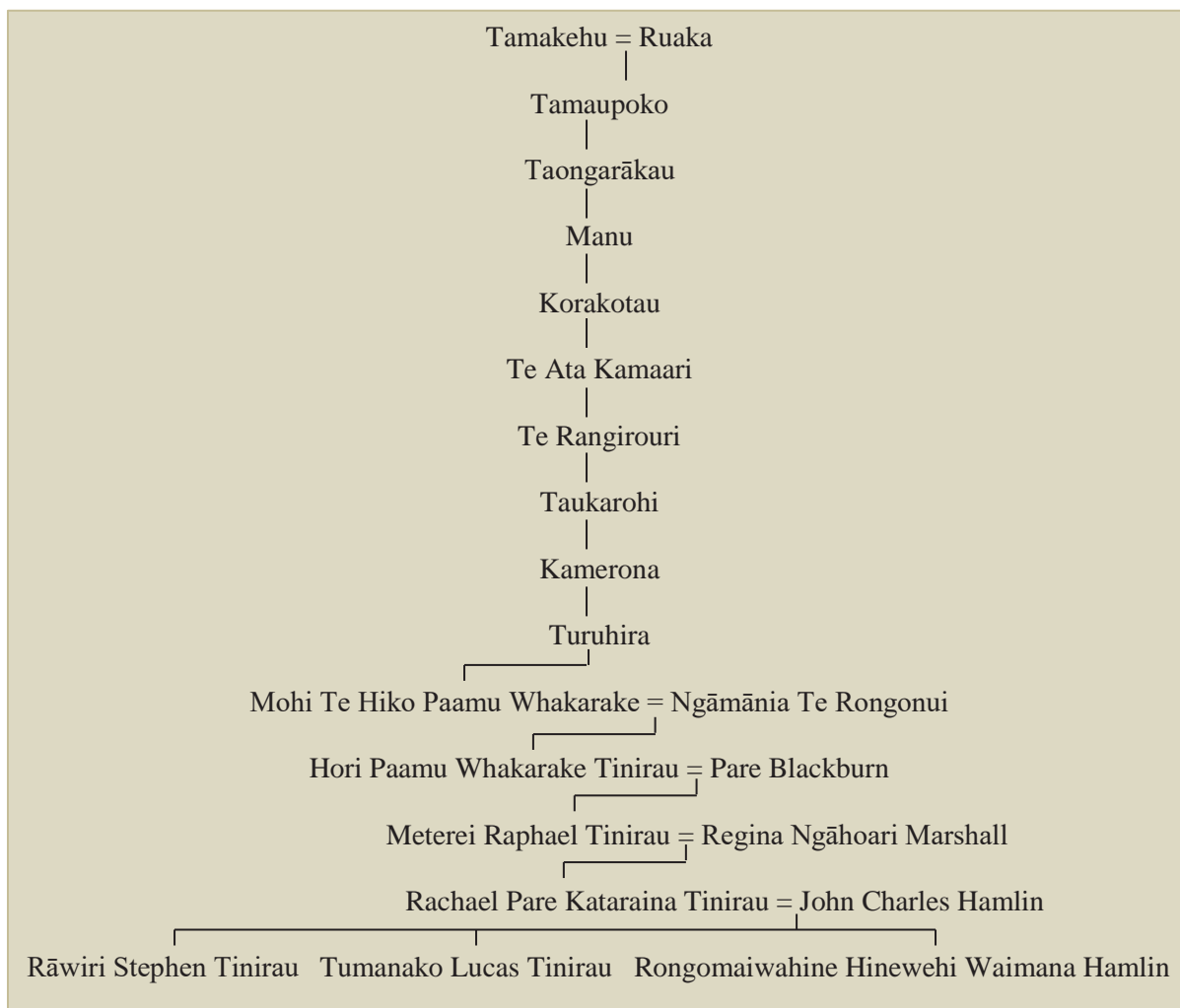
The other ancestor with the name Hau is Haupipi, who is also listed as a crew member of the Aotea waka, but is said to have been a member of the Kurahaupō waka, who transferred to the Aotea waka at Rangitāhuahua (Ngata & Jones, 2006; Sole, 2005; Waitangi Tribunal, 2015). Haupipi is also a tupuna of the Whanganui River, after whom the hapū of Ngāti Hau at Patiarero is named (Waitangi Tribunal, 2015).

Yet another tupuna named Hau features in the histories of Rangitāne (McEwen, 1986) as Haunui-a-Nanaia, the son of Popoto and Nanaia, of the Kurahaupō waka. It is said that this Hau lived in Heretaunga (today Hawke’s Bay) and was married to Hine-i-rakahanga, whom he pursued across the land to the West Coast (T. Smith, October 2001). As has been stated earlier in this chapter, different tribes have their own versions of traditional narratives, and the story of Hau is a prime example. Hau is credited with naming the waterways and landscapes along the south-western coastline of Te Ika-a-Māui, and across into the Wairarapa district (McEwen, 1986; New Zealand Geographic Board, 1990; Ngata & Jones, 2006; T. Smith, October 2001). The rest of ‘He oriori mō Wharaurangi’ focuses on the naming of these tributaries and localities by Hau, as outlined on the following map.



**Figure 4:** Places named by the ancestor Hau, as illustrated in ‘He Oriori mō Wharaurangi’

The name Hau also appears in the organisational name of the third case study – Ātihau-Whanganui Incorporation (Case Three). Here, Ātihau is an abbreviated form of the tribal name, Te Āti Haunui-a-Pāpārangi. My whakapapa to Te Āti Haunui-a-Pāpārangi is through a tupuna associated with the middle reaches of the Whanganui River, named Tamaupoko, the eldest son of Tamakehu and Ruaka. Ruaka is the name of our main hapū grouping based at Rānana.



**Figure 5:** Whakapapa from Tamakehu and Ruaka to my immediate whānau

The genesis of Āti hau-Whanganui Incorporation extend back to 1897, to a hui held at Pākaitore, Whanganui, between the Native Minister, Hon James Carroll, and members of Whanganui iwi. At that hui, Taitoko Te Rangihiwini (Major Kemp) entrusted the protection of Whanganui Māori lands to Hon James Carroll, by virtue of the following statement:

|                            |  |
|----------------------------|--|
| E Timi: Te mōrehu tangata, | To you James: I leave the remnants of the people |
| Te mōrehu whenua ki a koe  | and the remnants of the land                     |

These words of Taitoko Te Rangihiwini were venerated through bestowing the name Te Morehu on the wharepuni at Rānana. Furthermore, these words are considered an ‘enduring legacy’ for Whanganui iwi, “particularly on successive generations of Whanganui Māori when reminding future governments of the trust given over ... to protect their lands” (E. Tinirau, 2005, p. 17). Various land laws and processes were enacted from 1900, which saw

over 115,000 acres of Whanganui Māori land entrusted into structures that were intended to benefit the owners of those lands. However, these laws, processes and structures proved unsatisfactory for the beneficial owners. Finally, in 1967, having considered various options, Rangitākuku Metekingi spoke to an application for amalgamation to the Māori Land Court on behalf of the beneficial owners, which would see the creation of a new block, known as Ātīhau-Whanganui. Following its establishment, Ātīhau-Whanganui Incorporation worked with Morikaunui Incorporation to advance both economic and socio-cultural imperatives (E. Tinirau, 2005). However, the main activity for Ātīhau-Whanganui Incorporation has been the resumption of lands as each of the previous leases approached expiry (E. Tinirau, 2005; M. Tinirau, 1994). The core business of Ātīhau-Whanganui Incorporation is pastoral farming, mainly in sheep and cattle, with interests in dairy, forestry and apiculture also.

My connections to Ātīhau-Whanganui Incorporation are through both of my maternal grandparents – Meterei Raphael Tinirau and Regina Ngāhoari Marshall – who were descendants of the original beneficial owners. Koro Meterei was also Chair of both Ātīhau-Whanganui Incorporation and Morikaunui Incorporation, having served years prior as a Committee of Management member. His deep involvement in both organisations is outlined in Chapter One. Having these whakapapa connections to the people and lands of the Incorporation meant that gaining access to Ātīhau-Whanganui was open and uncomplicated. I am also fortunate to be a shareholder of Ātīhau-Whanganui Incorporation.

Participants from Ātīhau-Whanganui Incorporation included the Chair, Dana Blackburn, who was interviewed near one of the land blocks of the Incorporation at Ohākune. The Chair then nominated fellow board member, Toni Waho, who was interviewed at Ngā Mōkai Papakāinga in Karioi, with the marae and wāhi tapu in close proximity. The next interview was held in the Incorporation's office in Whanganui, with a long-serving employee, Frances Te Porana, who has regular contact with shareholders. This employee, as well as the Chair, then nominated the final participant, an active shareholder and kuia, Jo Maniapoto, and this interview was conducted in her home, directly opposite Te Ao Hou Marae, Aramoho, in Whanganui. Josephine Maniapoto passed away in September 2016, and her tangihanga was held at Pūtiki Wharanui Marae, Whanganui. Moe mai rā e te Whaea, haere ki ō tāua tūpuna, whakangaro atu ai.<sup>12</sup>

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<sup>12</sup> A short salutation, acknowledging Jo Maniapoto's passing, and committing her to our shared ancestors.

#### 2.4.4 Māori Education Trust

|  |  |
|--|--|
| Ka rarapa ngā kanohi, ko Wairarapa,<br>Te rarapatanga o tō tipuna, e hine. | He gave a flashing glance, hence Wairarapa;<br>Indeed it was there your ancestor gazed about<br>him. |
|--|--|

(translation by Jones, in Ngata & Jones, 2006, p. 513)

After the tupuna Hau had traversed and named many of the rivers along the south-western coastline of Te Ika-a-Māui, he intercepted his estranged wife at Pukerua Bay. As a result of her absconding, Hau turned her into stone (New Zealand Geographic Board, 1990; Ngata & Jones, 2006), and returned home via the Wairarapa. He named the great lake Wairarapa, as evidenced in the extract above, and he also named other waterways throughout the Wairarapa area. The Wairarapa is the site of Māpuna Ātea Farm, which once belonged to the fourth case study, the Māori Education Trust (Case Four). The Trust's office is located in Lower Hutt, and is responsible for secondary and tertiary scholarship and grant administration, as well as advancing Māori educational aspirations.

The Māori Education Trust was also a major sponsor of the regional and national Ngā Manu Kōrero Speech Contests, for secondary school students. Hugely popular, I attended the competitions throughout my secondary schooling, and since then, have continued to support the competitions as a regional coordinator, mentor, national committee member, compere, judge and scrutineer. My Bachelor of Arts (Honours) dissertation explored how the event is managed, and its contribution to cultural revitalisation (R. S. Tinirau, 2004a, 2006a; R. S. Tinirau & Gillies, 2008). As an undergraduate student, I was the recipient of the Ngārimu VC & 28 (Māori) Battalion Memorial Undergraduate Scholarship, which was administered by the Māori Education Trust on behalf of the scholarship's board. In 2001 I became involved in summer vacation work at the Trust as a Project Office, and later became the Operations Manager for one year. My connection to the Trust, therefore, has been since secondary school, and has continued throughout my university studies and career.

In 2010, I was fortunate to interview three representatives of the Māori Education Trust, two in Wellington, and one in Wairarapa: Doug Hauraki (Ngāti Porou, Ngāti Kahungunu, Ngāpuhi) who was the Kaiarataki; Te Huia Bill Hamilton (Ngāti Kahungunu, Ngā Rauru,

Ngāti Raukawa, Kotimana), the Chair of the Trust; and Peter Hāpeta (Ngāti Raukawa), who was the Operations Manager at Māpuna Ātea Farm, Wairarapa.

#### 2.4.5 Te Ranga Tūmua

|  |   |
|--|---|
| Kei waho ko te moana.                  | Out on the open sea.                                    |
| Hangā te paepae, poua iho;             | The beam was made and posts were fixed;                 |
| Te pou whakamaro o te rā, ko Meremere. | The powers were Stiffened-was-the-heavens and Meremere. |

(translation by Jones, in Ngata & Jones, 2006, p. 513)

In the lines of ‘He oriori mō Wharaurangi’ above is a reference to the open sea, thus looking beyond our shores, and this is quite fitting for the final case study, which is quite unique, in that it was a Whanganui iwi initiative for rangatahi [youth] to work in the area of tourism in Slovakia, Europe. Kōrero pertaining to Whanganui was presented earlier in this chapter, for Ātihau-Whanganui Incorporation.

This fifth case study – Te Ranga Tūmua (Case Five) – involved rangatahi of Whanganui *iwi*, including Ngāti Rangi, an iwi situated at the base of Ruapehu. Ngāti Rangi identifies with Te Kāhui Maunga, an early people, and from the tupuna Paerangi (Waitangi Tribunal, 2015). His descendant was Taiwiri, who was the mother of Rangituhia, Rangiteauria and Uenuku-manawa-wiri. The main hapū groupings within Ngāti Rangi iwi descend from these three tūpuna. My connections to Ngāti Rangi are through my maternal whakapapa, which is given on the next page. In particular, we affiliate with Ngāti Rangiteauria, and the hapū Ngāti Tongaiti.

Some members of Te Ranga Tūmua also whakapapa strongly to other iwi neighbouring Whanganui, such as Ngā Rauru, Ngā Wairiki-Ngāti Apa, Ngāti Tūwharetoa, and Ngā Iwi o Mōkai Pātea.



**Figure 6:** Whakapapa from Taiwiri and Uemāhoenui to my immediate whānau

My involvement with Te Ranga Tūmua was initially as a group member, who had been selected to travel and perform with the team in Slovakia. However, on arrival in Slovakia, I was asked to become one of two group managers, responsible for overseeing and coordinating the group in Slovakia, communicating with the management team in Whanganui, and ensuring the well-being of group members on the ground.

Research participants from Te Ranga Tūmua included: Pikimai Māreikura, the other group manager; as well as Gerrard Albert and Kemp Dryden (two directors of Te Ranga Tūmua Ltd), who negotiated with the Slovak investor, chaperoned the team to Slovakia, and then returned to Whanganui, to manage communications with whānau, and provide general support for Te Ranga Tūmua from home. All participants have Whanganui and Ngāti Rangi whakapapa, and were either interviewed in Whanganui or Ohākune.

## 2.5 Tikanga in the research process

|                                       |  |
|---------------------------------------|--|
| Taku pōtiki, e, ko Wharaurangi!       | My little child, Wharau-rangi!                         |
| Ka rongo o tīpuna, ka makā mai ki au, | What your grandsires heard they freely gave unto<br>me |
| Māku, e hine, mā te huri e,           | For me and mine, O maiden, because I listened          |
| Mā te whakarongo ki te whita kōrero.  | Heeded, and retained the stories complete              |

(translation by Ngata & Jones, 2006, p. 509)

In these opening lines from ‘He oriori mō Wharaurangi’, the composer Te Rangitākōrou refers to knowledge imparted to him by his elders, which was given to them by their elders. It articulates a process by which knowledge was retained and transferred across generations, and in contemporary times, similar methods that allow knowledge to be protected and transmitted continue to be valued and practised within Māori contexts and communities (Edwards, 2010; Families Commission, September 2012; R. S. Tinirau et al., 2007). Te Rangitākōrou encourages Wharaurangi to heed the knowledge embedded throughout the oriori, and alludes to the significance of forming strong connections to convey and retain knowledge, including tikanga. What follows is a discussion on tikanga that were employed throughout the duration of this study, under the themes of: whakapapa; ahi kā; tikanga-a-whānau, a-hapū; tiakitanga; te ara whanaunga; manaaki tangata; and hāpainga mahi.

### 2.5.1 Whakapapa: Reinforcing genealogical connections with case studies

Whakapapa as a concept refers to the layering of genealogies, and it is through these that genealogical connections are made with others. Reciting whakapapa has been a respected attribute within my whānau, particularly when relating to others or to lands, enabling us to acknowledge who we descend from and where we belong. I share whakapapa connections to those who have participated in this research through five organisational case studies, and it is these whakapapa connections that have facilitated access to research participants and the organisations they represent. Sometimes these whakapapa connections have been reinforced through the deeds of whānau members, or through professional networks and associations, operating in various contexts. It is partly as a result of my whakapapa connections that access to the case studies was granted (R. S. Tinirau & Gillies, 2010b, 2011), and participants felt comfortable sharing information. This echoes the sentiments of the importance of whakapapa in a research context by other Māori researchers (Knox, 2005; L. T. Smith, 2015).

### **2.5.2 Ahi kā: Being grounded in kaupapa and tikanga of home**

Ahi kā refers to burning fires, and the act of residing on, or having regular connection with one's ancestral lands. In the Native (Māori) Land Court, ahi kā was used to prove connections to land, through long, uninterrupted occupation, from a prominent ancestor, down to the person giving evidence. In contemporary times, ahi kā does not appear to be overly relevant from a legal perspective, as Māori land owners retain ownership, despite not physically occupying their ancestral lands. However, ahi kā tends to be applied to those who reside on, or who actively maintain, their ancestral lands, and can also inform or apply in a research context (R. S. Tinirau, Tinirau, & Gillies, 2008). With regard to this study, my pahake of Ngāti Ruaka/Ngāti Hine who maintain their ahi kā at Rānana became my cultural advisors, ensuring that what I proposed to do was grounded in kaupapa and tikanga. They offered sage advice and unconditional support throughout the research process (R. S. Tinirau & Gillies, 2010b, 2011). With this grounding, my pahake were confident and comfortable for me to approach case studies and research participants beyond Whanganui, because where appropriate, I would have a respect for, and adapt to, the tikanga practised at the various case study sites. I maintained my involvement at hui of the Rānana Māori Committee at Rānana, where pahake received monthly updates on how my study was progressing. This process has been adopted by other hapū members, who are pursuing postgraduate studies. Pahake also endorsed the sharing of understandings of tikanga, from the perspective of kuia and koroheke of our Ngāti Ruaka/Ngāti Hine hapū community (Appendix A). These understandings, which draw on memories, reflections and aspirations, are presented in Chapter Four of this thesis, titled 'He torohanga'.

### **2.5.3 Tikanga-a-whānau, a-hapū: Respect for, and adapting to, other tikanga**

Respecting that each whānau and hapū has their own way of doing things was also a major consideration in this study. Whenever entering the domain of the case studies, it was important to acknowledge not only the participants and their organisations, but also the places at which the interviews were conducted, the whānau, hapū and iwi to whom the participants belong, and in some cases, those hapū or iwi who are present in the areas where the case studies were based or operated. An appreciation for other possibilities and forms of tikanga is critical for researchers engaged in tikanga research:

As researchers and members of the researched community, often having multiple roles means being mindful of the differences in tikanga, and therefore having respect for the values and

practices of the people and communities we engage with is paramount. (R. S. Tinirau & Gillies, 2011, p. 2)

Tikanga was embedded throughout the research process, through the provision of mihimihi [greetings] before and after interactions with participants, and the offering of karakia (where appropriate). As representatives of the case studies, participants were given the opportunity to recommend or nominate other participants that could provide insight into the tikanga and business practices employed by the case studies. This echoes purposive (Patton, 2002) and network sampling techniques (Gillies et al., 2007; Te Pūmanawa Hauora, 1996, 1997), as well as ‘Kōriporipo’<sup>13</sup>, a Māori recruitment and selection framework, based on constructs such as whakapapa, marae, whānau, hapū, and iwi (Gillies, 2006; R. S. Tinirau & Gillies, 2011). The way in which Kōriporipo was used in this research has been fully explained (refer to 2.4.1-2.4.5 above), where connections were made to each of the individual research participants and how other participants were recommended or nominated by them.

#### **2.5.4 Tiakitanga: Keeping ourselves safe**

In a research context, tiakitanga incorporates keeping research participants, the host institution (Massey University), and I as the researcher, safe from physical or spiritual harm. From a Māori perspective, such concerns were the domain of pahake of Ngāti Ruaka/Ngāti Hine, and guidance on cultural issues was offered by pahake, where required. From a non-Māori research ethics perspective, Massey University requests that research involving people is subjected to an ethics assessment process. The application was prepared, incorporating elements of tikanga, as discussed in this chapter. The Massey University Human Ethics Committee (Southern B) approved this study (Application 07/49), which included information sheets for case study organisations (Appendix B) and individual participants (Appendix C). Information sheets were presented to case study organisations and participants, who were given the opportunity to ask any questions regarding the study. Once the participants communicated that they felt fully informed regarding the intent of the research, and were aware of their rights as participants, they completed a consent form (Appendix D), which was returned to me and kept in a protected location. Case studies and participants were only too happy to have their organisation and identities mentioned in this thesis, as was explained in the information sheets, given the difficulty of guaranteeing

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<sup>13</sup> ‘Kōriporipo’ refers to the wakes that are seen when waka are paddling in the water, and represent strategies that may be used when recruiting and selecting in Māori research, applied through whānau, hapū, iwi, marae, whakapapa and Māori community connections.

anonymity because of whakapapa and te ara whanaunga. Data was captured through kanohi-ki-te-kanohi [face-to-face] interview (see below under ‘Hāpainga mahi’), which were transcribed independently and then reviewed by me, prior to returning the transcript to each respective participant. This allowed research participants the opportunity to review and amend any aspect of their kōrero. Participants did not request any amendments. Transcribing personnel were required to sign a confidentiality agreement form (Appendix E) and participants were invited to authorise the release of their transcripts for research purposes (Appendix F).

Understanding of te reo Māori and various dialects, was critical in the transcribing of interviews and the analysis of transcripts. This is because Māori words and concepts were discussed throughout the interviews, which were often articulated in the dialect belonging to the participants. For example, the dialects pertinent to Whanganui involve different words, phrases, structures and rhythm, and a distinctive glottal stop, especially with words containing the digraph ‘Wh’ (Wilson, 2007). An appreciation for and knowledge of the various dialect features of language was therefore required by the transcriber.

### **2.5.5 Te ara whanaunga: Maintaining personal and professional networks**

Where whakapapa may have been remote, te ara whanaunga (or whakawhanaungatanga) became integral, and provided an avenue for personal and professional networks to be established and fostered (R. S. Tinirau & Gillies, 2010b, 2011). Wheturangi Walsh-Tapiata (1998) of Ngāti Raukawa and Ngā Rauru validates the benefits that can accrue from such connections, which provides a sense of security and safety. Furthermore, Māori Marsden (1979, as cited in Royal, 2002) explained the importance of subjective experience:

As a person brought up within the culture, who has absorbed the values and attitudes of the Māori, my approach to Māori things is largely subjective. The charge of lacking objectivity does not concern me: the so-called objectivity some insist on is simply a form of arid abstraction, a model or map. It is not the same as a taste of reality ... (Marsden, 1979, as cited in Royal, 2002, pp. 20-21)

Where required, consultation hui and interactions were held with representatives of the five organisational case studies to introduce, explain and clarify aspects of the study. Hui-a-rōpū [focus group sessions] were also offered to the case studies, but individual interviews were

preferred, due to availability of participants and for some, distance between participants from the same organisation. Informal hui and discussions have occurred with participants following the formal interviews that were conducted, where insights and results from the research have been shared.

Where possible, I have tried to ‘repay’ the kindness shown by the case study organisations in this research, through participating in hui, wānanga, and offering personal and professional support to participants and their organisations. This is known as *kanohi kitea* (visibility), which is an expression of *te ara whanaunga*. In a research context, *kanohi kitea* requires researchers to contribute positively to the communities that they are engaged with. Again, this aligns with the views of Wheturangi Walsh-Tapiata (1998), who suggests that researchers must consider commitment to the community beyond the life of the research project.

#### **2.5.6 Manaaki tangata: Enhancing each other’s mana**

Another important aspect of this study involved *manaaki tangata*, which occurred at different times by the case study organisations, the research participants and me as the researcher. Participating case study organisations and research participants were presented with *koha* [gifts] as a symbol of gratitude for their time and sharing. Furthermore, although I prepared or purchased *kai* [food] to share either before or after our interactions (R. S. Tinirau & Gillies, 2010b, 2011), generally the research participant assumed this role, given that most interviews were held at their place of work or home. Given that knowledge was shared by the participants, there was both a professional duty on my part to care for the knowledge that was imparted to me, but also a personal duty, given our *whakapapa* and *te ara whanaunga* connections, which thus aligns with a *tikanga* frame. In these instances, *manaaki tangata* certainly infers a sense of reciprocity, and was expressed throughout the research process.

#### **2.5.7 Hāpainga mahi: Other research-related aspects and work**

Interviews for this study were conducted *kanohi-ki-te-kanohi*, at places and times that were convenient for participants. An interview schedule (Appendix G) guided the interview process, which allowed participants to contemplate what was being asked, to articulate their views, and provide responses for other questions I may have had. These interactions were recorded and transcribed verbatim. Information obtained through the interview process was organised and analysed using thematic analysis (R. S. Tinirau & Gillies, 2010b, 2011), with

those themes explained in Chapter One and again in this chapter used to organise and analyse the data. Other themes also arose through the interview process, though the initial themes were broad enough to encapsulate these emerging themes. Thus, various research strategies, approaches and practices were implemented throughout the study, sometimes simultaneously (such as analysis), and at other times separately (such as interviews). However, regardless of the research method adapted or employed, all strategies must meet the rigour of Kaupapa Māori theory and tikanga in research. This aligns with the methodological process, known as ‘Te Kōhao o te Ngira’<sup>14</sup>, which encourages the use of culturally appropriate research methods within a Kaupapa Māori frame (Gillies et al., 2007; R. S. Tinirau, 2004a, 2004b; R. S. Tinirau & Gillies, 2010b, 2011). Alongside the interviews, documents belonging to or produced by the case study organisations have been reviewed as part of this research, which provide valuable information about the organisation, especially the whakapapa, structure, policies and formal processes associated with the organisation.

A comprehensive review of literature relevant to tikanga in Māori, business and Māori business contexts has also been conducted to inform this study, and will be presented in two parts. The first involves the review of a number of traditional waiata, as waiata form a corpus of literature on whānau, hapū and iwi worldviews, traditions and practices that are rarely explored in research on Māori businesses and organisations. Given the focus on tikanga, it is essential that this research consider some of the customary values and practices outlined in waiata, which could be considered as some of the oldest and most effective forms of knowledge transfer that has survived through generations of colonisation. The second literature review is focused on tikanga within the business or management literature. Given the dearth of literature on Māori businesses, organisations and their practices, there was a need to search broadly, and the review of literature was an ongoing process throughout the research, as latter (or more recent) contributions to the field became available.

## **2.6 Chapter summary**

‘He oriori mō Wharaurangi’ anchors this research in many ways, which is why it was considered essential to place this early in the thesis rather than after the literature review. It locates this research within te ao Māori [Māori world], and in particular, is written from and

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<sup>14</sup> The name for this methodological process is taken from Kingi Pōtatau Te Wherowhero’s vision for Māori unity in Aotearoa. Literally translated as ‘the eye of the needle’, as a methodological process it supports the utilisation of various research approaches, all of which pass through the ‘eye’ of Kaupapa Māori, which is supported by values or principles.

informed by my own perspectives, as well as those who whakapapa to, or reside in, those places named by the tupuna Hau. This oriori, which recounts the journey of Hau, provides the scaffolding or whakapapa for this chapter. The study draws on multiple worldviews, as well as multiple methodologies and research methods, and favours Māori approaches, such as Kaupapa Māori, Māori-centred and tikanga-based research approaches. The oriori positions this research within a defined geographical location, and five case studies which originate or operate within this area, and which focus on people with whom I shared whakapapa and te ara whanaunga connections, and who were invited to participate in this study. Other values observed throughout the research process included: ahi kā, tikanga-a-whānau, a hapū; tiakitanga; manaaki tangata; and hāpainga mahi. These are summarised in Table 3.

The next chapter ('He kimihanga') is the first of two reviews that will consider tikanga as illustrated in a body of literature that is seldom accessed or considered in studies of management – that is, traditional waiata. Waiata contain the genealogies, narratives, observations, knowledge systems and aspirations of tūpuna, and provide us with a window into their world, and into tikanga as they experienced and lived it. Finally, I return to the closing lines of 'He oriori mō Wharaurangi', which suggests that knowledge and experience of tikanga, which stems from whānau, hapū and iwi, anchors us throughout life and long after we depart this world:

|                                       |  |
|---------------------------------------|--|
| Waiho te whānau, te punga o tōna waka | The family became the anchor of his canoe, |
| Ko Te Houmea, ko Te Awhema            | They were Te Hou-meā and Te Awhe-ma        |
| Kāti, ka whakamutu e hine!            | Enough, 'tis now ended, O maiden!          |

(translation by Jones, in Ngata & Jones, 2006, p. 513)

| Kaupapa Māori / Tikanga-based approach to research |  |  |
|--|--|--|
| Kaupapa  | Description  | Application through tikanga  |
| Whakapapa  | Reinforcing genealogical connections with case studies | <ul style="list-style-type: none"> <li>▪ Knowing, sharing and realising whakapapa connections</li> </ul>   |
| Ahi kā   | Being grounded in kaupapa and tikanga of home          | <ul style="list-style-type: none"> <li>▪ Receiving advice from hapū and pahake</li> <li>▪ Discussing and practising tikanga</li> </ul>   |
| Tikanga-a-whānau, a-hapū                           | Respect for, and adapting to, other tikanga            | <ul style="list-style-type: none"> <li>▪ Acknowledging participants through mihimihi</li> <li>▪ Offering karakia (where appropriate)</li> <li>▪ Inviting case studies to nominate research participants ('Kōriporipo')</li> <li>▪ Appreciating tikanga practised by case studies and participants</li> </ul> |
| Tiakitanga   | Keeping ourselves safe                                 | <ul style="list-style-type: none"> <li>▪ Receiving advice from hapū and pahake</li> <li>▪ Utilising appropriate ethics processes and tools</li> <li>▪ Appreciating and understanding hapū and iwi nuances and language</li> </ul>  |
| Te ara whanaunga                                   | Maintaining personal and professional networks         | <ul style="list-style-type: none"> <li>▪ Effecting kanohi kitea</li> <li>▪ Consulting case studies by way of hui</li> </ul>  |
| Manaaki tangata                                    | Enhancing each other's mana                            | <ul style="list-style-type: none"> <li>▪ Respecting the information received from participants</li> <li>▪ Providing koha to participants and case studies</li> <li>▪ Sharing kai with participants and whānau</li> </ul>   |
| Hāpainga mahi                                      | Other research related aspects and work                | <ul style="list-style-type: none"> <li>▪ Conducting kanohi-ki-te-kanohi interviews</li> <li>▪ Utilising appropriate analysis and review tools ('Te Kōhao o Te Ngira')</li> </ul>   |

**Table 3:** Summary of kaupapa, descriptions and application through tikanga, in the context of this research

### 3. He kimihanga: A quest

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#### 3.1 Chapter introduction

The title of this chapter refers to the ruruku outlined in Chapter One, regarding the quest to find an appropriate tree from which the Aotea waka was fashioned. Likewise, this chapter intends to find and gather understandings and examples of tikanga that are prevalent within a body of literature that is seldom explored in studies of management – traditional songs – referred to as mōteatea, waiata tawhito, or more generally, waiata. The late Matiu Dickson (2012) of Ngāi Te Rangi sets the scene for the exploration within this chapter:

|  |   |
|--|---|
| Ko ngā tikanga ā te iwi Māori kei roto i ō rātou<br>waiata tawhito | Māori practices and values are imbedded in their<br>traditional songs |
|--|---|

(Dickson, 2012, p. 45)

In this quote, Matiu Dickson is suggesting that this corpus of traditional knowledge contains a number of vital reference points to tribal philosophies, behaviours and practices. Prior to European arrival, knowledge was transmitted to successive generations through oral conventions, such as waiata, ruruku, whakataukī, whakapapa, kōrero pūrākau [narratives], as well as other art forms and activities that were critical to tribal survival. The relevance of studying waiata and other literary arts to is also affirmed by Ruka Broughton (1979):

It should be noted that these compositions are transmitted orally almost word-perfect down the generations and their content, therefore, remained unaltered in most cases. This content contains much that can be regarded as factual material, whether biographical, historical, genealogical etc. (Broughton, 1979, p. 7)

After the arrival of Pākehā to Aotearoa, Māori embraced reading and writing, and aspects of traditional knowledge were recorded on paper; this included waiata. The late Sir Apirana Ngata (as cited in Ngata & Jones, 2005) states that imbedded in waiata are numerous expressions, “applicable to each and every circumstance concerning the Māori” (Ngata & Jones, 2005, p. xxxviii). An analysis of waiata assists with forming a view of tikanga from the perspective of those who were immersed in their traditions, who spoke their reo, and who lived according to Māori philosophies, values and practices. Sir Apirana Ngata (as cited in Ngata & Mead, 2007) also recognised the impact that colonisation had on tribal life and

culture generally, as well as on composers of waiata, some of whom were resilient and held fast to more traditional conventions despite the cultural, social and economic upheaval that colonisation caused:

The classic period of Māori literature ended, where so many other elements of the ancient Māori culture revealed the widespread loss of support in the economic, social and religious life of the people, with the signing of the Treaty of Waitangi at the beginning of 1840. Here and there composers were found to break through the reserve imposed by the new regime of law and Christian teachings and to draw inspiration from the old motives of revenge and hatred of enemies for poetical outbursts of the highest order. (as cited in Ngata & Mead, 2007, p. xi)

An analysis of waiata is not without its challenges, given that the knowledge expressed and language utilised is archaic. Pei Te Hurinui Jones of Tainui (as cited in Ngata & Jones, 2005) supports this view, and acknowledges that although waiata may be difficult to follow, they contain, “in poetical form ... mythology and traditional lore” (p. xlvii). To help navigate and understand some of the ancient terminology and concepts evident within these waiata, I have referenced translations and explanations that have been published for these waiata, and have also drawn on my own accumulated knowledge and experiences of Māori values, language, tradition and practices. As stated earlier in this thesis, I have a keen interest in waiata, and the stories and lessons that can be gleaned from them. I have also composed, taught and performed waiata on marae, as well as competitively at regional, national and international levels. What follows is an examination of waiata that I have been taught or know personally, as well as an analysis of waiata that are contained within the Ngā Mōteatea series<sup>15</sup>, and are available publicly.

In this chapter, instances of where the term ‘tikanga’ itself appears in waiata will be provided and discussed, noting that the use of the term in waiata differs from how it might be used in a contemporary sense. As will be seen throughout this and subsequent chapters, tikanga was constructed and has evolved over time, based on a number of variables. Therefore, this

---

<sup>15</sup> ‘Ngā Mōteatea’ are collections of traditional waiata, collected, translated, explained and published by Sir Apirana Ngata and Pei Te Hurinui Jones. There are four volumes, containing close to 400 waiata, covering a number of different genre, from numerous hapū and iwi. The fourth volume was published after Sir Apirana Ngata’s death, and the translations were completed by Sir Hirini Moko Mead.

chapter will draw on those understandings and examples of tikanga contained within waiata, and show how these understandings and examples shape our perspectives of tikanga today.

### 3.2 Tikanga: A term infrequently found in traditional waiata

The word ‘tikanga’ may be infrequently found in waiata, but the influence of waiata on tikanga is evidenced by the role of waiata in conveying the way things are done in a given context.

If we consider the word ‘tikanga’ firstly, it is apparent that the base word of the term is tika, meaning correct or right, and as such, the term tikanga refers to correct or proper ways of doing. In a waiata aroha [courtesan’s song] attributed to Rautu for Whenu and Te Koau (Te Kawau) of Ngāi Tamaterangi hapū of Ngāti Kahungunu, we find the term ‘tikanga’, in the context of the composer having little or no regard for what is right or proper, thus causing the composer embarrassment:

|  |  |
|--|--|
| Tirohia ki te rangi e parewaikohu ana,     | Look at the sky with its misty brow,             |
| Kāore aku tikanga; numinumi kau au         | For it I care not, and I bashfully hide myself   |
| Ki te kopai o te whare, nōwhea rā e mahuru | By the left wall of the house, seeking warmth in |
|  | vain   |

(Ngata & Jones, 2006, pp. 322-323)

Furthermore, the term ‘tikanga’ appears in a pātere by Manomano of Ngāti Tūwharetoa, in which the composer responds (in accordance with tikanga) to disparaging and frank remarks made by other women against her, something which only enhances her own mana:

|   |  |
|---|--|
| Kātahi nei ka tikanga, kātahi nei ka pononga, | Only then do we follow custom, only then is it |
|   | genuine,                                       |
| Kātahi nei ka rawerua taku mea ki te mahi     | Only then is my womanhood doubly beautiful     |

(Ngata & Mead, 2007, pp. 314-315)

It is interesting to note that these two examples, which employ the word ‘tikanga’, reference contentious circumstances, which is not altogether surprising, as tikanga continues to be the basis of discussion and debate in contemporary times. Hence the need for this exploration. However, what may be unexpected is that ‘whaka’ can be prefixed to the word ‘tikanga’,

which relates to the term ‘whakatika’, meaning to arise, rectify or set out on a journey. In a waiata tangi for Pare-ringamutu, composed by her brother, Te Rangi-kaiwhiria of Ngāti Tūwharetoa, the term ‘whakatikanga’ appears:

|                                  |                                  |
|----------------------------------|----------------------------------|
| Koua rite hoki au ki te toka,    | I am truly like a rock,          |
| Kei te hurihia mai e te ngaru,   | Submerged beneath the waves,     |
| Kei te opeope kau te roimata;    | Oft bathed in tears;             |
| Te whakatikanga ake ki runga rā, | And as I arise to go forth,      |
| Ka tau te ruhi kei aku turi      | There is a weariness in my knees |

(Ngata & Jones, 2005, pp. 176-177)

The same term and explanation is also found in a waiata tangi by Ara for her daughter Hara, of Ngāti Te Kanawa hapū of Ngāti Maniapoto:

|                                      |  |
|--------------------------------------|--|
| E hine! Koha kore i tō whakatikanga! | Oh maiden! Your departure gave us no reward! |
|--------------------------------------|--|

(Ngata & Mead, 2007, pp. 330-331)

Thus, the word ‘tikanga’ appears infrequently throughout those waiata that were composed prior to colonisation, due in my view, to the fact that tikanga was a daily, common practice within whānau and hapū communities. As such, there was no need to record any explanation for the word because it was part of daily life, hence the reason why there are few explicit references in the waiata reviewed. What is clear is that disregarding tikanga resulted in humiliation for the offender, and despite waiata composed prior to and around the time of colonisation not mentioning the word ‘tikanga’, waiata contain rich, indepth descriptions of various tikanga that were observed by tūpuna, which allude to underlying values and a wealth of knowledge that underpinned their rituals and activities.

This chapter will now be organised under sub-headings that relate directly to four different genre of waiata, namely oriori, waiata aroha, pātere and waiata tangi. Many other forms of waiata also exist, such as those waiata performed using the poi, composed during the New Zealand land wars of the mid to late nineteenth century. The purpose is to identify what the various genre of traditional waiata are, what the kaupapa of each genre of waiata are, what examples of tikanga are present within each waiata, and what conclusions can be drawn from these examples that might help us to understand tikanga of the past, how it has influenced

perspectives and manifestations of tikanga of today, and later in this thesis, how it is applied and practised in a business context.

### 3.3 Oriori: Intergenerational transfer of knowledge and aspirations

The first genre of waiata to be explored here are oriori. Although often translated as ‘lullabies’, the previous Chapter Two alludes that oriori are instruments for celebrating births, imparting knowledge and whakapapa, and inspiring tamariki and mokopuna to live life fully. An oriori composed by Tūhoto Ariki of Ngāi Tara, for Tūteremoana, details a Māori perspective of human development, and interweaves various creation stories and traditional narratives, pertinent to the child:

|  |  |
|--|--|
| Nāu mai, e Tu-tere-moana!              | Welcome, O Tu-tere-moana!                        |
| Kia areare ō taringa ki te whakarongo; | Open wide your ears and listen;                  |
| Ko ngā taringa o Rongo-mai-taha-nui,   | Listen with ears of Rongo-the-auditor-of-renown, |
| O Rongo-mai-taha-rangi,                | Rongo-the-auditor-from the heavens,              |
| O Tupai whakarongo wānanga.            | And Tupai the auditor of occult teachings.       |

(translation by Ngata & Jones, 2006, p. 9)

Here, Tūteremoana is encouraged to develop those attributes of the deity Rongo<sup>16</sup>; that is, the ability to listen attentively, absorb knowledge readily and easily through harnessing the power of the mind and memory (Te Rangi Hiroa, 1926). This supports the discussion in Chapter Two regarding Te Kāhui Rongo and whare wānanga. Tūpai, a priest who arrived in Aotearoa aboard the Tākitimu canoe, and established a whare wānanga, is also mentioned in the extract above. Tākirirangi Smith (personal communication, October 4, 2016), brother of Graham Smith referred to in the previous chapter, suggests that the term ‘rongo’ also refers to other senses and emotions, including taste, touch and feelings. As such, oriori were composed and recited to both impart tribal knowledge to the child, and prepare the child to acquire tribal knowledge. This knowledge included whakapapa to the gods and significant tribal figures, as in the classic oriori ‘Pinepine te Kura’ of Ngāi Te Whatu-i-āpiti of Hawke’s Bay:

|  |  |
|--|--|
| Whakakake e tama i te kiinga o tō waha       | Ascend upwards, O son, with a full mouth         |
| Nō runga rawa koe, nō te tāhu nui i a Rangi, | You are of the highest, from the apex of the sky |

---

<sup>16</sup> Rongo is responsible for cultivated foods (such as kūmara) and peaceable activities.

|                             |   |
|-----------------------------|---|
| e tū nei                    | above   |
| Nā Rangitū koe, nā Rangiroa | You are of the Sky-above, the Far-reaching-sky, |
| Nā Tāne rawa koe            | You are of Tane himself                         |

[http://www.radiokahungunu.co.nz/pag\\_cms\\_id\\_215\\_p\\_pinepine-te-kura.html](http://www.radiokahungunu.co.nz/pag_cms_id_215_p_pinepine-te-kura.html)

Here the child, Te Umurangi, is informed that his origins may be found within divinity itself; he is a descendant of Rangī, and of Tāne, who brought forth light and life to the world. Not only is this an example of whakapapa being imparted, but it also encourages the child to succeed and be like his or her illustrious ancestors of the past. In some instances, oriori were used to strengthen a child's resolve, encouraging them to complete a task left unfinished, such as avenging the death of a tupuna. In Chapter One, it was noted that some oriori may prescribe certain activities associated with naming or baptismal rites. Furthermore, oriori reinforced the relationship between the composer, the child, and his or her environment. This is evident in most oriori, even in situations where the 'child' is an object, cared for as though it was a child, by parents who are unable to conceive. An oriori composed by Te Aotārewa of Ngāti Ruaka hapū of Te Āti Haunui-a-Pāpārangi is a case in point:

|                                    |                                       |
|------------------------------------|---------------------------------------|
| Kai tō urunga, kai tō ekenga,      | From your pillow you blossomed forth, |
| Hutia e Māui,                      | Hauled forth by Maui,                 |
| Ka maroke te whenua ki uta,        | What became dry land on shore,        |
| Ka tupu te rākau, hei tamaiti māku | And a tree grew to be a child for me  |

(translation by Ngata & Jones, 2006, p. 443)

Here, Te Aotārewa alludes to a whakapakoko rākau [wooden doll], which she fashioned herself, complete with clothing and accessories. Although made of wood and albatross feathers, Te Aotārewa acknowledges that these items, like humans, also have whakapapa. Oriori were also used to emphasise connections to place, as has already been explained in previous chapters, which reinforces concepts such as ahi kā and tiakitanga. Oriori have also been used to determine rights to lands by the Māori Land Court, as was the case of an oriori composed by Te Maperetahi of Ngāti Porou, with regard to lands in Te Araroa on the East Coast (Ngata & Jones, 2006).

The main finding here is that oriori were instructional chants, used by tūpuna to transfer knowledge and aspirations intergenerationally. They contained kōrero pertaining to various

tikanga, including naming and baptismal ceremonies, whakapapa, creation stories, landmarks and other places of significance, and were used by tūpuna to prepare children to receive ancestral knowledge, to connect them to place, and to inspire them to achieve great deeds. Thus, oriori blended the intergenerational transmission of knowledge with a focus on future positive outcomes for the child and their whānau.

### 3.4 Waiata aroha: Responses to the virtue or transgression of tikanga

Waiata also evoke memories and emotions that are experienced by the composer, and this contributes to tikanga, without the necessity for direct reference to tikanga in the compositions. These are quite evident in the next genre, waiata aroha (also known as waiata whaiāipo), which are songs that focus on love. Love can be expressed in many different ways, and as such, waiata aroha have numerous kaupapa. One famous waiata aroha was composed by Rihi Puhīwahine of Ngāti Tūwharetoa, when she was forcibly removed by her brothers from Mahutu Te Toko. It conjures up her own emotions, not unlike the bubbling hot springs throughout the lands of her Tūwharetoa people, and for solace, she invokes the love story between the mountains Tongariro and Pihanga:

|   |  |
|---|--|
| Kāti au ka hoki ki taku whenua tupu,        | But now I return to my native land;                        |
| Ki te wai koropupū i heria mai nei          | To the boiling pools there, which were brought             |
| I Hawaiki rā anō e Ngātoroirangi,           | From distant Hawaiki by Ngātoroirangi                      |
| E ōna tuāhine, Te Hoata u Te Pupū;          | And his sisters Te Hoata and Te Pupū;                      |
| E hū rā i Tongariro, ka mahana i taku kiri, | To fume up there on Tongariro, giving warmth to<br>my body |
| Nā Rangi mai anō nāna i mārena              | It was Rangi who did join him in wedlock                   |
| Ko Pihanga te wahine, ai ua, ai hau,        | With Pihanga as the bride, hence the rain, wind,           |
| Ai marangai ki te muri ē, kōkiri.           | And the storms in the west, leap forth (my love).          |
|   | (translation by Ngata & Jones, 2004, p. 201)               |

Other waiata aroha incorporate ātahu [love charms], rituals designed to attract or recapture someone's love, through divine intervention. This is outlined in the following waiata from Ngāi Tūhoe:

|                           |                                |
|---------------------------|--------------------------------|
| Takoto rā, e hine,        | Rest thou there, O maid,       |
| I tō urunga, i tō moenga; | Upon thy pillow and thy couch; |

|                               |   |
|-------------------------------|---|
| Iri kura, iri kura, iri toro. | (In a) precious spell-binding, twice told, a firm<br>spell-binding. |
|-------------------------------|---|

(Ngata & Jones, 2006, pp. 312-313)

Other waiata aroha speak of husbands leaving their wives for war, deserting their wives entirely, or taking other wives, as in the case of a waiata aroha composed by Te Taruna for Te Pikikōtuku of Whanganui:

|   |   |
|---|---|
| <p>Hōmai te wai kamo kia raki ake au,<br/>Kia kakea atu te tapu o te wahine,<br/>Nāna i tiritiri, i mahi ai kia nui.<br/>He kore kupu māna kia hoki mai a Te Piki’.</p> | <p>  Comes it now, alas, copious tears leave me dried<br/>up,<br/>The whilst he sumounts a woman’s sanctity,<br/>Of which he boasts as a victory.<br/>There is, alas, no power in words to bring Te<br/>Piki’ back.</p> |
|---|---|

(Ngata & Jones, 2005, pp. 298-299)

Waiata aroha certainly couch a myriad of human feelings and emotions, including affection, attraction, hope, infatuation, lost love, embarrassment, jealousy, rejection and despair. Thus, love, like tikanga, manifests itself in numerous ways and contexts. Compared with other genre of waiata, the language and metaphors used in waiata aroha are simple and honest. With regard to this study of tikanga, it is clear that waiata aroha were composed as a response to either the virtue or transgression of tikanga in human relations.

### **3.5 Pātere: Context specific and preserving one’s mana**

Pātere are defined in different ways; they are abusive songs, or dances “with grotesque gestures” (H. W. Williams, 1971, p. 271), and although Sir Apirana Ngata (as cited in Ngata & Jones, 2004) suggests that gestures performed during pātere are defiant, he supports the notion that they are inspired by derogatory, abusive, defamatory or belittling statements. Other types of pātere might include kaiaoraora [cursing songs] and waiata whakautu taunu [song responding to a taunt]. The term ‘pātere’ suggests that the song is sung to a quick tempo, as described in the introductory comments for a pātere by Hine-i-tūrama, of Ngāti Rangiwewehi:

The term pātere is descriptive of the rendering of the compositions which are given at a fast tempo, and the pauses come with the taking of breath. It runs like water, as if cascading.

This manner of rendering a song influences the air of it, and it is akin to an expert reciting a genealogy, or an invocation; or it may be likened to a song leader giving the commencement of a line or stanza in a quickened solo. (Ngata & Jones, 2005, p. 151)

In the ‘Ngā Mōteatea’ series (Ngata & Jones, 2004, 2005, 2006; Ngata & Mead, 2007), it is not uncommon for this genre of waiata to be defined as an ‘action song’, which also suggests that the body is used to accentuate the kaupapa, air and words of the pātere. Some waiata are performed as pātere, but the kaupapa differs; some speak of landmarks and sites of special significance to whānau, hapū or iwi (Broughton, 1982).

The renowned pātere ‘Poia atu taku poi’ by Erenora Taratoa of Ngāti Raukawa, was composed because of criticism she received from Rihi Puhīwahine (referred to earlier in this chapter), whose brother Te Marakū had become close to the composer (Royal, 1994). Through this pātere, Erenora Taratoa recounts her journeys throughout the land, and provides the names of localities and illustrious people, with whom she was connected:

|                                       |  |
|---------------------------------------|--|
| Poia atu taku poi, wania atu taku poi | Swing afar my poi, skim onward my poi              |
| Ngā pikitanga ki Ōtāiri,              | Upwards to the heights of Ōtāiri,                  |
| Papatairite atu ki Pātea.             | There to level out at Pātea.                       |
| Ka tirotiro ki te Onetapu             | Look about at Te Onetapu                           |
| Ka rangā tonu ki Taupō,               | And hasten to Taupō                                |
| Ko Te Rohu, ko Te Rerehau.            | To Te Rohu, and Te Rerehau.                        |
| E whae mā! Kia rite mai te whakaaro   | Mothers! Bear witness                              |
| Ki ōku haere ruahine ki konei.        | To my auspicious journey that has brought me here. |

(Royal, 1994, p. 33)

Another pātere by Ngāwaero is of a similar vein, composed as a retort to criticism she received at her wedding to the first Māori King, Pōtatau Te Wherowhero. Ngāwaero’s people of Ngāti Raukawa and Ngāti Maniapoto were famous for their fowling skills, yet huahua [preserved birds] were missing at the hākari [feast]. A comment was made by Kukutai of Ngāti Tipa regarding this, which was relayed to Ngāwaero. She heard that a hui was to be held at Whatiwhatihoe, so she asked her relatives to gather as many birds as possible in preparation for the hui. At Whatiwhatihoe, Ngāwaero and her people presented an enormous wooden vessel and numerous calabashes filled with preserved birds, and on the

marae, she sang her pātere (Jones, 2010). Some of the lines of the pātere are reproduced here:

|   |   |
|---|---|
| Me whakatangi te korowhiti ki Titiraupenga! | Who will sound the piercing signal to Titiraupenga!                                   |
| Hei a Te Momo.                              | To appraise Te Momo of my coming.   |
| Tū ana ‘hau i te pou tū papa o Te Raro!     | With him I shall be privileged to stand alongside the upright snaring-post of Te Raro |
| Kia tākiri tū au i te wai o te huariki:     | And there, proudly standing, I shall quench my thirst with the juice of the huariki!  |
| Ū ē, a rarā! Te whakamā i ahau, ē!          | There, now, you see what comes of this shameful jest on me!                           |

(Jones, 2010, pp. 133-134)

These two pātere are examples of cleverly-crafted, well-informed responses to what might be considered careless comments made by others. Responses such as these were made to maintain the mana [dignity] of the composers, elevating the discussion from mere slander to eloquent and thought-provoking poetry. Thus, in relation to tikanga, pātere were certainly contextual, intellectual retorts, which ensured that the mana of the offended person or collective was upheld.

### 3.6 Waiata tangi: Preparing for changes in life and death

Waiata tangi are those waiata that are composed for the deceased, and this genre includes other waiata, such as apakura [dirge], waiata whakamomori [laceration song] and tangi tawhiti [lament from afar]. Waiata tangi not only allow the composer or performers to vent their grief, to mourn the loss of loved ones, and to remember their contributions to the living, but are a way of commending the dead to the afterworld. Often, certain circumstances are contained within waiata tangi, such as: those defeated in battle; those who were murdered; those who died a natural death; those who were killed by accident; those who died as children, or husbands who had gone away; land that was deserted, canoes that were wrecked, or plantations that were lost; and those that suffered from an affliction (Ngata & Jones, 2005).

An apakura, attributed to Ngāti Porou, likens the death of a young noble man to the removal of the heart of the flax plant:

|                                     |   |
|-------------------------------------|---|
| Hare rā, e hika, koutou ko ō mātua. | Depart, dearest one, in the company of your elders. |
| Unuhia i te rito o te harakeke,     | Plucked like the centre shoot of the flax,          |
| Ka tū i te aroākapa.                | As you stood in the foremost rank.                  |

(Ngata & Jones, 2005, pp. 10-11)

The custom acknowledged here relates to the flax plant, which is used for a number of purposes, particularly weaving. Māori custom forbids the cutting of the rito [centre shoot] and the leaves on either side of the rito, known as the ‘matua’. This apakura, therefore, reinforces the link between a child and their parents, and that the death of a child is equivalent to the removal of the very heart of the whānau, represented by the pā harakeke [flax plant]. Another tikanga that is implied within a tangi tawhiti by Pikihuia of Ngāi Tūhoe refers to the custom of placing the dead on wooden structures in the limbs of trees (Ngata & Jones, 2006). Tikanga is not often always apparent to the listener or reader of waiata, unless the listener or reader has an appreciation for the knowledge and meanings behind the words and phrases used.

Many waiata tangi discuss warfare, and the need to seek utu [retribution] for the death of relatives. The waiata tangi for Taramoana, composed by his grandfather Makere of Te Āti Awa, speaks of the importance of being skilled in warfare, of knowing when to strike, how to attack, and to avenge the deaths of kin:

|                              |   |
|------------------------------|---|
| Kia whakaako te tangata,     | Men need to be taught                       |
| Me patu mārire.              | How and when to kill.                       |
| Mei mahara mārire iho,       | If only one had given thought               |
| Ki roto Wharekura,           | Whilst within the House-of-Learning,        |
| Ko ngā whare pūnanga kōrero, | The house where speech is free,             |
| I pū ai te riri, ē ī.        | Implanted might have been the urge for war. |

(Ngata & Jones, 2006, pp. 460-461)

Other tikanga described in waiata tangi include mourning the loss of food sources, lands and rights to other natural resources, which thus affects one’s ability to feed their whānau or hapū, as well as provide for manuhiri when required. A lament by Pēhi Tūroa of Whanganui alludes to the humiliation of losing his garden, having been consumed by pūkeko [swamp

hen; *Porphyrio melanotus*], āwheto [vegetable caterpillar; *Cordiceps robertsii*] and other insects:

|  |  |
|--|--|
| Ngaro noa atu koe, e te kai,               | Now you have vanished, O food.                     |
| Māku e tangi ki te kuru, ki Kakau-a-rangi, | Let me cry piteously for the prized Kakau-a-rangi, |
| Ki taku toki hei whakahoki mai             | That axe of mine, which will bring back            |
| Te hiakai, ē ī                             | The appetite for food.                             |

(Ngata & Jones, 2006, pp. 448-449)

Waiata tangi were a way of grieving the loss of loved ones or items, of preserving tikanga associated with life and death, and of recording important tribal events. If mistakes were made in the past, then these were acknowledged and recorded in waiata tangi, so that they would not be repeated in the future. If scores needed to be settled, then these too were remembered in waiata tangi, which also outlined the necessary strategies to aid this task.

### 3.7 Māori economic activity and waiata

Traditional waiata describe, explain or refer to various activities that were economic in nature. Whānau and hapū traded their resources with others, and their activities, such as gardening, hunting, gathering, fishing and trading were dictated by the environment (seasons, tides, phases of the moon, weather, resource availability) as well as other factors, such as marriages, war, changes in leadership, resource management and acquisition, and tikanga based on concepts such as mana and tapu. Some of those factors and activities have been illustrated previously in this chapter.

The term ‘umanga’ appears in a waiata tautitotito, attributed to Urikore of Ngāti Porou, and the term refers to rats and birds as food. However, in a letter written by Kōpū Erueti of Maraenui explaining aspects of the waiata, he suggests that the ‘rats’ caught not by Apanui but by Taki-o-te-rangi, were of the ‘two-legged’ variety, that is, they were human beings (Ngata & Jones, 2006):

|                                      |  |
|--------------------------------------|--|
| I warea Apanui ki te tīramarama      | Apanui was preoccupied with his torchlight |
| I tāhau kati, ē, i mau ai te umanga. | On your rat-traps, hunting for food.       |

(Ngata & Jones, 2006, pp. 162-163)

In the explanation provided for this waiata, the term ‘umanga’, also refers to pursuit, occupation, business and custom, as expressed in the whakataukī:

|                                      |  |
|--------------------------------------|--|
| Ko te umanga nui a neherā he whawhai | The important pursuit of ancient times was warfare |
|--------------------------------------|--|

(Ngata & Jones, 2006, pp. 164-165)

With regard to trade, there is evidence in waiata that items for trade had values attached to them. In a pātere attributed to either Taku or Hinga-awatea, such values are discussed by the composer:

|                            |  |
|----------------------------|--|
| I te kore tātata,          | As there are no flaxen kilts,                                |
| Hei hoko parawai pakipaki, | To trade for decorated superior capes,                       |
| I te kore korirangi,       | As there are no flaxen capes,                                |
| Hei hoko parawai nekoneko  | To trade for tāniko [decorated, woven band] bordered cloaks, |
| Hei paki mōku, kia takahia | As garments for me, that I may stand upon                    |
| Te whiore ki aku wae.      | The lower parts with my feet.                                |

(Ngata & Mead, 2007, pp. 64-65)

Colonisation had several consequences for Māori economic activity, including opening a number of channels for Māori to trade with Pākehā, both domestically and internationally. Hema of Ngāti Maniapoto, composed a tangi whaiāipo [lover’s lament] for Spencer, her Pākehā husband, who mastered a Ngāti Maniapoto owned vessel, which would voyage between Kāwhia and Port Jackson, Australia:

|   |  |
|---|--|
| Moe hurihuri ai taku moe ki te whare;   | Restless is my sleep within the house;     |
| Kei whea te tau i aropiri rā,           | Where now is the loved one I once embraced |
| I ngā rangi rā o te tuatahitanga?       | In those early happy days?                 |
| Ka haramai tēnei, ka tauwehe,           | Comes now this, parted are we,             |
| He hanga hua noa te roimata i aku kamo; | Brimful are mine eyes with unbidden tears; |
| Nō te mea ia rā ka whāmamao.            | It is because you are gone afar.           |
| Horahia te titiro whakawaho             | Let now my gaze go forth                   |
| Ki Karewa rā, au rerenga hipi           | To Karewa yonder, where ships sail on      |
| Ki Poihakena, ka whakaaokapua           | To Poihakena, and merge into the mist      |

|                                   |   |
|-----------------------------------|---|
| Te ripa tauārai ki Oropi,         | That lies athwart the way to Oropi,               |
| Ki te makau rā, e moea iho,       | To a dear one, who comes only in dreams           |
| E awahi reinga ana i raro rā.     | To embrace me in spirit land.                     |
| Ka hewa au, e koro, kai te ao, ī. | Oft me thought, dearest one, it was in the flesh. |

(Ngata & Jones, 2004, pp. 122-125)

The composer utilises the medium of waiata to express her thoughts and emotions of losing a loved one. She describes the route taken by the vessel, from Kāwhia, beyond Karewa Island and on to Port Jackson. From there, further opportunities to trade with Ōropi or Europe could be realised. Losses were also experienced at sea by the people of Waimārama, Hawke’s Bay. Porokoru composed a waiata tangi lamenting the drowning of Tiakitai, noting that the circumstances concerning his death were not befitting the mana of this rangatira [chief]:

|                                     |  |
|-------------------------------------|--|
| E mate rā koe i tēnei waka hou, ē,  | Alas, that you should die upon this new canoe,     |
| Anei tō waka ko Nuku-tai-memeha,    | Here is your canoe, ‘tis Nuku-tai-memeha,          |
| Hei ara atu mōhou ki te mate.       | The canoe befitting your journey to the hereafter. |
| Ko te waka tēnā o tō tipuna o Māui, | That canoe was of your ancestor Māui,              |
| I hīia ai rā te whenua nui nei.     | From which he fished up this widespread land.      |

(Ngata & Jones, 2006, pp. 380-381)

In a pātere by Te Hikapuhi of Tapuika, a reference to trading vessels, used by this coast-based iwi, is also found:

|   |  |
|---|--|
| Nā hea mai koia te rerenga mai o te puke?     | Where now is a passage-way for the ship?   |
| Nā runga mai o te maunga rākau ki Te Rerenga, | By the summit of the tree-covered slopes of Te Rerenga   |
| E`tū ana ko Hauraki.                          | Is the full view of Hauraki  |
| He aha te kai mō roto i tō puke?              | What food is there to load on your ship?   |
| He mauku, he toetoe, ko te mea rā i pae noa.  | Only the mauku [filmy ferns; <i>Hymenophyllum</i> ; or dwarf cabbage trees; <i>Cordyline pumilio</i> ] and toetoe [cutting grass; <i>Cortaderia</i> ] which lies everywhere. |

(Ngata & Jones, 2006, pp. 56-57)

The waiata also discusses the effect of colonisation, and how lands have been coveted and acquired. Furthermore, the waiata also suggests that a neighbouring iwi were involved in activities on the Kaituna River, ultimately for the benefit of Pākehā:

|   |   |
|---|---|
| Ka hoki au ki taku whenua kura,           | So I'll return to my own fertile land     |
| Ki te tupuranga o te aka a Toroa,         | Where grows the forest-vine of Toroa,     |
| Ki te tikitiki o te Pākehā,               | The land coveted by the Pākehā,           |
| Ki Oporourua, ki Whirinaki, ki Te Tiaroa, | To Oporourua, Whirinaki, Te Tiaroa,       |
| Ki Te Huru-huru-o-Topea                   | And to Te Huru-huru-o-Topea.              |
| He aha koia, e hine a Ngāi Te Rangi,      | I wonder, O maiden, why the Ngāi Te Rangi |
| E herehere mai rā i tōku awa i Kaituna?   | Obstruct my river, the Kaituna?           |
| Nā ngā mau a te Pākehā                    | 'Tis because of the ways of the Pākehā    |

(Ngata & Jones, 2006, pp. 58-59)

The places named here are all located along the Kaituna River, where flax grew, which was “a valuable commodity to the Arawa in those times, which enabled them to buy muskets and sailing vessels” (Ngata & Jones, 2006, p. 61). The arrival of the musket impacted on how hapū and iwi fared in warfare, and thus on their ability to control resources. A waiata tangi belonging to Ngāti Whātua details the huge defeat they suffered at the battle of Te Ika-a-Ranginui. With only two guns, and despite having a number of warriors, Ngāti Whātua were no match for Hongi Hika and Ngāpuhi:

|                                   |  |
|-----------------------------------|--|
| Tēnei tō pū, ko Wehi-ki-te-rangi; | Take this your firearm, 'tis Wehi-ki-te-rangi;         |
| Tēnei tō pū, Te Ata-o-Kaihihi.    | Take this your other firearm, 'tis Te Ata-o-Kaihihi:   |
| Kei apo tō hoa,                   | Lest your comrade become covetous,                     |
| Ka tau kōrua ki whare kinatū,     | And you both be cast into the house of the<br>glutton. |

(Ngata & Jones, 2004, pp. 340-343)

The adoption of new technologies, such as ships and muskets, certainly impacted on who wielded power in a post-contact environment. But the devastation caused by firearms was certainly felt, this time by Te Maropounamu of Ngāti Tama, in her waiata tangi for her brother, Tūpoki, where she refers to firearms as ‘demon’s fire’; something supernatural and possibly evil:

|  |  |
|--|--|
| Manu whakarewaia, kia whakakau koe     | If thou wert a bird swooping aloft thou would'st |
| I te whana whatiwhati i roto Pararewa, | Have fled the broken ranks within Parawera,      |
| Kei pēhia koe te ahi a te tipua.       | And escaped the devastating demon's fire.        |
| Tēnei Poutu nāna i here mai,           | Here is Poutu who brought it hither,             |
| Hei whakatū atu te maru i muri nei.    | He now stands guard on our native soil.          |

(Ngata & Jones, 2005, pp. 240-241)

The trading of a gun for a treasured heirloom is recorded in a waiata tangi by Pehea Uenuku of Ngāti Pikiao. It was not considered a fair trade, as the gun was not in good working order, which was detected after the exchange had occurred. This oversight was attributed to the effects of drinking alcohol:

|   |   |
|---|---|
| One hunga, one rere, i au e oho,          | Lies there the sandy beach, the lonely beach, and<br>woeful am I, |
| Kia mate i te pū, kia ora i te ahi!       | Longing for the gun which awakens with fire!                      |
| Kei te urunga rānei, kai te tākaro rānei, | Is it the butt, is it the trigger,                                |
| Kai te makau roa tō hara?                 | Or is it your barrel that is at fault?                            |
| He hara ka wetewete.                      | 'Twas a faulty thing when unwrapped.                              |
| Me aha koa rā i te wai rama ka inumia.    | This comes of drinking rum.                                       |

(Ngata & Jones, 2006, pp. 96-97)

Another waiata composed by Pehea Uenuku, discusses an assault on Ngāti Pikiao at Maketū in 1838, and refers to a shop, where tobacco and other European goods were found:

|   |   |
|---|---|
| Rere noa mai ngā iwi nei ki te whakatanuku    | The tribes come willy nilly to make her swallow |
| I tana korokoro rā i te marahihi,             | Down her throat the molasses of the tobacco,    |
| Ko ngā nui tēnā o taku oneone rā e tohea nei; | The great ones contesting my beachhead;         |

(Ngata & Mead, 2007, pp. 360-361)

This obsession with European products is also illustrated in a waiata whakatoī [teasing song] from Ngāpuhi, sung by Wi Titore at Ōtiria in 1930:

|                          |                      |
|--------------------------|----------------------|
| Ka huri te Māori, ka     | The Māori turned and |
| Titiro whakararo, ē ē ī, | Looked down          |

|                            |                               |
|----------------------------|-------------------------------|
| Ki te papa oneone i        | To the earth of               |
| Aotearoa, ē ē ī,           | Aotearoa,                     |
| Ka taiapatia mai ki        | Then it is fenced in          |
| Te pāraharaha, ē ē ī,      | For iron tools,               |
| Ki te pāfīfī, ki           | For a steel axe               |
| Paraikete whero, ē ē ī;    | For a red blanket;            |
| Ki te rōria rino, nāu e    | And a metal Jew's harp, yours |
| Kāwana;                    | Oh Governor;                  |
| Kua riro te whenua, ē      | Gone is the land,             |
| Tere rā i te moana, ē ē ī! | Floated out to sea!           |

(Ngata & Mead, 2007, pp. 218-219)

With the establishment of Māori Councils, by-laws developed by them came under scrutiny, and concerns shared through the medium of waiata. A waiata aroha attributed to Harehare of Ngāti Manawa was possibly adapted by the people of Te Kaha, to highlight concerns regarding by-laws made by the Horouta Council. Those by-laws were adopted by the Horouta Council to regulate conduct and behaviour on marae in their district:

|                                   |                                     |
|-----------------------------------|-------------------------------------|
| Hāpai nui ai e te ture i ahau.    | The laws are striving to uplift me. |
| Nā te Kaunihera ngā ture hou nei, | New laws decreed by the Council     |
| Nāna nei au i ako mai ki te mahi. | To instruct me in my behaviour.     |

(Ngata & Jones, 2004, pp. 396-397)

In summary, it can be concluded that waiata composed prior to colonisation describe a number of economic activities that whānau, hapū and iwi were involved in, such as gardening, fishing, hunting, gathering, and trading. Those activities were premised on environmental and political factors, and each had their own tikanga. Colonisation saw Māori exposed to new perspectives and technologies that both enhanced and inhibited Māori economic activities. Evidence of this is also prevalent in waiata composed post-contact.

### **3.8 Tikanga: A term frequently found in post-contact waiata**

As stipulated earlier in this chapter, the term 'tikanga' was rarely found in traditional waiata, because it was daily, common practice within whānau and hapū communities. In instances where it was explicitly mentioned, the context was usually where tikanga had been transgressed. As the impact of colonisation started to take hold and disrupt tikanga and

Māori life generally, we see an increase in the use of the term within waiata. In the mid to late nineteenth century, and into the early twentieth century, several new Māori spiritual movements were founded by poropiti Māori [Māori millennia prophets] and religious leaders throughout Aotearoa New Zealand. Of those movements (such as Te Hāhi Ringatū and Te Hāhi Rātana<sup>17</sup>) that continue to inspire and share māramatanga [enlightenment], I am most familiar with the movement founded at Parihaka, Taranaki.

In the mid 1860s, the prophets Tohu Kākahi and Te Whiti o Rongomai founded a community at Parihaka that was committed to effecting resistance strategies, against the settlement of Pākehā on their lands. Although they administered to the spiritual needs of their people, Tohu Kākahi and Te Whiti o Rongomai were astute businessmen and entrepreneurs; they were known to have sold kai to Pākehā in New Plymouth, and were recognised as strong negotiators. Parihaka became a gathering place for various hapū from Taranaki and beyond, who had become homeless and landless as a result of Government legislation and policy. Despite this backdrop, Parihaka was thriving; it was a self-sufficient village, boasting its own bank, police, and bakery. However, their activities that resisted land surveying and farming resulted in arrests, then in November 1881, Parihaka was invaded by armed constabulary, the village was ransacked, women were raped, and men were imprisoned in the South Island.

Poi karaiture [scriptural passages performed with the poi] and other waiata performed with the poi, such as poi manu [chants performed with the poi] were adopted by Tohu Kākahi and Te Whiti o Rongomai. These poi often described their struggle, but also engendered hope and courage in the face of adversity. As such, these poi captured “the social, political and spiritual agenda of the Parihaka leaders and people” (Hohaia, 2001, p. 43). Within the poi are several references to the term ‘tikanga’, referring to meaning or reason, but also to righteousness, and to the correct way of behaving. One such waiata is attributed to Tonga Awhikau, and is performed as both a waiata tangi and poi manu. Not only does it refer to tikanga, but also illustrates the plight of those who were incarcerated in the South Island, as a result of resistant action against Pākehā settlement:

I whiua mai au ki runga ki te tikanga hei | I am cast upon a righteous path, to be fuel upon

---

<sup>17</sup> Te Hāhi Rātana was established by Tahupōtiki Wiremu Rātana in 1918, near Whanganui. It is another Māori religious movement.

|  |  |
|--|--|
| muramura ahi.  | the fire.  |
| Ka tere mooananui au ngaa waka ihu kei<br>Papurona       | I am borne on the great sea in the bows of<br>vessels unto Babylon     |
| Utaina mai au ki runga i a Hinemoa hau e tere nei        | Loaded am I, upon the Hinemoa, the wind picks<br>up                    |
| Ka tahuri whakamuri he wai kei aku kamo e<br>riringi nei | I turn to look back, tears at my eyes a constant<br>stream             |
| Whanganui, Raukawa ngaa ngaru whakapuke kei<br>Ootaakau  | At Whanganui and Raukawa the waves swell up<br>like hills, on to Otago |

(Hohaia, 2001, p. 48)

Te Kāhui Kararehe of Taranaki recorded a number of haka [posture dance] verses, composed in the late nineteenth century. Those below were composed for Tohu Kākahi, and refer to tikanga as righteousness, drawing on Biblical teachings to reassure and inspire whānau, hapū and iwi during a very turbulent time in our national history (R. S. Tinirau, 2014). It was believed that faith and hope would eventually be requited with deliverance and salvation:

|  |   |
|--|---|
| Huakina, e Tohu, te tatau ki te tikanga<br>Kia tuu maatou ki te oranga, e au | Tohu, open the doorway to righteousness<br>So that we may receive the fullness of life, I am. |
|--|---|

(Broughton, 1984, p. 53)

|   |  |
|---|--|
| E kore raa e kati te tatau o te tikanga<br>Ko Tohu te kai-kii kia tuuwhera e au | The doorway of righteousness will never be<br>closed<br>Tohu is the replenisher to keep it open, I am. |
|---|--|

(Hohaia, 2001, p. 54)

Tohu Kākahi and Te Whiti o Rongomai offered “political proverbial responses” (Hohaia, 2001, p. 54), to the issues affecting them and their people. The following is a response, articulated by Te Whiti o Rongomai:

|  |   |
|--|---|
| He puawai au noo runga i te tikanga<br>He rau rengarenga noo roto i te raukura<br>Ko taku raukura raa he manawanui ki te aao | I am the fruition of righteous procedure<br>A herb of healing from the sacred emblem<br>My sacred emblem is an assurance to the world |
|--|---|

(Hohaia, 2001, p. 61)

### 3.9 Chapter summary

An analysis of waiata assists with forming a view of tikanga from the perspective of those who were immersed in their traditions, who spoke their native tongue, and who lived according to whānau, hapū and iwi philosophies, values and practices. An analysis of waiata is not without its challenges, given that the knowledge expressed and language utilised is ancient. As such, there was no need by tūpuna to record any explanation for the term ‘tikanga’ because it was couched in daily activities, hence the reason why there are few explicit references to the term ‘tikanga’ in the waiata reviewed.

Waiata contain rich, indepth descriptions of various tikanga that were observed by tūpuna, which allude to underlying values and a wealth of knowledge that underpinned their rituals and activities. These include: the intergenerational transfer of knowledge and aspirations; responses to the virtue or transgression of tikanga; tikanga being contextual and about preserving one’s mana; as well as preparing for changes in life and death.

Many of the rituals and activities also had economic implications, which were premised on environmental and political factors, and each ritual or activity had its own tikanga. Colonisation saw Māori exposed to new perspectives and technologies that both enhanced and inhibited Māori economic activities, such as ships, muskets and other resources. As disruption to tikanga occurred, we see an increase in the use of the term within waiata. It was used by poropiti to inspire hope, courage and acts of righteousness in the face of colonial oppression.

To understand tikanga, one must explore Māori values and their associated practices. Tikanga is not always labelled as tikanga, which is why, in the interpretation of waiata, a search for the word ‘tikanga’ will not suffice. This observation also extends to the business setting and is touched again in later chapters.

The next chapter extends our understanding of tikanga, by invoking tikanga perspectives shared with my mother and me, by kuia and koroheke of Ngāti Ruaka/Ngāti Hine, my hapū from Rānana, on the Whanganui River. These kuia and koroheke were raised in a rural, hapū community, and hold memories and experiences of their old people living and practising

tikanga. Kuia and koroheke from this hapū community, therefore, provide a connection for me and other mokopuna to our past, and to tikanga.

## 4. He torohanga: An exploration

---

### 4.1 Chapter introduction

|                               |                                       |
|-------------------------------|---------------------------------------|
| Ko Rānana te kāinga           | Rānana is our homeland                |
| Ko Te Morehu te piringa       | Te Morehu is our ancestral house      |
| Ka tiereere te reo mōteatea e | Where the songs of our elders resound |

(Hāwira & Waitai, n.d.)

The lines above come from a waiata that was written by Tūrama Hāwira and Raukura Waitai during a series of wānanga on pōhiri, whaikōrero, waiata and tikanga held at Rānana Marae, Whanganui River. The lyrics identify Rānana as the ancestral home of the wānanga participants, and Te Morehu is the meeting house located at Rānana Marae, where waiata and tikanga are taught and practised. The previous chapter embarked on a quest to review waiata that had pertinence to tikanga. Traditional waiata are generally the domain of kuia and koroheke, who, as the following quote suggests, are the keepers of tikanga and the knowledge associated with it:

Older individuals generally have a greater familiarity with and knowledge about tikanga because they have participated in tikanga, and have observed interpretations of the tikanga at home and other tribal areas. The kaumātua and kuia, the elders, are often the guardians of tikanga. They are expected to know. Tikanga should not be new to them, but for many reasons this is not necessarily the case. Experience is definitely helpful in knowing what to do. (H M Mead, 2003, p. 14)

This chapter incorporates perspectives of tikanga from kuia and koroheke in the context of how tikanga is currently understood, valued and practised in my hapū of Ngāti Ruaka/Ngāti Hine, based at Rānana, a small, rural community located on the Whanganui River. Kuia and koroheke, within Māori society and other indigenous cultures, are respected both as storehouses of knowledge and as leaders of their whānau, offering direction, advice and support. Unfortunately, there are whānau who are without such leadership, resulting in a loss of knowledge, tikanga, and identity. It is critical therefore that whānau and communities encourage kuia and koroheke to impart their knowledge and experience with tamariki and

mokopuna, as “the value of capturing their life experiences may not be fully appreciated until they have departed from this world” (R. S. Tinirau & Tinirau, 2009, p. 2).

Using the Kōriporipo method of recruitment and the values of whakapapa (to Ngāti Ruaka/Ngāti Hine) and ahi kā, kuia and koroheke were approached to contribute to a hapū-led research project. On behalf of our hapū, my mother and I interviewed kuia and koroheke participants, which included individual kanohi-ki-te-kanohi interviews, audio-visual recordings, hui-a-rōpū and wānanga. It was essential that we were fully versant in tikanga Whanganui. What follows is a collation of their thoughts and understandings regarding tikanga, as they reflected on the way in which they lived and saw tikanga as children, how they understand it in the present, and their aspirations for tikanga well into the future. This chapter, ‘He torohanga’, is named for a line in the Aotea ruruku that speaks of not only exploring, but of stretching forth and extending ones hand (H. W. Williams, 1971). As interviewers, not only did my mother and I extend our hand to kuia and koroheke to contribute to our hapū research project, but they too extended theirs by offering their memories, narratives, understandings and hopes for the future. Our hapū research project was independent of my doctoral study, but this data has been offered by the ahi kā of Ngāti Ruaka/Ngāti Hine hapū, represented by the Rānana Māori Committee, in an effort to help contextualise my own understandings of tikanga, and those of our Rānana community, a place which has shaped the lives of my maternal grandparents, mother, as well as my siblings and me.

## **4.2 Tikanga: Understandings and definitions**

Kuia and koroheke of Ngāti Ruaka/Ngāti Hine hold several personal views as to what constitutes tikanga. The first, in its simplest form, is that tikanga is about doing things the right way:

It means the rights and the wrongs. More so the rights, do this way, do it that way. (HMT A224)<sup>18</sup>

... the other aspect of tikanga is ... abiding by the rules that we’ve been taught, and our behaviour on a marae. (HMT A102)

---

<sup>18</sup> These ‘HMT’ codes have been assigned to each kuia and koroheke, so that their kōrero remains personal and can only be identified by them and their whānau.

Very few kuia and koroheke understood what the term ‘tikanga’ meant:

Tikanga, I don’t know, I don’t really know. (HMT A216)

To be honest with you I don’t know. I’m not clever enough. (HMT A105)

Some kuia and koroheke also acknowledged that tikanga is not consigned to the marae alone, and that tikanga is practised in the home, even though there may be differences between what is practised in a marae setting, and what occurs in the home:

I would say if I’m on the marae, tikanga Māori on the marae is quite different to that of your own home. (HMT A107)

Tikanga is also considered to be all encompassing, and is essential to being Māori:

... tikanga Māori the rights of your marae, you know, it’s individual and his whānau and his rohe [region; area] ... and have things right for him, and you know, follow the rules. And indulging yourself in Māoritanga, you know, in the way that you are, and I always remember that, and I think that there’s some that forget who they really are, but I think if they keep on that line, on tikanga, they shouldn’t, they shouldn’t go wrong, that’s why I say, you keep on that one and you know you will be right, keeping your own Māori tikanga which covers everything, everything being Māori. (HMT A211)

Tikanga, Māori tikanga, that’s everything Māori to me. That’s what it means to me – everything Māori. (HMT A109)

Two perspectives of tikanga that are similar were offered by kuia and koroheke that have a connection to Ngāti Ruaka/Ngāti Hine, but do not have genealogical ties to the hapū. Their understanding of tikanga is based on what they have witnessed within the hapū and wider community over time:

That’s what I understood tikanga, you must be able to change things, it’s the other one that you can’t change ... kawa. (HMT B403)

Well my understanding, an Āti Haunui-a-Pāpārangi understanding of kawa are things that cannot change. Things Māori that are constant. Tikanga is the practice, is putting into practice the kawa ... there are some things that can't change. But the expression of those things ... evolve. (HMT B405)

Many kuia and koroheke also noted that other people may have their own tikanga, and that tikanga is essentially about respect:

... You've got the right, yeah it's the rightness, I can't correct anybody, if anybody does wrong ... but only to advise them ... but not growl them ... sometimes it's used differently to me. (HMT A215)

Because sometimes people don't respect the river and things could happen ... when you go down there you respect what you do. It's just something that we were always told that wherever you go, respect where you go, but when you're at home, you do what you know, the normal, but otherwise you respect wherever you go and I think that's what tikanga is all about, respect. (HMT A111)

So, it's about looking at other people's values and things like that. So tikanga ... is a word of many things and it's how you look at it and how you respect it, yeah so to me that's what it is. (HMT A111)

Differences in tikanga are considered tribal, regional and even contextual:

Each tribe has certain rights. Each tribe is different to another tribe, for the simple reason they live a different life. If I went to another area, like from here to Parikino, that's not my tribal right, I have to respect their tribal right. They have a different protocol. Tribal rights is protocol for that particular tribe or family. When you go from one place to the other, you've got to make sure you respect that protocol or know something about it, so you won't put your foot in the wrong place, and you won't get told off. (HMT A220)

Well that's the kawa, and the tikanga tells you everything about the protocol, and how (and) why you got each area's different protocol, each rohe has a different protocol to another. (HMT A237)

Kuia and koroheke noted that tikanga was also an essential part of a person's upbringing:

I was brought up on the river by them, they taught me things and they are things that I cherish. They have to know this part because that's me. And you want to know tikanga, well that's what tikanga means to me. (HMT A219)

Even though we never spoke it ... we were taught it. We were told the right and the wrong of it. It means a lot. In actual fact, I treasure it. And I feel good about it, because, that's how we were brought up ... You don't do this, you don't do that, you don't touch this – that's how we were taught. We were never allowed to go on to a cemetery to play ... those sort of thing ... and we were told why. I stick by that today, I brought my kids up that way, and my mokos, and they understand, which is good. (HMT A225)

Linked to this view, is that tikanga is derived from the old people, and is inherited. In particular, this belief is held by those kuia and koroheke that were resident in Rānana:

The word 'tikanga' means ... the rights that our old people have handed down to us and that is in everything that we do. I believe that we have to go back to come forward, and to come forward you have to know what was there before. And for me that's how I see tikanga, it's something that's been handed down mai rānō [from the past] ... we can make up our own today, but what would that mean to me? It would mean nothing to me ... it's not something that you hold dear to you because it was your old people that gave it. (HMT A103)

HMT A301: But tikanga for him and for me, for both of us is to ensure that those things that were put in place are still there today and will always be there.

HMT A104: Will be there.

HMT A301: For all generations regardless, you know that is tikanga. These are things, these are taonga [treasures], they're not just make up things of today.

HMT A104: Taonga a koro mā, kui mā [treasures handed down from our elderly men and women].

### 4.3 Tikanga: Experiencing it through living it

Kuia and koroheke provided many examples of tikanga being ‘lived’. The most common of these was through the expression of manaakitanga, and the importance of giving and sharing selflessly to others:

Tikanga to me means ... what we’ve been brought up to ... believe from our parents ... looking after people who come here, or whoever comes to visit you ... culturally ... ensuring that we ... look after them and send them away with the feeling that they have been well looked after and they’ll always be welcome back. (HMT A102)

Our people they don’t like to ask for anything, they never did, but they always get plenty, so they always say when they go to Rānana that you’re going to get a big feed, which is quite true. And you wonder where it comes from. Our old people ... they don’t have plenty, but they have something, and so they’re not the kind of people that ask for anything, they never do. I’ve never known them to ask for anything, no matter what it is, they find a way to get it, but they never ask. (HMT A211)

Back in their days ... when it come to ... doing the potatoes and all that, each one got in and helped each other and ... before winter set in, they used to go out ... and we all went along as well. Same as for hay making, you know it was just happy family together, helping each other. But today’s environment it’s each one for themselves. It’s the same with fishing, everyone shared their kai, if you go out eeling or whitebaiting, each home ... you know we shared, they shared the people, the old people. But today, the young ones of today, it’s for yourself. (HMT A105)

For the community of Ngāti Ruaka/Ngāti Hine, offering ruruku and karakia for protection and guidance was a fundamental part of hapū life:

I remember when they had the first Battalion Reunion in ’48 – it took place at Waitara, and Whanganui went – we all went on the bus. And before we got off the bus, the old man did a karakia, and then he said, “Now you can all go”. That was to me, a first time I’d experienced that myself. (HMT B401)

...it’s throwing the water over you and washing your face and doing it all over you, or going for a swim you know you’re doing yourself up then and saying your prayers, that’s if you feel

that you have a need to do that, you know. Some people feel the need to do that because a lot of people find that they are troubled and they've had problems, and they feel that they need to go down and have a talk to the awa [river] and maybe that helps them ... our father always said, "If you want to do yourself up before you go anywhere or anything and you feel you need to go down to the awa, do that, because you know it's a good thing to go down there and do it, do yourself up with the water, with the cold water before you go anywhere. (HMT A102)

Tangihanga and other activities that occur on the marae are based on tikanga, and these are not always adhered to today, nor are they properly understood:

All I saw was a sea of black and the parekawakawa [wreath worn on the head at tangihanga] on, and I went straight over to Nanny – I didn't even recognise her because they had cut her hair and apparently it's an old custom. They put her hair into the casket. (HMT A210)

I understand, I know it's dealing with the running, and what happens, and the way they do things. This is why I, I have a difference of opinion ... like when they put the lid on the coffin at the marae, they say it's got to be done like this, this is the tikanga of this marae and all that sort of carry on. And I have my views on that ... They put it on at midnight and I don't believe that's right. (HMT B302)

There is a feeling by some kuia and koroheke that they were unprepared to take on the responsibilities of the marae, and were deprived of a real understanding of tikanga in these situations, as a consequence of being kept away from the marae as children:

No, no we all got sent home, "What are you doing here?" And the time come, hello, we fall back to us, well, I always stress my father for that or uncle ... he's the one that sent us all home ... in my early days well we just have to, well we hardly on the marae we got sent home, whereas we should have been there to pick it up. (HMT A104)

#### **4.4 Tikanga: Determining and designing tikanga**

There are several views regarding changes to tikanga. Some kuia and koroheke provided instances where tikanga has changed considerably at Rānana, such as the order when offering oha [greeting people through the light pressing of noses], and protocols associated with tangihanga. Others believe that tikanga has not altered, without giving any specific instances.

Some kuia and koroheke felt unable to provide any comment, as they were discouraged from attending hui held at the marae as children.

One pertinent issue raised by kuia and koroheke was the need for consistency in matters of tikanga within Ngāti Ruaka/Ngāti Hine. In a few cases, it was claimed that tikanga may actually be weakening, because it is being adjusted to suit certain individuals:

Well, to me, I thought tikanga is what you supposed to do and what you shouldn't do. What you can do, and what you shouldn't do at a marae. I don't know, I'm a bit concerned with what's happening at this marae, 'cause they say one thing and do something else. Like I remember one of them was, don't bring a body on after dark, and they've been doing it here. So we used to think, we used to say, "Oh there goes tikanga going out the window". To me, how do you learn? (HMT A108)

I think tikanga is ever evolving but I don't like it. Because I think some people are now using tikanga to suit themselves ... So tikanga is weakening. To me tikanga was a safeguard of the sacredness of kawa. The karanga was so important; the karanga was the call that went out to the people ... The Māori way of karanga up here drop your note down here, tying the heavens with the earth ... What's happened to our tikanga? It's respect ... When you're away from the marae, we don't take our tikanga with us. (HMT B405)

There have been attempts to align tikanga throughout Whanganui, yet none have been successful to date:

... well when I was growing up as a young girl they had a lot of old people you know korohekes that could do it down here in those days. Today it's limited, it's really, really limited, and tikanga has changed, you know they say now we have a Whanganui way of doing things from the mountain to the sea and not everybody's keeping to the same tikanga so you can't go up there and say to Hinengākau "this is what Rānana" ... we were told that this is the tikanga of the Awa but it's not been showing down there. So you just keep your mouth shut and just do what you think Rānana's tikanga is and keep to those values ... So yeah tikanga has changed since, the way we do things today. It's not consistent, I don't think it's consistent. (HMT A111)

There is also a call from kuia and koroheke to hold fast to tikanga:

Koro has ... always said, 'tūturu whakamaua kia tina', or don't change, hold fast. I know I want to change, because that's the way it's going. But, I sort of can't, I don't want to go against ... what he taught me, what I heard. (HMT A219)

However, others see change as unavoidable when it comes to tikanga, so long as the kawa remains undisturbed:

The method of presentation may be different, but the kawa is still the same. Everything. I can slip back in there in no time. There comes a time in someone's life where you give way to the new flower, the new flower brings a new dawning. But this old koro up there he says, "Hey the old flower can still rise – put the baking powder in!" But the kaumātua is there for a special purpose, it's to guide the new ones, make sure they don't tītoi [deviate]. (HMT A237)

Finally, some kuia and koroheke believe that those that maintain the ahi kā have the right to determine tikanga on the marae they care for:

When they had karakia for the wharepuni [meeting house], and old Titi came down to that, I asked him then ... He said, "Oh well ... it's your fellas tikanga ..." ... he's talking to me in Māori and said, "Oh well I'll leave that up to you". (HMT A109)

Yeah it's changed according to who the people are ... The protocol has to be suitable to whoever is coming ... I see the old ones, but I've also got to expect the new protocol which ever group of people who is running it today ... I just acknowledge their protocol whatever, ko rātau nei ngā waewae kei te noho i te kāinga, ko rātau ngā kaitiaki [they are the labour that stay here at home, they are the custodians] so you do as they say ... As far as I know you don't have to be certain people to do it, but because you're there, you're the one looking after the area. (HMT A220)

#### **4.5 Tikanga: Future aspirations**

The future for tikanga within the hapū community is perceived to be positive, though there is a need to provide support between generations, so that all people feel comfortable with 'living' tikanga:

I don't go to wānanga and things like that but I still think Māori tikanga should be held, and held pretty strongly ... Those that know it should pass it on to the younger ones. I think it

might be the other way around, I think some of the younger ones know a bit more than the older ones! (HMT A109)

... yeah our tikanga needs to be taught too and carried on with the young ones so they know what they're doing. (HMT A101)

... it can only get stronger because it's really out there now amongst our people. Yeah, I don't see why ... they reckon it's going to be lost and all this, I don't think so, I really don't because there's ... strong leaders, they will carry it. (HMT A202)

#### **4.6 Tikanga: Upholding the mana of the marae**

Having the necessary skills to care for manuhiri, and being able to defend and practise the etiquette of the marae has always been an integral part of Ngāti Ruaka/Ngāti Hine 'ways of doing', as has been previously discussed. A significant component of this is the ability to welcome manuhiri to the marae and community. For some, these skills come naturally:

It has come natural for me now – just natural. The word is put in my mouth, all I have to do is spit it out. (HMT A222)

For others, the skills came less easily, and the importance of having someone that can speak on the marae overshadowed any fear or shyness:

... he was never proud, he was a humble man and he went out, and he went to his nephews, he went to the whānau to learn whaikōrero, and it was hard for him because basically he was a very shy man. (HMT B301)

I say if you have to stand up and kōrero, just say the basics, just the basics and no one expects more from you, because they all know him ... they don't expect a whole lot of words from him, just the basics and what he's always done in the past. So he's quite happy with that, but he's happier if there's someone there to speak and he just sits and says nothing. But I do like him to stand up and say something ... because he does know. (HMT A301)

Some kuia and koroheke acknowledge that they do not necessarily have the necessary marae skills, such as pōhiri, karanga, whaikōrero and waiata, and as a result, the younger ones are now performing these tasks:

I didn't even learn ... would you believe that I don't know how to karanga ... No they didn't ask us or they didn't teach us at all ... we never ever karanga. It's awful you know when we go back to the marae, I feel so terrible ... we couldn't karanga back and we used to get a growling. (HMT A214)

I noticed that before young fellas are seen and not heard. Ko ngā kaumātua kē ko te tū i runga i te paepae. Ināianei, ko ngā tamariki kē, ngā pahake kei muri, ngā tamariki kei mua [It was the old people that used to stand on the marae. Nowadays, it is the youth, with the old people at the back, and them in the front]. That's a big change. As before in my time you never ever sat on the paepae [speakers' panel] ... That's a big change. (HMT A219)

However, some kuia and koroheke recognise that they have other skills, which are equally as important as those required for the paepae:

... out of my grandmother's people, none of them would speak on the marae – that's her children ... The only one that could speak on the marae and that was uncle ... because he was with his mother all the time. And she's the one that made him speak on the marae. My father [and uncles] ... never speak on the marae. But those lot, they good in the kitchen. (HMT A222)

My strengths are elsewhere. I'll help anybody ... If they're in difficulty or want a mirimiri [healing through massage] or anything like that, I'll do any of those type of things but being a front person, no. I'll never be a front person. (HMT A221)

Some believe that the paepae [speaking threshold] at Rānana needs to be strengthened, due to both an ageing and decreasing community population:

We've had a disappearing paepae for a long time, but it's cold as. We think that we've got the fellas there and then you turn around and they've disappeared, we've gotta go look for them ... and there's often ... a reminder put out gently, that you do things in a certain way ... there's two reasons for it ... our people are being educated out of the area ... so other tikanga might slip in. We've lost an awful lot of our old people ... [though] we're still fortunate in Rānana at Ruaka. (HMT B301)

... we really do need everyone's participation to be able to paepae our marae so you get the same ones like ... Aunty Chris, Aunty Mā ... all the time participating. I mean you can tell other people in the community, but if it's not their thing and they don't want to do it then it's not forced upon them. But at the same time when it comes to their turn to want support for their whānau for things pertaining to the marae, will they know who to look for? And you know we always tell them ... you should come along and participate ... it's about supporting each other ... they need to participate as a community too and come along ... we don't get the full support ... nothing much we can do about it ... for us to keep our marae going, we go along to support that. That's one of our purpose of having these wānanga is to try and strengthen our paepae, and that's the focus of it. (HMT A111)

Significantly, the ahikā – those that do their best to express tikanga, that preserve and keep the marae alive, and that maintain the paepae and other important duties – are always on hand to support all whānau of Ngāti Ruaka/Ngāti Hine:

... those of us that are [left] behind [at home] will always be here, I suppose, for the families ... that want to come home. (HMT A107)

#### **4.7 Tikanga: Importance of cultural identity**

The importance for whānau affiliated to Ngāti Ruaka/Ngāti Hine to maintain their hapū and iwi identity has also been articulated by kuia and koroheke:

... if you can be strong enough in our own little selves ... there's a lot of young fellas now, letting themselves go, we will just see in another ten years time anyway, what the outcome will be. (HMT A215)

... it's important that today you know if you belong to an iwi or a hapū or somewhere, take your kids home so they learn this ... I'm sure they will love it wherever they belong, but it's finding that identity ... I think that's the most important thing in a person's life is looking for their identity, especially if they don't have and were adopted out or whāngai out, or given away and those are the type of people I feel sorry for because it's going to be hard for them to find their identity. (HMT A111)

All the other places have their own, but they don't compare with the awa. It's so poignant when you hear that word, even when you see it on Māori TV. I know where I come from,

yeah. That's your identity ... Everyone identifies up there because of the awa. The awa is part of that whenua [land]. Without that, take the awa away, man, people be lost, won't know who you are. (HMT A237)

Through working with kuia and koroheke who uphold tikanga Whanganui, cultural and customary guidance on the collection, collation and analysis of hapū information was achieved, and the capacity of the hapū community has been enhanced.

## **4.8 Chapter summary**

There are various perspectives of tikanga, held by kuia and koroheke within my hapū of Ngāti Ruaka/Ngāti Hine. Tikanga is a fundamental part of being Māori, and for it to be properly understood, tikanga must be 'lived' by current generations, and imbued with successive generations. It spans all facets of Māori existence, and is not restricted to any particular context, such as the marae, and can therefore be utilised in business and organisational contexts. Kuia and koroheke identified that the values on which tikanga are founded have been inherited, and are an intrinsic part of the traditional knowledge base. This does not mean that tikanga is unchangeable. Tikanga has been and continues to be redeveloped and redesigned, to suit the context within which it is being lived and practised. However, such changes must be fully discussed, debated, justified and agreed upon by the people concerned before these are implemented. Tikanga that belongs to others, including non-Māori, are believed to be impacting on tikanga Whanganui. Because of this, and other factors, there have been renewed calls by Ngāti Ruaka/Ngāti Hine kuia and koroheke to reconsider an earlier proposition to align tikanga throughout Whanganui.

There are also some kuia and koroheke that feel uncomfortable in particular situations where aspects of tikanga are being practised or discussed. They feel that as children, they were not involved in marae activities and therefore, they have little to offer in this regard. However, those who expressed concern are generally unaware that the values they were raised with, and that were imparted by their whānau, are consistent with the values that are expressed through tikanga. Manaakitanga and offering ruruku and karakia are but two examples. Some kuia and koroheke feel inadequate in marae situations, particularly when faced with performing pōhiri, karanga, whaikōrero and waiata. It is therefore unfair to expect all kuia and koroheke to be able to perform those roles. As a result, there are younger people that have been encouraged to learn these skills, and are confident in fulfilling these roles. But due regard is

given to pahake first and foremost, and in particular, those that sustain the ahi kā. They are the ones that keep the home fires burning for the benefit of all uri of Ngāti Ruaka/Ngāti Hine.

Many koroheke and kuia maintain strong ties to Rānana, but this may not necessarily be the case for their tamariki and mokopuna. There are very few rangatahi living in Rānana, and for the well-being of the paepae as well as those whānau that affiliate to Ngāti Ruaka/Ngāti Hine, initiatives that encourage whānau to return to Rānana and contribute to the marae and community need to be developed and implemented. Such initiatives will allow tikanga specific to this hapū community to prosper and thrive on the marae, in the homes, and upon the ancestral lands that have been left as a legacy by tūpuna for uri of Ngāti Ruaka/Ngāti Hine. However, a firm commitment to initiatives which seeks to validate tikanga is required, as suggested in the following lines from the action song ‘E Te Wainui-a-Rua’ from Rānana:

|                                   |   |
|-----------------------------------|---|
| Kaua rā e huri o mahara, e hoa mā | Do not let your thoughts waver                |
| Kei raru tātau te iwi tamariki e. | Or else we, the next generation, will falter. |

(R. H. Williams, n.d.)

Inclusion of tikanga in Māori businesses and organisations may be one way of ensuring that tikanga is lived, adapts to modern organisational contexts and caters for community needs in a way that may revive tikanga and the intergenerational transmission of knowledge.

Thus far, this thesis has considered tikanga from my own personal perspective (Chapter One), as it is illustrated in traditional waiata (Chapter Three), and as it is understood from the perspective of kuia and koroheke of my hapū (Chapter Four). The next chapter, ‘He rangahautanga’ investigates tikanga more generally, followed by a review of literature that focuses on tikanga within the context of businesses, organisations, and economic development.

## 5. He rangahautanga: An investigation

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### 5.1 Chapter introduction

|                                      |  |
|--------------------------------------|--|
| E te pātaka kai, kei whea tō tatau?  | O lofty storehouse, where is your doorway? |
| Kia taea ngā kai kei roto i tō puku. | So that I can access the food within you.  |

(Tahuparae, cited in Wilson, 2010, p. 26)

Whānau, hapū and iwi have been involved in economic activities preceding the arrival of Pākehā in Aotearoa. A programme of various activities centred on food gathering cycles, which required a detailed knowledge of natural processes, and effective management of people and resources (Waa & Love, 1997). This knowledge base was pertinent to whānau and hapū, as they lived in and engaged with their environment. Trade within and across whānau and hapū, was based on “necessity, geography and geology” (Waa & Love, 1997, p. 26). As stated by the late Sir Hugh Kāwharu (1977) of Ngāti Whātua:

... the Māori’s relationship to land was a multi-faceted reflection of the values of his culture. But the new century brought him an entirely new set of values and irrevocably altered his stance on the land. (I. H. Kawharu, 1977, p. 40)

After the influx of Pākehā settlers, Māori were eager to procure European goods (Firth, 1959; Butterworth, 1974, as cited in Rose, Sanderson, Morgan, Stuart, & Andrews, 1997), and prior to the signing of Te Tiriti o Waitangi, Māori economic activities flourished, as Māori became a major supplier of vegetables to domestic markets, and exporters of resources to international ports and destinations (Petrie, 2006). Vertical integration was also evident (Hawkins, 1999), as Māori cultivated produce and extracted resources from lands belonging to them, owned the technology used in production such as mills, and possessed ships that were used for transportation. This aligns with what was found in some of the traditional waiata discussed previously in Chapter Three.

Following the signing of Te Tiriti o Waitangi, Māori broadened their engagement in economic activities, such as agriculture, milling, shipping and trade activities (Firth, 1959), and their success is accredited to having the capability to manage resources, to live and operate by shared values, and to widen their knowledge base (Petrie, 2006; Warren, 2009).

In almost all cases, assets were held for the benefit of the collective, and there is evidence of tikanga being applied in economic activities at this time, though its application did change over time. One example includes how the people of Te Wairoa disregarded tapu, by eating potatoes that had washed ashore from a shipwreck, where both Māori crew members drowned (Petrie, 2006). However, I have heard the following whakataukī:

|  |   |
|--|---|
| Me whati te tikanga, kia ora ai te tikanga | Only through breaking tikanga, will tikanga survive |
|--|---|

This whakataukī suggests that one has to consider the entire context, before judging whether the end justifies the means. In this case, the people of Te Wairoa were starving, and greater emphasis was placed on the needs of the living. Similarly, I was told a story from within my own hapū of Ngāti Ruaka/Ngāti Hine, where a child had drowned while swimming, and because this occurred during a time when ngaore were running, it was decided to allow the people to continue fishing rather than place a rāhui, to ensure their survival. From the mid-1860s, legislation, land wars, confiscation and alienation led to huge losses for Māori (New Zealand Institute of Economic Research, 2003). This too has been identified in waiata, especially those composed in the era of Māori millennia prophets, who emerged to lead their people through this debilitating period.

At the turn of the century, Sir Apirana Ngata and other leaders arose, and attempted to progress initiatives to aid Māori with land development, health, housing, employment and education (Rose et al., 1997). Although Māori adapted to Pākehā culture, which Whatarangi Winiata (2003) suggests was a remarkable accomplishment, he also acknowledges that Māori “underestimated the risk and loss of absolutely essential elements of tikanga Māori, including the language” (p. 15). Following World War II, many Māori migrated to urban centres, where they entered industrial and low-skilled jobs (Butterworth, 1974, as cited in Rose et al., 1997). Due to major restructuring in industries where there was high concentration of Māori, unemployment figures escalated in the 1980s and 1990s. In response to Māori concerns on a range of issues, the 1984 Hui Taumata was called, and recommended that a Māori economic development commission and Māori bank be established (R. Walker, 1990). Unfortunately, these initiatives were not pursued. The Hui Taumata recognised that economic, social and cultural action was required, and Mason Durie (2003a) states that although social and economic goals were important for Māori development, so too were cultural imperatives:

... unless there was a strong cultural base and a revitalisation of language and culture, then much of the talk about tino rangatiratanga and self-determination would have a hollow and pointless ring. (Durie, 2003a, p. 243)

The previous two chapters have explored the notion of tikanga, first through the lens of traditional waiata, and second from the perspective of kuia and koroheke of Ngāti Ruaka/Ngāti Hine hapū. It is now appropriate to consider tikanga broadly, and then focus on what researchers and practitioners have outlined in current conversations about tikanga in business and organisational contexts. Since the Hui Taumata, Māori have increased their involvement in business, which has been most noticeable recently, with the increase in self-employed Māori, and the number of successful Māori businesses now in operation. Furthermore, social, political and economic movements have created a wave of interest in tikanga as well as Māori organisational survival and success. Those movements include: the post-Treaty settlement environment that whānau, hapū and iwi are either engaged in, or are about to enter; the evolving and burgeoning Māori economy; concern and enthusiasm for Māori development and future aspirations; key events (such as Māori economic development summits), reports and research that focuses on Māori economic development; and the potential cultural and social deficiencies at the cost of financial gains.

Again, I draw on the ruruku belonging to the people of the Aotea waka, from which the title for this chapter, 'He rangahautanga', is derived, which means to seek, search out or pursue (H. W. Williams, 1971). In this chapter, therefore, we continue this investigation into tikanga, beginning with more general descriptions and understandings of tikanga, followed by an analysis of literature that focuses on perspectives of tikanga in contemporary Māori businesses and organisations. This investigation includes how organisations enact tikanga in their governance and operations. This is achieved through exploring how tikanga contributes to Māori businesses and organisations achieving Māori aspirations, followed by how tikanga distinguishes Māori businesses from non-Māori organisations. Finally, observations are made on how some feel tikanga has been misappropriated by businesses, and how others believe that tikanga impedes business success. Drawing on the whakatauhākī of the late Rangitihī Tahuparae of Whanganui that features at the beginning of this chapter, may the doorways to the storehouses of literature and knowledge be open.

## 5.2 Tikanga: Descriptions and understandings

Tikanga has been defined, described, debated and discussed by numerous authors (Barlow, 1991; E. T. Durie, 1996, 1998; H M Mead, 2000, 2003; J Williams, 2013), who have focused on what tikanga means, and how it is applied in different circumstances. The word itself is derived from the adjective ‘tika’ [right, correct or just], and the addition of the suffix ‘nga’ renders it a noun. Dame Joan Metge (2001, as cited in Law Commission, March 2001, p. 16) suggests that in this context, it may be defined as “way(s) of doing and thinking held by Māori to be just and correct, the right Māori ways”. Tikanga also refers to Māori custom, protocol or practice, but depending on how it is used in a sentence, can have a number of other meanings. Cleve Barlow (1991) of Ngāpuhi, for example, uses the term to mean numerous things, which I have categorised below:

| Theme        | Uses and translations of tikanga  |
|--------------|---|
| Spirituality | Beliefs, rituals, prayer, rites of passage  |
| Ideology     | Ethics, values, qualities, principle, meaning, concepts, understandings, purpose, philosophy, ideas, knowledge, illustration, tradition |
| Practice     | Actions, teachings, custom, use, policy, protocol, gesture, activity, ability, occasion, responsibility, method, plan                   |

**Table 4:** Uses and translations of the term ‘tikanga’, as per Barlow (1991)

Sir Apirana Ngata, in a letter to Te Rangi Hiroa, used the term ‘tikanga’ in relation to Māori ethos (Sorrenson, 1986). As the term has so many strands, understandings and applications, it is not surprising that tikanga can mean different things to different people; however, there are some common threads that run through the literature, which has been written by academics, historians, lawyers and leaders, both Māori and non-Māori.

One thread suggests that tikanga links to tūpuna, and as such, is based on past experiences and precedence (M. Durie, 1998; Law Commission, August 2002; H M Mead, 2003; Metge, 1976; Salmond, 1976). It is based on fundamental principles and values (Belgrave, 1996, as cited in Law Commission, August 2002), and has even been described as a guide to moral behaviour by Hirini Matunga (1994, as cited in M. Durie, 1998) of Ngāi Tahu, Ngāti Porou, Ngāti Kahungunu, Rongowhakaata & Ngāti Paerangi (Aitu). Principles include

whanaungatanga, mana, tapu, utu and kaitiakitanga (Williams, 1998, as cited in Law Commission, August 2002). Dame Joan Metge (1995, as cited in Law Commission, August 2002) categorised the values that underpin tikanga as: aroha [love] and whanaungatanga; taha wairua [spiritual dimensions] and taha tinana [physical dimensions]; mana tāne [male prestige] and mana wāhine [female prestige]; ngā mahi ā ngākau [obligations arising from aroha and/or mana]; utu; and kōtahitanga [unity]. Jackson (July 2003, [www.converge.org.nz/pma/inoblig.htm](http://www.converge.org.nz/pma/inoblig.htm)) suggests that such values give meaning to tikanga “not just as a set of rituals or ethics but as a template for legal and constitutional authority”. Thus, much of the debate regarding tikanga has been concerned with legal and constitutional arrangements, and how tikanga can be understood with regard to a Pākehā legal system. However, Māori researchers and commentators (Royal, 2004; W. Winiata, 2003), as well as Māori organisations, such as Te Wānanga-o-Raukawa, offer views pertaining to tikanga, where it is held that aronga informs Māori principles, values and philosophies or kaupapa. Kaupapa provide the basis for tikanga, meaning methods, processes and policies (Te Wananga o Raukawa, September 2003).

Although based on lessons and practices of the past, another thread implies that tikanga is adapted and modified over time (Law Commission, August 2002; H M Mead, 2003; Metge, 1976). This is because the context within which tikanga is applied is forever changing (Belgrave, 1996, as cited in Law Commission, August 2002). Te Rangi Hīroa (1929, as cited in Sorrenson, 1986, pp. 220-221) suggested that the last bastion for tikanga was the marae, where Māori are able to “consolidate our peculiar position not only by culling from the new but by retaining and adapting what is best in the old”. Although tikanga can change, the underlying tenets remain (Law Commission, August 2002; H M Mead, 2003; Metge, 1976). Even with Pākehā settlement, Dame Joan Metge (1995, as cited in Law Commission, March 2001) argues that the fundamental value system, on which tikanga is based, remains unchanged. There are examples of where efficient industries have been established in countries on values that diverge from the local context and values, with subsequent calamitous consequences (Mahuta, 1978).

Linked to the previous threads is the fact that tikanga varies from people to people, from place to place (M. Durie, 1998; Law Commission, August 2002; H M Mead, 2003; Metge, 1976; Salmond, 1976), and as it varies, what is deemed to be right will also vary (Patterson,

1992). Each hapū and iwi has its own histories, narratives, practices and protocols, and these inform the tikanga that they practice and perceive to be important. Maintaining one's own tikanga is considered extremely important, particularly by hapū and iwi leaders. Every aspect of Māori life had associated tikanga (Malcolm, 1995). Much of these associated tikanga have been discussed by authorities of such activities, including birthing, carving, imparting knowledge, food gathering, and death rituals, though general overviews of these practices have also been provided (Phillips, 1966). Tikanga is therefore formulated by generations of the past, is practised by the present, and transmitted to future generations; thus providing intergenerational continuity of perspectives and practising of tikanga, as revealed in the Chapter Four, from the perspective of kuia and koroheke. The literature also suggests that there is a difference between tikanga and kawa; tikanga is developed and controlled by people, whereas kawa is derived from the gods (Malcolm, 1995). This view, however, differs between tribal contexts. The post-settlement governance entity for Ngā Rauru iwi is Te Kaahui o Rauru, which uses 'kawa' (as opposed to tikanga) as an expression of their activities, practices and duties as board members (Potaka, August 2006). A similar view is held by Te Wānanga-o-Raukawa, which adheres to a kawa for learning and teaching (W. Winiata, 2003).

Tikanga, therefore, assists those practising it to determine 'right' from 'wrong', which can change and differ across time, space, place and people. Tikanga is manifest, to varying degrees, throughout whānau, hapū and iwi, and although there may be variances in the way tikanga is expressed, the fundamental tenets have remained constant. This is supported by Ani Mikaere:

Tikanga is based upon a set of underlying principles that have withstood the test of time: principles such as whakapapa, whanaungatanga, mana, manaakitanga, aroha, wairua and utu. While the practice of tikanga has adapted over time to meet new contexts and needs, it has nevertheless remained true to those foundational concepts, which some have called "conceptual regulators", others "kaupapa". (Mikaere, 2009, p. 11)

### **5.3 Tikanga: Perspectives from Māori organisations**

Aspects pertaining to tikanga in Māori businesses, organisations and the Māori economy have been revealed in different studies and publications (French, 1998; Harmsworth, 2005; Harmsworth et al., 2002; Henry, 1997; Knox, 1992, 2005; Love & Waa, 1997; G. H. Smith et

al., 2015; R. S. Tinirau & Gillies, 2010b). Andrew French (1998) of Ngāti Apa, in his Master's research on defining Māori business, found that tikanga is important in a Māori business context, as it determines "ownership, values, aims, goals and management practices of Māori businesses" (p. 21). Tikanga has also become increasingly important for those serving in governance roles (Te Puni Kōkiri, 2006a). However, although some Māori businesses may embrace traditional values, others have evolved and incorporated values that reflect "modern capitalist society" (Gould, 1996, as cited in French, 1998, p. 23). Ella Henry of Ngāti Kahu ki Whangaroa, Ngāti Kuri and Te Rarawa suggests that influences such as capitalism have led to the development of a "new economic infrastructure" that has allowed Māori to operate in their commercial reality, whilst also blending aspects of Māori culture. However, the values and philosophies of that infrastructure were based on non-Māori tenets:

This infrastructure, out of which Māori business has developed, is a product of the different perceptions of Māori needs at particular times and of the types of constraints that have been imposed by the paternalistic, inflexible, and often overtly discriminatory legislative framework within which Māori business operates. (Henry, 1997, p. 169)

Where Māori values and tikanga have been replaced with non-Māori principles and processes, this has led to conflict, uncertainty and deficiencies (Knox, 2005). Though Māori have endured discrimination, and their businesses reflect either Pākehā business models, Māori models of business or a composite of both, Māori values tend to manifest in different ways, even though they may not be defined or formalised. In a report that explored the role of Māori values in seven Māori businesses, Garth Harmsworth (2005) of Te Arawa, Ngāti Tūwharetoa and Ngāti Raukawa, states that even though Māori values are central to most of the businesses they researched, they were not clearly defined.

Māori businesses define themselves by their organisational culture, and by realising Māori values through practising tikanga (Harmsworth, 2005). Definitions also include concepts incorporating Māori ownership, collaboration (with Māori businesses), business practices that reflect Māori values, and being successful. Being a prime example to other Māori businesses is important for some, and is perceived to be a way in which they can contribute to Māori development (Harmsworth, 2005). Where businesses effect or prioritise Māori values, this is often in response to aligning with expectations of stakeholders or consumers, as well as networks and relationships. Māori businesses measure their performance utilising financial

methods, and incorporate other indicators (including cultural) when describing success. However, although Māori values are considered important, Māori businesses have difficulty clearly ascertaining those values, which are often not formally acknowledged or measured (Harmsworth, 2005). Difficulties with articulating Māori values or tikanga has been found in other studies (Knox, 2005; R. S. Tinirau & Gillies, 2010b). This difficulty may be attributed to having different proficiency and accessibility levels, for in an early study by Judith Pringle and Ella Henry (1993, as cited in Henry, 1997, p. 166), it was found that the extent to which Māori values, concepts and practices were incorporated varied amongst Māori women business owners and managers, and was based on the individual's knowledge of tikanga. Later, Ella Henry (1997) suggests again that due to diverse Māori realities, knowledge of Māori culture, and thus tikanga differs:

Existing and potential corporate activity is as diverse as those Māori who participate in it, from the urban middle-class professional who has a minimal identification with Māori culture, to the traditionalist rural kaumātua [elders] steeped in Māoritanga [Māori lore], to the staunch young graduates of the kōhanga reo system who are well educated, knowledgeable about Māoritanga, and aggressively pro-Māori. (Henry, 1997, p. 168)

One of those raised in te reo Māori and tikanga is Te Whatanui Huia Winiata (2013), mokopuna of Whatarangi Winiata constantly cited throughout this thesis. He suggests that Māori values and practices are handed down from tūpuna, and reside permanently within their descendants. It is up to their descendants to awaken them, in order for others to see and feel them in action. He suggests that traditional values can be applied in Māori business, and that the art or medium of the taiaha [long wooden weapon] can assist Māori businesses in doing this, as well as help them to define themselves as Māori. He surmises that Māori have an appreciation for other people's tikanga, and that when in another people's place or space, then their tikanga is respectfully followed. Furthermore, it is te reo Māori and tikanga that differentiates Māori businesses from non-Māori businesses domestically, and aligns us with other indigenous businesses internationally.

Colin Knox (2005), in his doctoral study, also identified core values and tikanga that are considered integral to traditional Māori society, and which remain relevant in contemporary times. He argues that core values and tikanga need to be reformulated for Māori organisations, to reflect Māori societal changes since colonisation. His main concern was

whether core values and tikanga could be introduced into an organisation that was “dysfunctional and debilitated”, and to also examine what organisational changes might occur in response to their introduction (Knox, 2005, p. 192). Through a number of research wānanga facilitated with research participants, as well as a survey based on values statements, it was found that traditional relationships and tikanga could be incorporated into a new approach for Māori organisations (Knox, 2005).

At this point, the literature suggests that there are various perspectives of tikanga, and its place in Māori businesses and organisations. Tikanga can be used to distinguish or define a Māori business, as Māori values are realised through the expression of tikanga. Due to legislation, policy and ‘best’ business practice, many Māori businesses and organisations have been established on non-Māori tenets, which leads to conflict and uncertainty. However, it is possible to introduce and adopt Māori values and tikanga in these situations. The literature also reveals that although tikanga is important to businesses and organisations, this is not always defined, formalised or well articulated. Where tikanga exists, there are different understandings, which can be attributed to diverse Māori realities. Questions remain, for example: Why are there issues with articulating what tikanga means in a Māori business context? Why is tikanga not formalised or measured? What would a consistent approach to tikanga in business look like? This thesis intends to shed some light on these areas, and differs from previous studies by focusing on the expression of Māori values through tikanga, rather than focusing on the values themselves.

#### **5.4 Tikanga: In practice within Māori businesses**

Much of the discussion thus far has been based on overarching issues and research findings regarding the theorisation of Māori values and practice. But how is tikanga actually exercised or practised in a Māori business or organisation? The Federation of Māori Authorities, in conjunction with Te Puni Kōkiri, studied 30 Māori businesses and organisations from across Aotearoa, outlining the key characteristics of these case studies (Federation of Māori Authorities & Te Puni Kōkiri, 2003, 2004, 2005). Whakapapa was a key concept that was identified, given the ownership, shareholding or membership criteria most have. For example, Tūaropaki Trust, like other Māori land trusts and incorporations, is based on whakapapa to seven hapū who affiliate to Ngāti Tūwharetoa and Ngāti Raukawa (Federation of Māori Authorities & Te Puni Kōkiri, 2005). However, Colin Knox (2005) suggests that a person’s whakapapa is not sufficient on its own when it comes to

appointments, and warns that if the candidate for a position does not possess the attributes or skills required, then that would be clearly deemed as nepotism.

In analysing the responses across all 30 case studies in the Federation of Māori Authorities and Te Puni Kōkiri study, a report by Te Puni Kōkiri (2006b) identified the following Māori values as being relevant in Māori economic activities, which are also determinants of well-being: whanaungatanga; rangatiratanga; mana; kaitiakitanga; manaakitanga; utu; and wairua. The report also supports the notion that tikanga is vibrant and evolving, and is a guiding factor that underpins decision-making. A number of common themes were expressed by the Federation of Māori Authorities and Te Puni Kōkiri case studies, including: sustaining Kaupapa Māori foundations; preserving assets for ensuing generations; retaining ownership and kaitiakitanga over resources; facilitating employment and education opportunities; perpetuating development amongst and within whānau, hapū and iwi development; strengthening te reo Māori and tikanga; and funding various kaupapa. It was expected that these themes would resonate with whānau, hapū and iwi aspirations in Māori business and organisational settings (Te Puni Kōkiri, 2006b). Whānau, hapū or iwi nuances may also be inherent within the values adopted by Māori businesses and organisations. For example, Ngāi Tahu Holdings identifies with the following Ngāi Tahu values<sup>19</sup>: rakatirataka; manaakitaka; whanaukataka; kaitiakitaka; tohukataka [knowledge]; and manutioriori/kaikōkiri [creative leadership] (Ngāi Tahu Holdings, 2016).

In research funded by the Foundation for Research, Science and Technology, Garth Harmsworth, Kim Barclay-Kerr and Tāmami Reedy (2002) developed an holistic, aspirational framework that incorporated Māori values and tikanga in relation to spiritual, cultural and physical environments. Iwi and hapū participating in their study revealed a number of common values, including: iwitanga [expression of belonging to an iwi, based on whakapapa, history and identity]; whakapapa; tino rangatiratanga, rangatiratanga and mana motuhake [separate identity; autonomy]; mana whenua and mana moana [sea ownership; territorial and resource rights]; manaakitanga; arohatanga [care, love and respect]; awhinatanga [assisting and caring for others]; whanaungatanga; whakakotahitanga and kotahitanga; koha and whakakoha [giving]; tau utuutu [reciprocity]; whakapono [faith; trust]; wehi [reverence]; tūrangawaewae [place of standing; ancestral home]; kaitiakitanga; kōkiri [competitiveness];

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<sup>19</sup> These values are presented using the Ngāi Tahu dialectical variation of spelling, as per Ngāi Tahu Holdings (2016). As such, the 'ng' that might be used by iwi in oral and written communication is replaced with a 'k'.

te ao tūroa [interdependence]; taonga tuku iho [treasures and knowledge passed down from tūpuna]; and wairuatanga (Harmsworth et al., 2002). One of the strengths of this exhaustive list is that Māori businesses and organisations concerned with sustainable development may identify with different terms and concepts that resonate with them, which may not happen if only a limited number were available for consideration. However, having too many choices may lead to confusion, particularly for the uninitiated. If anything, the list provides options for Māori businesses and organisations to consider, adapt or adopt these values, particularly if they are concerned with balancing economic, social, cultural and environmental goals.

With regard to values for sustainable Māori development, Mānuka Hēnare (1999) of Ngāpuhi, Te Aupōuri, Te Rarawa and Ngāti Kuri suggests that values should not be seen in isolation, and that a koru [spiral motif; *Colensoa physaloides*] is a more appropriate way of presenting those values: there is an identifiable core, it represents growth and continuity, and portrays how each value is “integrated, interconnected and interdependent, both with each other and clusters of other values significant to Māori” (Hēnare, 1999, p. 52). A survey conducted by Frania Kanara Zygadlo (2003) of Ngāti Porou and others drew on this symbolism, when presenting the values and principles that exist amongst Māori tourism operators in Canterbury. Those values include: wairuatanga; whanaungatanga; ngā matatini Māori [Māori diversity]; kaitiakitanga; manaakitanga; tino rangatiratanga; kotahitanga; tūhono [alignment]; pūrotu [transparency] and puāwaitanga [best outcomes] (Zygadlo et al., 2003). Some of these resonate with those proposed by Mason Durie as those underpinning a Māori-centred business: kotahitanga, paiheretia [integrated goals], puāwaitanga, pūrotu, tūhono and whakaritenga [balanced motives] (Durie, 2003a). More recently, Te Whatanui Winiata (2013) identified the following Māori values, based on warfare strategies, that could be useful for Māori businesses and organisations: pīkokotanga [hunger; desire]; aronga; whakatinanatanga [implementation]; whakapono; māiatanga [bravery; confidence]; and ngātahitanga [cooperation]. These values were certainly inherent within Mitai Māori Village, a Māori tourism business led by Wetini Mitai-Ngātai, an exponent of traditional Māori weaponry, and this knowledge permeates throughout his business.

In some organisations, the responsibility of overseeing tikanga may rest with those that hold tribal knowledge or experience, such as pahake. As experts in tikanga, kaumātua ensure that the mauri of the people is protected, who provide guidance on cultural considerations. For

Ngāti Awa, Te Kāhui Kaunihera provide such guidance across the Ngāti Awa Group with regard to “tikanga, reo, kawa and kōrero” (Federation of Māori Authorities & Te Puni Kōkiri, 2005, p. 61). The important role that pahake or kaumātua play in providing advice to whānau, communities and also businesses was identified by Colin Knox in his doctoral study (Knox, 2005). All told, he suggests there are eleven core values and tikanga that are a basis for ideal behaviour in Māori organisations, which reflect those of traditional rangatira. Those core values include: tikanga; mana; whakapapa; wairuatanga [spirituality]; kaumātuatanga [role of elders]; utu; kaitiakitanga; whakawhanaungatanga; manaakitanga; whakarite mana [satisfaction between parties]; and hui (Knox, 2005). These are manifested in different ways, but remain central to the organisation. Another finding from his study was that confidence in tikanga is weakened when there is conflict between tikanga and legislation. This conflict is not new, and was certainly evident when legal issues arose within Tainui, and the mana of Te Arikinui Te Ātairangikaahu<sup>20</sup> was perceived to be under attack when legal proceedings were brought against her for intervening in Tainui’s commercial arm (Majurey & Willis, 2003, as cited in Ball, 2004).

There is also evidence of tikanga being practised by Māori in non-Māori businesses and organisations. After interviewing five Māori managers who worked in mainly non-Māori working environments, Matene Love (1991) of Te Āti Awa, Taranaki and Ngāti Ruanui, found that manifestations of tikanga, including karakia and mihimihi, are evident in business settings. However, it was noted that tikanga required a responsive, supportive environment, and that some non-Māori staff resented the cultural aspects being practised (Love, 1991). In research conducted by Joana Kuntz, Katharina Näswall, Alicia Beckingsale and Angus Hikairo Macfarlane (2014) of Te Arawa, it was found that a relationship exists between the cultural identification of those within an organisation, and the incorporation of values or tikanga. Those values included: manaakitanga; whakawhanaungatanga; wairuatanga; auahatanga [creativity]; and kaitiakitanga. It was found that by aligning organisational values with those held by employees of a particular ethnicity (for example, Māori) organisational benefits would accrue, such as higher employee commitment.

However, Whatarangi Winiata (2012) proposes that one of the main reasons why tikanga should be designed and applied in Māori organisational settings is so that one may ‘be’ Māori

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<sup>20</sup> Te Arikinui Te Ātairangikaahu was the Māori queen and head of the Kīngitanga movement.

in their daily activities, and there is a growing interest and commitment amongst Māori that endorse this view. He proposes a kaupapa-tikanga framework, to guide behaviours and monitor performance against kaupapa-based performance indicators. The kaupapa-tikanga framework has been developed and applied at Te Wānanga-o-Raukawa, as well as other organisations including Te Rūnanga o Raukawa and Te Aute College Hostel (W. Winiata, 2012). The kaupapa-tikanga framework proposes that: kaupapa are selected; tikanga are designed; hiahia [targets] are identified; hua [results] are recorded; tikanga are reviewed and redesigned if required; and hiahia are revisited. The framework encourages tikanga, hiahia and hua to be designed and reviewed, and for kaute [reports] to be produced. The kaupapa that underpin tikanga include: manaakitanga; rangatiratanga; whanaungatanga; kotahitanga; wairuatanga; ūkaipōtanga [homeland; source of sustenance]; pukengatanga [excellence; ability]; kaitiakitanga; whakapapa; and te reo (W. Winiata, 2012).

Margaret Forster and Huia Jahnke (2011) from Ngāti Kahungunu utilised a conceptual framework (developed by Tomlins-Jahnke, 2005) for examining strategies for embedding tikanga into the workplace of Whakakī Lake Trust, to illustrate how culture and identity are integrated into a contemporary Māori organisation. They argue that tikanga in the workplace is critical for retaining the tribe's estate and ensures accountability to the community. Tikanga is considered an enabler of environmental advocacy and kaitiakitanga (Forster & Tomlins-Jahnke, 2011).

There have been a number of studies conducted on the place of Māori values and tikanga in organisational settings. The term 'tikanga' appears to be used interchangeably with Māori values. However, this thesis supports the notion that kaupapa or other terms are best suited and used for Māori values, and that tikanga should be used to denote the expression or manifestation of kaupapa through practice. Many of the kaupapa presented here encapsulate notions that are relevant to Māori well-being, aspirations and development. Thus, Māori values and tikanga that are inherent within Māori business and organisational settings are not dissimilar to those that may be evident in other sectors, such as health, education and law. This shows that kaupapa and tikanga extend across industries, sectors and disciplines, though it is recognised that not all kaupapa or tikanga may be relevant or have the same priority. There are issues with articulating what Māori values and practices are adhered to within Māori businesses and organisations, for various reasons. This thesis intends to allow Māori

businesses and organisations that I have connection with through whakapapa and te ara whanaunga an opportunity to contribute to these discussions, to articulate the values and practices that are of importance to them, and to inform a conceptual framework for tikanga in business.

## **5.5 Tikanga: Towards achieving Māori aspirations**

Previous discussion has alluded to the fact that as circumstances change, so too does tikanga, and as Māori aspirations or needs change, tikanga too may need to be reimagined and redesigned. However, the underlying values remain the same, a fact which is inherent within Whatarangi Winiata's (2012) kaupapa-tikanga framework. Sir Mason Durie (2003b) proposes an outcomes schema, Te Ngāhuru, consisting of: five principles; two outcome domains; four outcome classes; outcome goals; outcome targets; and outcome indicators. One of the outcome classes encapsulates Māori cultural and intellectual resources, including Māori values and customs. Models such as the kaupapa-tikanga framework and Te Ngāhuru encourage consideration of a number of overarching and all-encompassing kaupapa in their application. It follows that Māori businesses and organisations may also have a number of kaupapa that are significant to them, and therefore, have multiple priorities that they are cognisant of while progressing towards achieving their aspirations.

In pursuit of achieving multiple objectives, some Māori businesses and organisations may need to trade-off between cultural and economic imperatives, whereas others may deem cultural and financial matters to be complementary (New Zealand Institute of Economic Research, 2003). Whatarangi Winiata states that the aim of organisations that are concerned with the expression of kaupapa through tikanga, is to maximise the mana of the organisation, subject to their resource or financial constraints. Furthermore, such organisations are not to favour financial benefits at the cost of compromising kaupapa and tikanga, as this would be contrary to efforts focused on the survival of Māori (W. Winiata, 2012). Similarly, his mokopuna, Te Whatanui Huia Winiata (2013) suggests that Māori businesses not only imbue Māori values within their operations, but acknowledge that survival is dependent on collective success, and that money is not their prime motivation for being in business.

Paul White (1997), in his Master's research on measuring success in Māori incorporations, concurs, where he found that social and cultural imperatives were more important than financial gains. Retaining ancestral land, as well as achieving employment and educational

outcomes were considered critical. With regard to land, Robert Mahuta (1978) of Waikato-Tainui says that land has an intrinsic value “far outweighing its commercial worth” (p. 90). This value is expressed by Mark Gray (2003) as *taonga tuku iho*, for which Māori have a duty to:

... care for and protect the wellbeing of all living things. They are the guardians of the land and all things that rely on it and as a consequence will only exploit resources to the extent required to secure their own well-being. (Gray, 2003, p. 58)

He also acknowledges the dual role that Māori hold, as both protectors of the land and as managers looking to derive an income, but suggests that land should not be seen or classified as an asset. The New Zealand Institute of Economic Research (2003) noted that such cultural attitudes, for example, a disinterest in commercialising cultural knowledge, may not support activities that could advance or achieve Māori aspirations.

In considering ways in which Māori businesses and organisations contribute to the attainment of Māori aspirations, one must acknowledge their contribution, and consider multiple objectives and the myriad of perspectives that they consider in decision-making.

## **5.6 Tikanga: Distinguishing Māori businesses from others**

It has been found that Māori values and tikanga can be used to distinguish Māori businesses and organisations from others (Federation of Māori Authorities & Te Puni Kōkiri, 2003, 2004, 2005; French, 1998; Harmsworth, 2005; Henry, 1997; Knox, 2005; R. S. Tinirau & Gillies, 2010b; T. W. H. Winiata, 2013), though such differences were more overt when the motivation or aspirations for being in business were described (Harmsworth, 2005). There are some variations not only across tikanga, but between Māori and non-Māori businesses and organisational practice. Whatarangi Winiata (2003) states that in business, the expression ‘human resource management’ is problematic from a tikanga perspective, as people are seen as commodities, which is contradictory to notions such as *tapu* and *mauri*. Management implies hierarchical relationships, which perhaps conflict with roles defined through and by *whakapapa*, such as *tuakana* [older sibling; senior line in *whakapapa*] and *taina* [younger sibling; junior line in *whakapapa*] or *matua* and *tamaiti* [child] roles that are determined by *whakapapa* (W. Winiata, 2003).

Another difference is that Māori tend to be more conservative in their business approaches, because of the inherent responsibility they carry for future generations, and that Māori are able to revive historical relationships and networks through business enterprises and ventures (Tapsell, 1997). Furthermore, Māori businesses and organisations may call on the advice and support of pahake, particularly in matters concerning tikanga. For some pahake, it could be undignified for them to request a financial contribution for their advice or service, and if they accepted a paid position, their mana may be impaired as they become accountable as an employee or contractor. Colin Knox (2005) states categorically that:

... their accountability is to their whānau and hapū, with mutual responsibilities, although most kaumātua wryly pointed out that many whānau and hapū forget their duty to care for their physical needs. (Knox, 2005, p. 147)

This responsibility to whānau was also evident in the previous chapter regarding kuia and koroheke of Ngāti Ruaka/Ngāti Hine, though these whānau roles are different to pahake roles, which tend to have marae, hapū and iwi responsibilities (R. S. Tinirau et al., 2009). Wairuatanga also provides another point of difference between Māori and non-Māori organisations, as well as other core values such as whakapapa and whakawhanaungatanga, which may not be present in non-Māori organisations, as it may be considered nepotism (Knox, 2005).

Māori values and tikanga can be used to define and distinguish Māori businesses and organisations from others. Inherent within Pākehā business and management concepts and philosophies are notions that do not sit well when viewed through a Māori lens, such as the view that land and people are assets or commodities. How Māori businesses and organisations navigate, negotiate, balance or defy competing ideologies is an area worthy of future study, and although not the focus of this thesis, responses from research participants on these issues may be forthcoming.

## **5.7 Tikanga: Misappropriation and impediments**

Most of the literature reviewed thus far tends to frame Māori values and practices positively. However, there are examples in the literature of values and tikanga being misappropriated or viewed as impediments to Māori business and organisational success. Some Māori writers have also been critical of developments in tikanga, where they have argued that some iwi are

settling for convenience, rather than what is considered ‘correct’ (Karetu, 1978). One such authority was the late Māori Marsden:

Times and customs change. The ancient reason for certain ritual acts can fade with the passage of time, or considerations of convenience and practicality can force changes. (Marsden, 1981, p. 150)

In instances where tikanga is overlooked or used to advantage some over others, Colin Knox (2005) suggests that this leads to discontent and mistrust, which will have devastating effects for a Māori organisation and its stakeholders. An example of this includes instances where appointments are made “under authority derived from a position held under tikanga Pākehā, and then justified in terms of tikanga Māori” (Knox, 2005, p. 132). However, he suggests that if those involved or concerned with the organisation undertake to work towards reinstating tikanga, then that could go some way towards repairing relationships and attitudes.

The misappropriation of Māori concepts has been experienced domestically and internationally for some time now. In 2007, the term ‘Māori’ was being used by a French businessman as a name for his security firm, and Māori expressed concern regarding the use of Māori terms by foreigners for commercial gain (“No comeback for Māori in name wrangle,” 2007). Māori have battled to secure cultural and intellectual property rights nationally and internationally, and a Waitangi Tribunal claim (Wai 262) lodged by Ngāti Kuri, Ngāti Wai, Te Rarawa, Ngāti Porou, Ngāti Kahungunu and Ngāti Koata was based on Māori interests in and rights to Māori customary knowledge, practices and relationships with the natural environment, guaranteed under Te Tiriti o Waitangi. More recently, examples of misappropriation have aired through news media regarding the inappropriate use of tūpuna names, images and places on beer labels, causing strong Māori opposition (“Auckland brewery apologises for offence caused by using Māori ancestors on beer bottles,” 2016, July 22). In the area of tourism, the dilution of tikanga has been reported, with examples cited as: time restrictions; inappropriate use of marae; and the waiving of marae formalities (New Zealand Institute of Economic Research, 2003).

With regard to Māori economic development, some deem cultural values and tikanga as necessary (G. H. Smith et al., 2015), whilst others stress that tradition and culture is too influential (Sautet, 2008). This influence, they maintain, may constrain innovation, which is

considered essential for Māori economic success (New Zealand Institute of Economic Research, 2003). Frédéric Sautet (2008) from George Mason University in Virginia, United States, examined whether traditional cultural values are relevant in contemporary Māori institutions and New Zealand society generally. He argues that tikanga and mātauranga Māori [Māori knowledge] were possible impediments to development, particularly with regard to: genetic engineering, due to whakapapa concerns; resource management, because of notions surrounding tapu; and iwi leadership, particularly in situations where the ability to whaikōrero is required, which may deny female participation (Sautet, 2008). In his paper presented for the New Zealand Business Roundtable, he concludes that there are potential risks for iwi if they prescribe to traditional expressions of tikanga and mātauranga Māori:

Māori development needs to embrace modernity and the open society, rather than retreat towards the closed society of the past. This can be done while preserving some aspects of the cultural heritage of the past (tikanga and mātauranga Māori) but not all aspects, and this is the lesson of the modern world. (Sautet, 2008, p. 29)

His critique of tikanga and mātauranga Māori does not utilise a Māori frame, but does tend to endorse opposing ideologies that Māori have endured since colonisation. Ella Henry (1997) suggests that some Māori businesses and organisations have adopted those ideologies, which favour individualism, competition, materialism and profit maximisation. She too acknowledges that Māori business practices may have negative effects for those in highly competitive markets, where traditional leadership is selected:

... on the basis of age and lineage, rather than merit and management expertise. Though this is undoubtedly a concern in any family-based business, be it Māori or not, for a society predicated on kinship ties such a concern becomes exacerbated as the values associated with kinship and meritocracy clash. (Henry, 1997, p. 170)

However, leadership is not always appointed based on criteria, such as age and lineage. Having the skills to perform the tasks of a role has already been noted earlier in this chapter.

The key issues here are that there are instances in Māori and non-Māori organisations where mātauranga, kaupapa and tikanga have been misappropriated or diluted, and that this has led to instances of dysfunction or mistrust. Another issue is that Māori values and tikanga are

viewed as inhibiting development and success for Māori organisations and society generally, due to there being a clash in ideologies between Kaupapa Māori and capitalism. Some Māori businesses and organisations prescribe to capitalist notions, whilst others are more concerned with maintaining cultural integrity through kaupapa and tikanga. This thesis does not overtly intend to address this dichotomy, but acknowledges that such views may be shared by research participants. This study does aim to engage with Māori businesses and organisations on how they define, understand, value and practice tikanga, as they see fit, within their organisational context.

## **5.8 Chapter summary**

It is clear, therefore, that tikanga is relevant, respected, practised and contested today in Māori organisational and business settings, as it was in traditional and post-contact times. Māori values and practices reflect customary notions and understandings, but are applied in contemporary times, places and spaces. There are a myriad of perspectives regarding tikanga, which can be used to distinguish Māori businesses and organisations from others. Furthermore, there are a number of kaupapa and tikanga that have been found to be relevant to Māori businesses and organisations. These are presented in Table 5, and show that different Māori businesses and organisations will place emphasis on a particular value or practice. This research intends to draw on my own understandings of tikanga, as presented earlier in this thesis, to see how they are manifest in Māori businesses and organisations I have whakapapa and te ara whanaunga connections with.

Ideological clashes between Kaupapa Māori and capitalism are evident, and how Māori businesses negotiate these competing ideologies requires further research. Although core Māori values and tikanga can be used to elevate tensions between these ideologies and restore equilibrium to organisations that have experienced dysfunction and mistrust, an inability to articulate, formalise and apply Māori values and practices consistently appears to be commonplace, given that some confusion between terms such as kaupapa, tikanga and kawa exists. Further research with Māori businesses and organisations to address this issue is needed. It has also been found that there are instances of mātauranga, kaupapa and tikanga being misappropriated, diluted, neglected and ignored. In these situations, Māori values and tikanga need to be nurtured, guidance needs to be sought, and tikanga redesigned, based on Māori values. How Māori organisations and businesses might do this is another area worthy of study.

| Whatarangi Winiata (2003) | Garth Harmsworth et al. (2002) | Mason Durie (2003a) | Frania Zygadlo et al. (2003) | Colin Knox (2005)      | Te Puni Kōkiri (2006b) | Te Whatanui Winiata (2013) |
|---------------------------|--------------------------------|---------------------|------------------------------|------------------------|------------------------|----------------------------|
|                           | Arohatanga                     |                     |                              |                        |                        |                            |
|                           |                                |                     |                              |                        |                        | Aronga                     |
|                           | Auahatanga                     |                     |                              |                        |                        |                            |
|                           |                                |                     |                              | Hui                    |                        |                            |
|                           | Iwitanga                       |                     |                              |                        |                        |                            |
| Kaitiakitanga             | Kaitiakitanga                  |                     | Kaitiakitanga                | Kaitiakitanga          | Kaitiakitanga          |                            |
|                           |                                |                     |                              | Kaumātuatanga          |                        |                            |
|                           | (Whaka) Koha                   |                     |                              |                        |                        |                            |
|                           | Kōkiri                         |                     |                              |                        |                        |                            |
| Kotahitanga               | (Whaka) Kotahitanga            | Kotahitanga         | Kotahitanga                  |                        |                        |                            |
|                           |                                |                     |                              |                        |                        | Māiatanga                  |
| Manaakitanga              | Manaakitanga                   |                     | Manaakitanga                 | Manaakitanga           | Manaakitanga           |                            |
|                           | Mana Whenua                    |                     |                              |                        |                        |                            |
|                           | Mana Moana                     |                     |                              | Mana                   | Mana                   |                            |
|                           | Mana Motuhake                  |                     |                              |                        |                        |                            |
|                           |                                |                     | Ngā Matatini Māori           |                        |                        |                            |
|                           |                                |                     |                              |                        |                        | Ngātahitanga               |
|                           |                                | Paiheretia          |                              |                        |                        |                            |
|                           |                                |                     |                              |                        |                        | Pikokotanga                |
|                           |                                | Puāwaitanga         | Puāwaitanga                  |                        |                        |                            |
| Pukengatanga              |                                |                     |                              |                        |                        |                            |
|                           |                                | Pūrotu              | Pūrotu                       |                        |                        |                            |
| Rangatiratanga            | (Tino) Rangatiratanga          |                     | (Tino) Rangatiratanga        |                        | Rangatiratanga         |                            |
|                           | Taonga Tuku Iho                |                     |                              |                        |                        |                            |
|                           | Tau Utuutu                     |                     |                              |                        |                        |                            |
|                           | Te Ao Tūroa                    |                     |                              |                        |                        |                            |
| Te Reo                    |                                |                     |                              |                        |                        |                            |
|                           |                                |                     |                              | Tikanga                |                        |                            |
|                           |                                | Tūhono              | Tūhono                       |                        |                        |                            |
|                           | Tūrangawaewae                  |                     |                              |                        |                        |                            |
| Ūkaipōtanga               |                                |                     |                              |                        |                        |                            |
|                           | Tau Utuutu                     |                     |                              | Utu                    | Utu                    |                            |
| Wairuatanga               | Wairuatanga                    |                     | Wairuatanga                  | Wairuatanga            | Wairua                 |                            |
|                           | Wehi                           |                     |                              |                        |                        |                            |
| Whakapapa                 | Whakapapa                      |                     |                              | Whakapapa              |                        |                            |
|                           | Whakapono                      |                     |                              |                        |                        | Whakapono                  |
|                           |                                | Whakaritenga        |                              | Whakarite mana         |                        |                            |
|                           |                                |                     |                              |                        |                        | Whakatinanatanga           |
| Whanaungatanga            | Whanaungatanga                 |                     | Whanaungatanga               | (Whaka) Whanaungatanga | Whanaungatanga         |                            |

**Table 5:** Summation of kaupapa and/or tikanga inherent in the literature pertaining to Māori businesses and organisations

Finally, I draw on the closing statements by Margaret Forster and Huia Tomlins-Jahnke (2011) in an article prepared on tikanga, in relation to Whakakā Lake Trust:

Research related to tikanga Māori in the workplace is sparse ... There remains however much research to be completed to develop a fuller understanding of the role of tikanga Māori in Māori organisations. (Forster & Tomlins-Jahnke, 2011, p. 32)

This thesis intends to do this, by contributing to further and fuller understandings of tikanga as it is understood, valued and practised in five Māori businesses and organisations. Some of these case studies are based upon or close to the ancestral lands of whānau, hapū and iwi affiliated to Aotea waka, whilst others are located outside of this region. This resonates with a whakatauākī attributed to Te Kere Ngātaierua of Ngāti Tū hapū, Whanganui, who prophesied a time where some of his descendants would remain at home and feed on the fruits of the forest, whilst others would spread their wings and partake in feasts of knowledge:

|  |  |  |
|--|--|--|
| Ko te manu e kai ana i te miro, nōna te ngahere  |  | The bird who eats from the miro tree owns the forest       |
| Ko te manu e kai ana i te mātauranga, nōna te ao |  | The bird who eats of the tree of knowledge, owns the world |

(Ngātaierua, cited in Wilson, 2010, p. 34)

The next chapter, ‘He kiteatanga’ therefore, presents the views of research participants regarding tikanga, and how tikanga is expressed and practised in governance, management and stakeholder forums.

## 6. He kiteatanga: A discovery

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### 6.1 Chapter introduction

|                                       |  |
|---------------------------------------|--|
| Wairangi ana te rere o ngā kapua      | Clouds wonder aimlessly                      |
| Tē kite atu te puanga mai o ngā whetū | Obstructing the view of the awakening stars  |
| I rite ki te iwi kua ngaro noa        | Tis similar to lost people                   |
| Me maranga rā                         | Arise, therefore                             |
| Rapuhia he tikanga e!                 | Seek the right path to ensure your survival! |

(Nikorima & Pirikahu, n.d.)

There are a number of definitions for the base word ‘kite’, meaning to see or perceive, to find or discover, and to recognise. As a noun, the word refers to divination, prophecies, and prophetic utterances (H. W. Williams, 1971). For the purposes of this chapter, ‘kiteatanga’ refers to the discoveries through and contributions to knowledge made by engaging with the research participants as representatives of the five organisational case studies, and reporting on these kanohi-ki-te-kanohi interactions. Furthermore, I draw on another verse of the waiata presented in Chapter One that my brother and I were taught as children, and the word ‘kite’ appears here. The sentiments in this verse might also apply in a research context, where, like a wondering cloud, one might drift in their pursuit of knowledge or waft away from the kaupapa of their research. The verse suggests that despite this, pathways are available to help a person realign themselves with their kaupapa, and solutions and opportunities will reveal themselves, just like the awakening stars.

The previous three chapters have reviewed Māori values and practices from three perspectives: tikanga revealed through traditional waiata (Chapter Three); understandings of tikanga from kuia and koroheke affiliated to my hapū of Ngāti Ruaka/Ngāti Hine (Chapter Four); and Māori values and tikanga inherent within literature generally, and business, organisational and economic development literature specifically (Chapter Five). This chapter presents the views of participants on tikanga, organised under those themes that were identified in Chapter One. Those themes include: whakapapa; kaupapa; ahi kā; tikanga-a-whānau, a-hapū; tiakitanga; te ara whanaunga; manaaki tangata; and hāpainga mahi. As introduced in the Chapter Two, the five case studies reported here are: Ngārewa/Tipene

Whānau Trust; Kii Tahī Limited; Ātīhau-Whanganui Incorporation; Māori Education Trust; and Te Ranga Tūmua.

## 6.2 Ngārewa/Tipene Whānau Trust

### 6.2.1 Whakapapa

|                          |                            |
|--------------------------|----------------------------|
| Aotea utanga nui         | Richly-laden Aotea         |
| Mō te kai, mō te kōrero! | Of food, and of knowledge! |

(T. Hāwira, personal communication, May 12, 2007)

The trustees and beneficiaries of the Ngārewa/Tipene Whānau Trust descend from the ancestor Turi, who led the crew of the Aotea waka to Aotearoa, and settled in the Pātea area, South Taranaki. The descendants of Turi and his wife Rongorongo eventually spread and settled throughout South Taranaki, Whanganui, Rangitīkei and the Manawatū regions (R. S. Tinirau, 2015). The Ngārewa/Tipene Whānau Trust administers the land interests of whānau members in three Māori land blocks within the Ngāti Ruanui rohe in South Taranaki, as presented below:

| Name of block          | Area (ha) | Shares held | Total shares | Administrator                   |
|------------------------|-----------|-------------|--------------|---------------------------------|
| Mokoia 18A             | 21.0588   | 0.11        | 0.982        | Māori Trustee (Te Tumu Paeroa)  |
| Pariroa E2 & F         | 7.4361    | 0.6666      | 7            | Pariroa E2 & F Ahu Whenua Trust |
| Pariroa G              | 10.5218   | 4.1112      | 11           | Māori Trustee (Te Tumu Paeroa)  |
| <b>Total area (ha)</b> | 39.0167   |             |              |                                 |

**Table 6:** Ngārewa/Tipene Whānau Trust holdings

Inclusion as a beneficiary of the Ngārewa/Tipene Whānau Trust is based on whakapapa, and as such, the notion of whakapapa is extremely significant to the *whānau*:

... it's completely whakapapa driven. So if you didn't have whakapapa under this Ngārewa/Tipene family, you couldn't get in. (D. Ngārewa-Packer, personal communication, February 15, 2010)

The ability to participate in and derive benefits from the Ngārewa/Tipene Whānau Trust is based on whakapapa, to both the land and the whānau. These Māori land interests have been inherited from Hōhepa Ngārewa, who was imprisoned without trial with other Ngāti Ruanui

and Pakakohi people in Dunedin between 1869-1872, for rebelling against colonial forces who invaded Taranaki and destroyed the thriving hapū communities. Much of the lands in Taranaki were confiscated, which is referred to by various Taranaki iwi as ‘muru me te raupatu’. Small, inadequate Māori reserves were set aside for hapū and whānau following confiscation. Unlike others, Hōhepa Ngārewa survived his ordeal in prison, returned to South Taranaki, and together with others, he turned his attention toward farming. However, some land was sold to build a whānau home away from the pā.

Muru me te raupatu led to absolute displacement for all whānau and hapū within Taranaki, and for the Ngārewa/Tipene whānau, this impacted on them socially, culturally and economically. Marriages were planned, to ensure that the little land that was left remained within the whānau. Furthermore, there was a tendency within the whānau to not share the stories and experiences of Hōhepa Ngārewa, as whānau members did not want future generations to know the adversity he and others faced. Although this is thought of as a way of protecting those generations from mamae [pain], the whānau have acknowledged that not sharing those stories and experiences has impacted on the ability of the whānau to heal the intergenerational trauma they have experienced. In an effort to ease this mamae, the whānau led and participated in an iwi organised hikoi [journey] to Dunedin in 2010, where those ancestors who were imprisoned there were remembered and acknowledged, particularly those who had died and were buried there, and never saw their whānau and ancestral lands again.

The Ngārewa/Tipene Whānau Trust incorporates two main whānau groupings – Ngārewa and Tipene – and includes whāngai or taurima [a child who, in accordance with Māori custom, is raised by relatives beyond their birth parents]. There are over 200 beneficiaries of the Ngārewa/Tipene Whānau Trust. Other Māori land interests are still held by individuals within the whānau, and they collect any distributions from those lands or administrative entities directly.

### **6.2.2 Kaupapa**

The Ngārewa/Tipene Whānau Trust was established under section 214 of Te Ture Whenua Māori Act 1993, but the origins of the Ngārewa/Tipene Whānau Trust extend to the mid-1980s. At that time, a member of the Ngārewa/Tipene whānau had passed away, and the whānau were suddenly presented with the costs of the tangihanga. During the tangihanga, Pāwhare George Ngārewa suggested that, as a whānau, there was a need to develop a fund

that would support them in such situations. That need became even greater, given the fact that many of the younger whānau members were unemployed and lacked the skills and experience to secure employment, and would have been unable to meet the costs of a tangihanga should one arise. Many of the whānau had previously been employed at the local meat works, which provided high wages, but offered no real opportunities for future employment. When the meat works closed in the early 1980s, this left Ngārewa/Tipene whānau members, and indeed the majority of the Pātea community, unemployed and with few options.

As a man of his word – ‘he tangata kītahi’ – Pāwhare Ngārewa initiated the fund in December 1986, but unfortunately he drowned the following year. Over time, other whānau members began to contribute financially to the fund. At a whānau hui, an idea was mooted for members of the Ngārewa/Tipene whānau to consider bringing together their individual land interests in certain Māori land blocks, under a whānau trust. Those land interests were considered uneconomic when held individually, and it was believed that the Ngārewa/Tipene whānau could benefit by holding those shares collectively. Not only would this grow the fund for tangihanga faster, but other purposes could also be considered and developed, such as bringing whānau together for other kaupapa such as reunions and wānanga, as well as supporting whānau in financial need:

Our kaupapa is that we are going to embrace everyone even those ones who are struggling financially, if and when it does come, then we’re there to support them in a financial way and in a whānau way. (J. Ngārewa, personal communication, July 20, 2010)

When the Ngārewa/Tipene Whānau Trust was proposed, it was quite a novel idea for this South Taranaki-based whānau, given the impact that land confiscations had on whānau and hapū throughout Taranaki. However, Pāwhare Ngārewa and his whānau had lived and worked in Hawke’s Bay, and had been exposed to how whānau there had structured and supported themselves. Furthermore, his roles in governance within the meat industry gave him experiences that he shared with the Ngārewa/Tipene whānau.

The Ngārewa/Tipene Whānau Trust has been proactive, whereby they have tendered and been awarded the land leases associated with each of the land blocks in Table 6. As individual parcels of land, they were considered uneconomic, were under-developed, did not

have any infrastructure, and were usually leased to neighbouring, Pākehā farmers. Initially, the Ngārewa/Tipene Whānau Trust sub-leased the blocks to other farmers. This was not ideal for the whānau, as their preference was to work and manage the land themselves. However, today, the Ngārewa/Tipene Whānau Trust are actively farming and managing the lands. Rentals paid also come back into the Ngārewa/Tipene Whānau Trust through owner distributions or dividends.

### **6.2.3 Ahi kā**

Tikanga is impacted upon by influences of daily living – for example, those that live away in cities are concerned with employment and providing for whānau, and some have not been raised within a tikanga-based environment. It was noted that whānau members are not all living in hapū communities, as was prevalent in the past. Some tikanga learning occurs at whānau gatherings, “but from my perspective, we don’t have it enough” (J Ngārewa, 20 July 2010). Also, those that live away from their tūrangawaewae may have a very different understanding of tikanga, because they have been taught by people from other tribal groupings. This is where pahake at home can guide decisions on and understandings of tikanga. Sometimes those who have been raised and had lived away from home may not have an understanding of the underlying concepts and values that inform tikanga, but it can be taught:

It’s a little bit difficult if you’ve been brought up in mainstream and the concepts behind it could be a little bit difficult to understand ... I think if they are marae people, hapū people, iwi people, they would have been exposed to that kind of concept. (T. O’Brien, personal communication, May 31, 2010)

Participants shared that not all whānau members feel comfortable at the marae, and felt that opportunities should be made available for whānau members to connect when they are ready – whether this be at home, or abroad. However, pahake believe that the best place to learn is at their marae:

We were always told if you want to get in touch with tikanga you need to come back to your marae ... but the reality ... for the average family, they need a job first and foremost to provide for their family, a shelter for their family and putting kai on the table and so if they

come back to learn their tikanga how long would they stay back for? (J. Ngārewa, personal communication, July 20, 2010)

An example was given of someone within the wider whānau who returned home to learn te reo and tikanga, and opportunities for him followed, including employment and election to the iwi rūnanga.

At Pariroa Pā, marae trustees held wānanga on tikanga, which was formally documented and incorporated into the marae charter, so that tikanga is not changed to suit particular people. Thus, participants noted that tikanga needs to be consistent, but is also place-specific. An example cited was whānau at Pariroa Pā close their tūpāpaku at 10 a.m. on the morning of the funeral service, which differs to neighbouring marae, but whānau understand why their tikanga is different.

#### **6.2.4 Tikanga-a-whānau, a-hapū**

Participants provided a number of examples of tikanga being practised in the governance and management of the Ngārewa/Tipene Whānau Trust. All hui begin and conclude with karakia and mihimihi, often led by pahake and those who are fluent or speak te reo Māori. Furthermore, a form of hierarchy exists, where pahake guide discussions, even though they are not trustees or legally responsible, because of the respect that whānau members have for the knowledge and wisdom held by whānau elders:

... the decision making, rightly or wrongly, is often based on what will fit us as Māori and as whānau, rather than best Western practice ... everyone lives with that decision. (D. Ngārewa-Packer, personal communication, February 15, 2010)

In instances where a topic of discussion is considered ‘heavy’ for those in attendance, then this is discussed in te reo Māori, despite their being few reo Māori speakers amongst the whānau, as this tends to lighten any burden that someone may be carrying. As such, it is a way of connecting the discussion to their tūpuna, and calling for spiritual guidance and sustenance. Thus, in such instances, tikanga and te reo Māori are intertwined.

Tikanga itself is seen as a means of bringing the whānau together, and although pahake might guide the discussions, decision making is shared by everybody. Attendance and

participation, therefore, are measures that could be used to determine the impact that tikanga has on this whānau. It allows members of the Ngārewa/Tipene Whānau Trust to refocus their lens, and to remember who they are and where they come from, and although tikanga is not documented formally by the whānau, it is noted that:

... should anything go wrong, tikanga prevails, not the deed ... [the Ngārewa/Tipene Whānau Trust] will just hui ... wānanga until it comes right. (D. Ngārewa-Packer, personal communication, February 15, 2010)

There is clear intent by pahake to continue teaching their mokopuna about the significance and practice of tikanga:

... I am very strong on tikanga. Hopefully we can inject that into our generation ... and the next generation down. (J. Ngārewa, personal communication, July 20, 2010)

Furthermore, members of the Ngārewa/Tipene Whānau Trust acknowledge that tikanga can be adapted, due to the context within which a particular tikanga is being practised:

Tikanga can be changed. It could be adapted. And that's basically what it is, it's adapting to the environment. (T. O'Brien, personal communication, May 31, 2010)

Changes or adaptations need to be discussed through a wānanga process for those affected by a particular tikanga, and a consensus-based decision made. An example provided by a participant was regarding a decision made by Te Āti Awa and other Taranaki iwi to not perform the oha at Sir Māui Pōmare Day, because of the risks associated with the swine flu at the time.

### **6.2.5 Tiakitanga**

Members of the Ngārewa/Tipene Whānau Trust referred to tiakitanga – caring for the lands, and people working for aroha, with no expectation of being paid. The first few years saw the Ngārewa/Tipene Whānau Trust turn their attention to improving land and soil quality, which had not been a priority for previous (non-Māori) leasees, who held perpetual leases. Furthermore, there has been a need for the Ngārewa/Tipene Whānau Trust to move from being passive administrators and owners, to being active land managers. Whānau members

who work for the Ngārewa/Tipene Whānau Trust are not paid – they work voluntarily – and are assigned roles and responsibilities based on their skillset or interest area. Whānau members are supportive of those who are appointed to leadership and management positions within the Ngārewa/Tipene Whānau Trust. Being both a whānau member and in a position of responsibility infers that one will serve the wider whānau well and to the best of their abilities.

Several benefits may be derived from drawing on the talent and skill-base of whānau members. As the positions are voluntary, there are no associated costs, but more importantly, the Ngārewa/Tipene Whānau Trust provides a platform for whānau members to not only utilise the skills and experience that they have gained from their professional lives, but other whānau members observe and learn from them. This is one way in which those who have been educated or gained experience can share their skills with the wider whānau. Where there may be a gap in terms of skills or experience, whānau members have wide personal and professional networks they draw on to fill that gap. But having representatives of each whānau participate in the Ngārewa/Tipene Whānau Trust, and thus, having full whānau participation, has always been important.

There is intent to further develop strategic and financial planning for the Ngārewa/Tipene Whānau Trust, and this is driven, sourced and coordinated from within the whānau, rather than from external sources. The need to focus on these areas has been because of the growth that the Ngārewa/Tipene Whānau Trust has experienced, as well as the range of land management activities they are now involved in. Furthermore, a strategic, intergenerational focus is required because whānau members have long-term goals, and any decisions now will have an impact on those uri and mokopuna of the future.

#### **6.2.6 Te ara whanaunga**

The Ngārewa/Tipene Whānau Trust facilitates and supports a number of initiatives and opportunities which allow the whānau to engage with each other, and with others, regardless of geographical placement. For example, they have supported whānau reunions (including the Tāmaka Awarua Reunion), weddings and birthdays, Christmas events, fundraising for education and sporting trips, and for those whānau members who reside in Australia, a trip was organised for pahake to travel to Australia and spend time with those whānau, thus keeping their connections alive and strong.

Maintaining and asserting relationships and networks internally and externally are important to the Ngārewa/Tipene Whānau Trust, but sometimes these relationships and networks are tested, particularly when the other party has a different worldview or modus operandi. The Ngārewa/Tipene Whānau Trust is critical of some of the work of the former Māori Trustee, the agent for the owners of two of the land blocks:

... you do nothing to make this journey easier for us to continue to assert our own rangatiratanga. (D. Ngārewa-Packer, personal communication, February 15, 2010)

The whānau felt that they had assumed some of the duties of the Māori Trustee, and they did not appreciate the previous paternalistic nature and culture of the organisation, which tended to focus on looking after minority shareholders or owners. For James Ngārewa, there was a preference to work with the former Māori Trust Office (now known as Te Tumu Paeroa, and under new management), despite the associated financial commissions, because those whānau members who carried responsibilities with regard to those lands were already heavily committed, and few others from outside this small group were prepared to take on leadership roles.

The Ngārewa/Tipene Whānau Trust believe that other land owners within the same land blocks are content that they have been awarded the leases for the blocks, for three reasons: owners receive regular distributions from rentals; the leases are reviewed regularly; and the lands are being cared for properly, by uri who whakapapa to the land. Other land owners are extended whānau, and are therefore considered a major stakeholder. Other whānau trusts, such as those belonging to the Kershaw and Heremaia whānau, sometimes collaborate on endowments made to charitable organisations and hapū or community events. For example, koha has been provided to a local museum, a rest home, and to hapū or marae-based events, because of the association that these whānau have with these organisations, places and people. Also, the Ngārewa/Tipene Whānau Trust allows other whānau to learn from their experience:

... we're always there to lend a hand or guide whoever wants to use the same concept as ours ... we try and help extended families who are not ready for it yet. (J. Ngārewa, personal communication, July 20, 2010)

### 6.2.7 Manaaki tangata

The patriarch of the wider whānau, Hōhepa Ngārewa, believed that the key to rebuilding the whānau in the wake of muru me te raupatu was education. He believed that education would change the lives of his tamariki and mokopuna, by creating opportunities for them, thus ending those cycles associated with impoverishment and under-development. He encouraged and wanted his whānau to manage themselves and not be reliant on anyone else. Thus, manaaki tangata could be seen as starting within the whānau. However, the Ngārewa/Tipene whānau, and other whānau have also suffered as a result of manaaki tangata, in an effort to lead their hapū and iwi through, what has been described by whānau members, as a ‘deficient’ settlement process with the Crown to settle historic grievances around muru me te raupatu. Whānau provided that leadership to the wider Ngāti Ruanui iwi, which left gaps within the whānau and on the marae, not unlike the gaps left when Hōhepa Ngārewa and others were imprisoned in Otago. The settlement process had a detrimental effect on those leaders, who not only had to relive the experiences of their tūpuna, but were scarred by both the Crown, as well as their own whānau and hapū, who were struggling in an effort to settle their historic grievances. The settlement did, however, provide some hope, where funds could be used to break cycles of dependency, including impoverishment, violence and neglect, and the people could begin to manaaki themselves.

Pahake provide manaakitanga through the way in which they lead and advise trustees and whānau members generally, and always upholding and keeping the mana of the whānau intact. The role of the Ngārewa/Tipene Whānau Trust, therefore, extends beyond the economic imperatives, but also includes social and cultural considerations. Pahake also guide decision-making around cultural activities, for example, although the whānau acknowledges their whakapapa to various marae and hapū within Ngāti Ruanui, there is a preference amongst pahake for whānau gatherings to be held at Pariroa Pā, because whānau members are buried in the two local urupā of Pukeatua and Te Moengaroa, and being near them is important to the Ngārewa/Tipene whānau. Given the importance of the intergenerational transfer of knowledge that occurs between pahake and mokopuna, pahake within this whānau advise and teach their mokopuna how to conduct themselves on marae.

The Ngārewa/Tipene Whānau Trust continues to care for the wider community through the provision of koha for commemorations associated with Tutangē Waionui, and other local

organisations including Te Mahana Rest Home and the Aotea Utanganui South Taranaki Museum. Internally, the whānau also shares the same aroha and care that was practised by and received from older generations, by contributing financially to tangihanga of those whānau members who may not have contributed financially to the Ngārewa/Tipene Whānau Trust.

### **6.2.8 Hāpainga mahi**

There are nine trustees on the Ngārewa/Tipene Whānau Trust, who represent each of the whānau associated with the organisation. Of major importance, is that decision-making processes echo those of the past, where the head of each whānau was represented at hui, consensus was reached and decisions communicated by the head of each whānau to others within their respective whānau. This approach has been adopted and continues to be utilised by the Ngārewa/Tipene Whānau Trust.

The Ngārewa/Tipene Whānau Trust is overseen by the chairperson and farm manager – James (Jimmy) Ngārewa – and there is a secretary and treasurer, responsible for administrative and financial duties. The Trust meets every two or three months, and formal reports, including meeting minutes and financial reports, are presented to those who attend. This follows on from impeccable systems developed by their tupuna, Hōhepa Ngārewa, who recorded and accounted for everything. Hui are open to the wider whānau, and are well attended, and communication is maintained through traditional kanohi-ki-te-kanohi and contemporary digital platforms. Once a certain financial quantum is reached, then consideration is given to financially supporting kaupapa that benefit the wider whānau.

## **6.3 Kii Tahī Limited**

### **6.3.1 Whakapapa**

The ancestor Turi, mentioned earlier in this chapter, established a home for his people at Rangitāwhi, near Pātea. Located at Rangitāwhi were: the house of Turi, Mātangirei; a special fresh-water spring, Pārara-ki-te-uru; and a garden, named Hekeheke-i-papa. These names are memorialised in a waiata titled ‘Nō runga mātou’, composed by Pākirikiri Wereta Pāraeroa:

|                                      |  |                                       |
|--------------------------------------|--|---------------------------------------|
| Ka tū tāna whare ko Matangirei e     |  | He built his house, Matangirei        |
| Ka karia tāna puna, Pārara-ki-te-uru |  | He dug out a spring, Pārara-ki-te-uru |

Ko Hekeheke-i-papa te māra a Turi | And Hekeheke-i-papa was the garden of Turi

(Pāraeroa, n.d.)

A marae, named Te Wai-o-Turi (translated as ‘the waters of Turi’), is located at Rangitāwhi, and Rangitāwhi is also the name of one of the hapū affiliated to this marae. The marae encompasses both Ngāti Ruanui (discussed previously) as well as Ngā Rauru iwi, who have connections to Aotea waka, but are said to descend from an earlier ancestor, Rauru (Broughton, 1979). Near the marae, is Kiitahi Limited, an iwi-owned, land-based business that propagates, grows and supplies native trees to Taranaki farmers through the local authority, the Taranaki Regional Council.

As with Ngāti Ruanui (mentioned in the previous case study), Ngā Rauru assert that ngā muka [the essential fibres] of the iwi were destroyed as a result of Crown policy and actions over several decades, resulting in land confiscation, assimilation and loss of cultural, social and economic structures. The iwi has settled its historical grievances with the Crown, and its post-settlement governance entity is Te Kaahui o Rauru. The role of Te Kaahui o Rauru is to enable whānau, hapū and the iwi generally to consider those approaches that will allow for Ngā Rauru to re-discover and weave together ngā muka, so that Ngā Rauru identity is strong and the mana of the iwi is restored and enhanced. The foundation of ngā muka is te reo Māori, but in order for someone to know their reo, they must have an understanding of tikanga. To know tikanga, one must have the mātauranga [knowledge] that is imbedded within tikanga. This mātauranga was based on context and the environment, therefore, one must be immersed in te taiao [the environment] and cognisant of their responsibilities as kaitiaki [custodians]. Ngā Rauru believe that to appreciate kaitiaki responsibilities is to have a thorough understanding of whakapapa – whakapapa not only of people, but of the environment, and also to ngā atua [the gods]. Ngā muka, therefore, is a philosophy that underpins Te Kaahui o Rauru, and also Kii Tahī Limited.

### **6.3.2 Kaupapa**

Kii Tahī Limited was established in 2001, under a programme initiated and funded by Te Puni Kōkiri, known as Local Level Solutions. Today, Kii Tahī is owned and operated by Te Kaahui o Rauru, the post-settlement governance entity and iwi authority for Ngā Rauru. Initially, the focus of Kii Tahī was on pharmaceuticals derived from native plants, and in particular, rongoā, with guidance from the late Olive Bullock. As a result of research

conducted by Massey University, three work streams were investigated, proposed and thought to be viable, given the condition of the land, topography and infrastructure available. Those work streams were pharmaceuticals, hothouses (tomatoes and capsicums), and a nursery specialising in native plants. Issues were raised on the commodification, commercialisation and intellectual property associated with rongoā, and therefore the pharmaceutical work stream was not pursued. However, the hothouses and native nursery were initiated, with only the native nursery enduring through to the present. Today, Kii Tahī is considered a commercial nursery, and has one major client – the Taranaki Regional Council. Not only does Kii Tahī propagate native plants that are specific to Taranaki conditions, the business also plants those natives throughout Taranaki, particularly on dairy farms where there has been a steady demand for riparian planting. The historical significance of Te Wai-o-Turi – the site of Kii Tahī – has already been explained, but another important feature is that Turi and his people had gardens at Te Wai-o-Turi, and also planted and harvested karaka berries above Papawhero, on the northern bank of the Pātea River, as discussed in the waiata referred to earlier:

|   |  |
|---|--|
| I toua ki reira ngā hua o te whenua     | Crops were planted there (at Hekeheke-i-papa), |
| Ki runga o Papawhero, ka toua te karaka | And above Papawhero, the karaka was planted    |
| E mau ake nei i te tini mokopuna        | Embraced by the many descendants               |

(Pāraeroa, n.d.)

Given these reference points and the traditional narratives held by the people of Aotea waka, it is no surprise that the lands at Te Wai-o-Turi were considered appropriate for a native nursery. The site was also chosen because at the time (and prior to the tribe’s settlement with the Crown), Te Wai-o-Turi was one of the few marae within the tribal region that had a ‘substantial’ land-base; the Waioture Reservation (upon which Te Wai-o-Turi Marae and Kii Tahī Limited are both located) consists of 5.7667 hectares, of which Kii Tahī uses approximately three hectares. Two satellite nurseries at Taipakē Marae in Kai Iwi (for plant maturity), and at Pākaraka Marae in Maxwell (for poplar poles), were also established by Kii Tahī, and the business has sold in excess of 100,000 plants, and is a preferred provider of natives to the Taranaki Regional Council and dairy farms within the region.

### **6.3.3 Ahi kā**

In June each year, Ngā Rauru celebrates the rising of Puanga (Rigel), which signals the new year according to local traditions. Kii Tahī has been part of these celebrations in the past, which have included coordinating pahake to travel to Kii Tahī to plant kai. One of the kuia, the late Raupō McGregor, who was over 90 years of age, participated:

Everyone did their rows, and the only one that was really successful and had a 100 percent strike was hers. (H. Taputoro, personal communication, November 16, 2009)

This simple activity allowed participating pahake the opportunity to reflect on their past and use their knowledge of gardening, but was also an expression of ahi kā – of actively working their ancestral lands.

Kii Tahī has also grown pumpkins and other vegetables, and provided this to marae and whānau for tangihanga:

That’s just outside of the business really, we just try and utilise it more and give something back to them. (H. Taputoro, personal communication, November 16, 2009)

Local Kōhanga Reo also visit Kii Tahī and are taught how to grow plants, such as flowers and vegetables. Part of the lands leased by Kii Tahī is set aside for local whānau to grow kai for themselves, however:

... not many take [it] up ... not many green fingers, a lost art, I don’t know what it is, they’ve lost that drive to do that stuff. (H. Taputoro, personal communication, November 16, 2009)

### **6.3.4 Tikanga-a-whānau, a-hapū**

As an iwi, Ngā Rauru have articulated a set of kaupapa here [guiding principles] that are pertinent to not only iwi members, but the structures and organisations that have been created to facilitate development. Those kaupapa here include: wairuatanga; mana; whakapapa; manaaki; whanaungatanga; te reo; mana whenua; mātauranga; and tiakitanga. Values have also been identified, namely: tika, which involves treating one another with dignity and generosity of spirit; pono – honouring memories of tūpuna and the future of mokopuna above all else; māramatanga, which allows for the creation and seizing of opportunities to achieve

objectives, and continuously learning, sharing and improving; and kotahitanga – speaking with one voice, and acting with one mind. The connections between and across these guiding principles and values are at various levels, and can only be understood through wānanga and by being passed on through the intergenerational transfer of knowledge associated with the guiding principles and values:

I dear say that there are varying levels of understanding and connection with the kaupapa here ... and that can only happen with wānanga, it can only happen with those who have the knowledge and are prepared to share that knowledge to those who are alive today as much as the transmission to another generation. (E. Tinirau, personal communication, November 16, 2009)

These guiding principles and values underpin the tikanga of Ngā Rauru, which is defined as the ways in which Ngā Rauru people behave and do things:

If you don't have a good understanding about who we are and where we're from, then you're unable to carry yourself in a way that would be expected of Ngā Rauru uri ... It's about our way of doing and it's about our way of just being Ngā Rauru. (E. Tinirau, personal communication, November 16, 2009)

Kii Tahi contributes specifically to enhancing tiakitanga, but it is also acknowledged that the organisation embodies and advances other kaupapa here, iwi values and ngā muka:

If we were to ... take each kaupapa here, and talk about that in relation to Kii Tahi, we could probably find the link to every one of those things. (E. Tinirau, personal communication, November 16, 2009)

Those that have an appreciation for this organisation from a tikanga perspective might also recognise how tikanga has grown, shaped and influenced the product:

You have all the tikanga and everything that goes with it, so you're not just selling a plant, it's more than a plant. (H. Taputoro, personal communication, November 16, 2009)

Furthermore, and perhaps more importantly, tikanga puts people and place at the centre of any practice, and as such, being able to actively care for the land and provide for the needs of whānau, hapū and iwi members is critical:

We have our own business that is utilising and contributing back to our whānau and our hapū and our iwi, in terms of utilising the land, being visible within our rohe, utilising tikanga with regards to employment and carrying that on behalf of the people. (E. Tinirau, personal communication, November 16, 2009)

With regard to specific tikanga, it is expected that if there is a tangihanga at Te Wai-o-Turi Marae, the staff of Kii Tahī will attend and pay their respects. Those that work within Kii Tahī are therefore aware of the social and cultural context that exists for the organisation, and that working for Kii Tahī implies a sense of responsibility, obligation and servitude to the collective:

I'm only a servant, I'm just there to serve my people and have an input into their lives. If they can better themselves, then that's my reward. (H. Taputoro, personal communication, November 16, 2009)

Financially, Kii Tahī has not been able to generate any profit or surplus. However, the cultural and social benefits that have arisen over the years bring a sense of pride to Ngā Rauru uri. It has come to a point, however, where financial outcomes need to be achieved, and other business cases or models need to be investigated:

We could really make something out of this for the benefit of Ngā Rauru that would contribute back to Ngā Rauru ... [to] the social, cultural and environmental economic outcomes that we seek. (E. Tinirau, personal communication, November 16, 2009)

### **6.3.5 Tiakitanga**

As an organisation, Kii Tahī is concerned primarily with tiakitanga, and how it might contribute as a kaitiaki of lands within the Ngā Rauru rohe and beyond. As per the earlier discussion on ngā muka, and given that knowledge pertaining to tikanga, the environment and the role of kaitiaki is intertwined, and it is clear that Kii Tahī enables and fosters tikanga by virtue of the work it conducts and the knowledge required to perform the various propagation and land-based activities. Most evident is the way in which Kii Tahī contributes

to land and waterway enhancement and restoration, through growing native plants for riparian planting, particularly on Taranaki dairy farms. Tiakitanga is expressed through tikanga associated with propagating, growing and planting native seedlings, which attempts to address some of the detrimental impacts that dairy farming has on the environment:

We'll look after Papatūānuku in a different way, which is about our waterways, which are at serious threat of pollution. (E. Tinirau, personal communication, November 16, 2009)

Kii Tahi currently has a Memorandum of Understanding with Te Wai o Turi Marae, which provides for an annual rental that is paid for use of the whenua and infrastructure. However, other kaitiaki-based duties are also listed in the document, such as maintaining the lawns and gardens between Kii Tahi and the marae, ensuring that the spring, Pārara-ki-te-uru, and the water lines are maintained, and that rates on the land are paid. Other agreements are in place for Taipakē and Pākaraka, particularly with keeping spaces maintained and tidy.

More recently (2015), and given concerns around food sovereignty, a small group within Ngā Rauru have been considering different business proposals that are in keeping with Ngā Rauru Kīitahitanga, whilst also balancing social and ecological economics. During a wānanga, the group visited Kii Tahi, and had a general discussion on other opportunities that could be advanced. However, any decisions regarding the future of Kii Tahi rest with Te Paepae o Te Kaahui o Rauru, the governance board of the parent organisation.

### **6.3.6 Te ara whanaunga**

Since inception, pahake have been absolutely supportive of Kii Tahi, and having the support of tribal elders has been of comfort for the staff, who engage with pahake at special events, tribal gatherings and other occasions. Although it is not widely publicised, there is a preference for employees of Kii Tahi to be uri of Ngā Rauru, “despite the challenges that that brings” (E. Tinirau, personal communication, November 16, 2009). If there are no uri applicants for positions, then Kii Tahi will consider others who affiliate to other iwi, and then non-Māori. Those associated with Kii Tahi see that the business truly is for the benefit of Ngā Rauru uri:

It's for our people, it's trying to re-skill our people ... to prompt them into work. (H. Taputoro, personal communication, November 16, 2009)

As employees are of Ngā Rauru descent, they have a vested interest in the business, given that the business is owned by their iwi. For some employees, they are unable to secure employment elsewhere, because they may have a poor work record, or other social issues. Support for employees is offered by the manager, and regardless of what might have happened in the past, employees are certainly valued. For some employees, Kii Tahī has not only been a seeding ground for the plants they grow, but also for them personally, with some of them moving into other positions and organisations:

We have a saying up there ... growing plants and growing our people ... we want to grow them, in their attitude, in their work ethics, and feeling good about being Ngā Rauru. (H. Taputoro, personal communication, November 16, 2009)

Given the high level of unemployment in the local town of Pātea, the importance of Kii Tahī to grow local people cannot be understated. In the past, Kii Tahī has also taken on local secondary students who have struggled academically, only to see them flourish in their work experience at Kii Tahī.

The intent of Kii Tahī was to have marae and hapū develop their own businesses, and to become self-sustaining and self-managing:

It was about growing the capability and capacity of marae to have their own nurseries ... their own employed and a business that feeds back into the marae, but that hasn't taken off. (E. Tinirau, personal communication, November 16, 2009)

One of the issues is that whānau don't have the 'passion' or the work ethic for horticulture:

They've always had the business nous, but when it comes down to do the hard mahi, they're shy. (H. Taputoro, personal communication, November 16, 2009)

However, the idea of Ngā Rauru uri creating business opportunities that could sustain themselves and their whānau has again been recently discussed (2015-2016), with some commercial activities being explored by whānau who reside on or near their ancestral lands.

### **6.3.7 Manaaki tangata**

Instances of how Kii Tahī endeavours to manaaki its employees, pahake, marae, youth, local community, whānau, hapū and iwi has been described earlier, but what is apparent is that the way in which manaaki is afforded to others is not necessarily reciprocal. Kii Tahī has attempted to work with other local authorities (beyond the Taranaki Regional Council) and government agencies, and have found them to be paternalistic and controlling in their dealings with them. However, the organisation acknowledges that opportunities still exist for Kii Tahī, but nothing has been formalised.

As the Taranaki Regional Council purchase plants from Kii Tahī, and then on-sell them to customers (mainly farmers), Kii Tahī are extremely limited when it comes to setting prices if it wishes to sell directly to customers. Customers will be aware of plant prices charged by the local authority, and as such, the local authority indirectly determines the price that Kii Tahī can charge others.

If there is a surplus of plants, these are offered to marae or iwi members – yet another example of the way in which Kii Tahī fosters and practices manaaki tangata. Given the personal and professional relationships that have been built and sustained between staff of Kii Tahī, Te Kaahui o Rauru and other horticulturalists, there is an extensive network that can be accessed, all of whom are willing to share their knowledge and experience with the organisation.

### **6.3.8 Hāpainga mahi**

Each of the 12 marae of Ngā Rauru appoint two representatives each to Te Paepae o Te Kaahui o Rauru, who is ultimately responsible for the governance of Kii Tahī. Te Paepae is supported by a Kaiwhakahaere, who not only manages the operations of the iwi office, but also the strategic direction of Te Kaahui o Rauru. The Kaiwhakahaere is supported by Kaiaarahi and other staff who are involved with finance and administration functions, as well as iwi development activities. Ngā Rauru has also held the Iwi Chairs Forum Secretariat role since 2013. Te Kaahui o Rauru has three subsidiary companies – commercial, social and fisheries assets – which are governed by Pookai Aronui (directors). Kii Tahī comes directly under the auspices of Te Kaahui o Rauru, which is concerned with achieving the iwi vision, of revitalising Ngā Raurutanga – that is, ensuring that Ngā Rauru are strong culturally, whilst

also providing for hauoratanga – holistic development, consisting of social, economic and environmental elements.

The organisational structure of Kii Tahī is flat, consisting of a manager and employees who perform a number of duties, from propagation to planting. Monthly reports are prepared by the Kii Tahī manager for the Kaiwhakahaere, and regular reports are presented to Te Paepae, as well as the iwi, through quarterly pānui [newsletter; communication]. Administration for Kii Tahī is performed by the iwi office, allowing staff of Kii Tahī to focus on its core business.

Kii Tahī currently ‘grow by spec’ as determined by the Taranaki Regional Council, but one of the issues with this arrangement is that planning must be done two years in advance, because of the time it takes to propagate native seedlings. One of the methods used by Kii Tahī to try and gauge what Taranaki Regional Council might purchase is to look at past purchasing patterns, and to try and grow natives that have a higher yield. Taranaki Regional Council implement a tendering process for purchasing goods and services, and as a result, they set the price for the plants produced by Kii Tahī (or whoever is successful with their bid), and on-sell the plants to Taranaki farmers. Kii Tahī has a good relationship with the local authority, and a good reputation for producing quality natives. In the past, a competitor in Auckland was awarded a contract to supply native plants to the Taranaki Regional Council, and although their price was cheaper, the plants were inferior. Since then, Taranaki Regional Council has only ever purchased from Kii Tahī Limited.

## **6.4 Ātīhau-Whanganui Incorporation**

### **6.4.1 Whakapapa**

In 1967, the Aotea Māori Land Court heard an application for amalgamation of various land blocks under one title, known as Ātīhau-Whanganui. This gesture symbolised kotahitanga, but, more significantly:

... the name was to be an enduring reminder that the lands had belonged to tribal groups of Whanganui before the introduction of individual rights by the Native Land Court. (E. Tinirau, 2005, p. 33)

It was through the foresight of those beneficial owners, and the several hui that were held to discuss uniting the people through bringing together their remnant lands, that Ātihau-Whanganui Incorporation came into being. For those shareholders who have interests in Ātihau-Whanganui, land interests are typically based on whakapapa, and as such, the utmost care is required when dealing with whakapapa:

... when it comes to whakapapa ... people like you to get things right ... if we can get someone else to check it out ... someone who is maybe on that line, then we will use that person. (F. Te Porana, personal communication, April 20, 2010)

Thus, the mana remains with the whānau who belong to those whakapapa lines. Sometimes, whakapapa enquiries can be referred internally to other staff or Committee of Management members, which proves how important it is for staff and governance to have whakapapa and a knowledge of those connections to the lands held by Ātihau-Whanganui.

#### **6.4.2 Kaupapa**

To be fair ... right through the process, we've actually had our backs to the wall, and if you go back to the early kōrero on those meetings of owners with the leasees and the Government, what the owners were wanting could never have happened during the next 50-60 years, purely because of the obstacles ... deliberately put in front of them. (D. Blackburn, personal communication, January 10, 2010)

On 11 November 1969, Ātihau-Whanganui Incorporation was established by court order, with the role of administering leases upon those vested lands that had been created through the legislation passed earlier that century. The purpose of Ātihau-Whanganui Incorporation has always been to resume those leases as they expired and to govern and manage the lands. However, to achieve this end, Ātihau-Whanganui required cash reserves to pay for the improvements on the lands developed by the leasees, as they were unable to borrow from lending institutions:

We never used to see anybody from the bank ... I rang them up one day and I said 'come and have a talk' ... they came up and they said 'you really haven't got any credit history'. (D. Blackburn, personal communication, January 10, 2010)

For the first few years, Ātihau-Whanganui took on the role of landlord, and only farmed a small portion of its total landholdings, on which their bank held security. The Incorporation's equity was the unimproved value only, which was approximately 20% of the capital value. If there was not enough cash to resume a farm as its lease came up for expiry, the lease would have to be renewed. Ātihau-Whanganui felt that it had a grievance with the Crown because of the legislative constraints that sort to disempower and disadvantage the previous beneficial owners, and it received redress of \$23.5 million in 2008, which was used largely to pay back debt.

By the year 2000, Ātihau-Whanganui had resumed approximately 30,000 acres, but there was another 30,000 acres ready to be resumed, and the Incorporation was not in a financial position to fund the resumption. Ātihau-Whanganui borrowed heavily to resume the leased lands, stock the properties and develop them so that they could operate effectively, even if only at an average level of farming performance. As per the legislation, Ātihau-Whanganui is required to pay compensation on two-thirds of the value of improvements, with independent valuations sourced by both Ātihau-Whanganui and leasees, and lawyers representing each party negotiating the terms. With some of the latter resumptions, negotiations were handled using tikanga-based methods, such as the Committee of Management (through the Operations Manager) engaging directly with leasees, and commencing communications at least 18 months prior to the lease expiring:

It stops any further increases in values, it stops the cost immediately and the sooner we get on the land, the sooner you start to recoup some of those costs. Delaying the process inevitably just causes more friction and more costs. (D. Blackburn, personal communication, January 10, 2010)

As a result of its resumption programme, Ātihau-Whanganui actively governs and manages 80,000 acres, and although it is involved in agribusiness, and in particular sheep and beef, it is also involved in dairy and forestry, and there is a growing trend towards apiculture. Thus, Ātihau-Whanganui is a food producer. Ātihau-Whanganui is aware that the vested lands are to be held on behalf of the owners for perpetuity. Approximately 15,000-20,000 acres that is yet to be resumed is in native forest, and there is one property (1,200 acres) which has a perpetual lease of 99 years, with a right of renewal – it is the only lease that was structured in this way. In the 1930s, this property (Otiranui) was excluded from the vested lands

provision, and if Ātihau-Whanganui was to resume this block, it would have to pay a freehold land figure that is closer to a market value of the property. The Committee of Management has considered the purchase of general freehold land, which allows for more flexibility, and has partnered with other Māori organisations to actively manage lands and resources.

Although some staff and Committee of Management members have interests in Ātihau-Whanganui as shareholders, or beneficiaries of trusts that have shares in the Incorporation, some may regard this as having a personal interest in Ātihau-Whanganui; rather, this connection encourages a real commitment to the kaupapa of Ātihau-Whanganui:

We are really keen on doing the right thing, growing the organisation for the benefit of the shareholders ... we think like Māori, and when you think like Māori, you are thinking about each other, and not looking at the dollar sign. (F. Te Porana, personal communication, April 20, 2010)

### **6.4.3 Ahi kā**

The legislation that enabled the vested lands to be leased also undermined tikanga associated with practising ahi kā. Unlike their tūpuna, beneficial owners were unable to actively reside or manage their estates, and leases were awarded to non-Māori, which has been an issue for some shareholders:

[Kui] would always ... emphasise the fact that all these Pākehā living on our land who were snobs and looked down on Māori, were actually, in fact, totally dependent on us as the land owners, and had nothing to be snobby about. (T. Waho, personal communication, January 10, 2010)

Furthermore, shareholding arrangements under the incorporation model was also a foreign concept, and challenged Māori notions of ahi kā and mana whenua:

The absolute conscious acceptance of unequal distribution of connection to whenua through the number of shares a person has, which are then eroded based on one's ability to produce. The more children you have, the less mana whenua you have – that makes no sense. Māori would say, well, the more children you have, the more whenua you need. So why should your shareholding reduce? (T. Waho, personal communication, January 10, 2010)

Office staff are known to encourage shareholders who may wish to sell their shares to consider keeping them within the whānau, by selling to other (closer) whānau members. This ensures that their link to Ātīhau-Whanganui is not altogether lost. However, for some shareholders, it may ‘make sense’ for them to consider selling or swapping some of their shares, as this could permit them to have a greater interest or shareholding in other lands. This is not considered ideal, but still a reality, because of the need to think about the connection of future generations to Ātīhau-Whanganui lands:

We’ve got the great-mokos to think about ... it’s our whakapapa, it’s our heritage. (J. Maniapoto, personal communication, May 11, 2010)

For others who do not have shares in Ātīhau-Whanganui, they are encouraged to ask amongst their own whānau, to see if someone might be willing to gift shares to them, which may also be a tikanga informed practice. For one shareholder, shares were lost as a result of legislation that allowed for shares to be inherited and then disposed of:

When my mother died, [my stepfather] had the shares ... he had the blinkin legal right ... that’s what I mean ... these blinkin Pākehā come in through being legal husbands ... take away our rights. (J. Maniapoto, personal communication, May 11, 2010)

Despite the imposed incorporation structure, shareholders view Ātīhau-Whanganui as a source of identity and pride, and their shareholding gives them that connection to not only a Māori business, but also the history associated with the organisation and the ancestral lands that it governs and manages:

It’s an identity thing and they do want to belong ... no matter how small your shareholding is, it does give you a sense of pride. (F. Te Porana, personal communication, April 20, 2010)

This view links to the whakataukī (proverb) ‘Piri whenua, piri tangata’ (Broughton, 1993), a view which is endorsed by Committee of Management members:

As little as that shareholding might be for some, the fact that they are part of something that’s quite unique ... I think it’s a positive thing. (T. Waho, personal communication, January 10, 2010)

It is believed that the relationship between governance and the shareholders of Ātīhau-Whanganui is solid, but this has not always been the case, particularly when a merger was proposed between Ātīhau-Whanganui & Morikaunui Incorporations:

They called me in with a little group, I think that's when they were going to merge Morikau and Ātīhau together. So we did quite a lot of work there, only to have it all put to pot when they had the meeting. The people didn't want it, and that's fine. (J. Maniapoto, personal communication, May 11, 2010)

For some, the amalgamation would lead to the adoption of a non-Māori business model that challenged the ability to do business in a Māori way:

... it sounded to me like it was ... going to duplicate a Pākehā corporate structure, and not take on board ... a Kaupapa Māori approach to running a business, and whatever that might mean. I was naïve, I wasn't a businessman ... the corporate model would run it, where the Incorporation would lease off the entire place to a company that the Incorporation owned, and it would be run by a smaller group of people. (T. Waho, personal communication, January 10, 2010)

Some of the concerns expressed regarding the amalgamation were felt to be based on Māori values and principles:

... I became involved in the anti-amalgamation camp ... I was driven by this idea of mana whenua and how the amalgamation would potentially dilute and possibly eradicate any sense of connection that the individual people who belonged to these entities had with the actual whenua from whence they came ... I have an entirely different view of the world from that time ... and it's because of my experience having been on the board ... I do know that it was very hard for the committee. (T. Waho, personal communication, January 10, 2010)

These sentiments had already been experienced by those beneficial owners and later shareholders, when the decision to adopt an incorporation model was made, and Ātīhau-Whanganui was established by court order. This saw beneficial owners of certain land blocks become shareholders across all lands under Ātīhau-Whanganui. Another concern raised was who would benefit from the merger:

... it looked like Ātīhau wanted to grab Morikau, grab its cash, reduce debt and have Morikau fund the Ātīhau debt ... it certainly wasn't what was promoted. What was promoted was the economies of scale ... two organisations ... working together ... But at the end of the day, I couldn't see how Morikau would benefit from this. (T. Waho, personal communication, January 10, 2010)

The amalgamation issue, and the fallout from it, resulted in the Chairperson of both Ātīhau-Whanganui and Morikaunui Incorporations not being re-elected:

I believe your grandfather fell victim of all of that. As the Chair of both organisations ... it was obvious Koro was not the driver behind that, but he was the one that was put up to front it. He ended up losing his position in both organisations. (T. Waho, personal communication, January 10, 2010)

#### **6.4.4 Tikanga-a-whānau, a-hapū**

Understandings of tikanga are many and varied across governance, management and shareholders of Ātīhau-Whanganui, and a continuum of knowledge exists around tikanga, from those who have little understanding, to others who are tikanga savvy:

There's a scale, so at one end ... Ātīhau employees and managers have no idea. And at the other end, some of our staff are very culturally aware, and they will talk about how they see and what they see as appropriate for the land ... you've got all sorts of differences within, up to the board as well. (T. Waho, personal communication, January 10, 2010)

Even within a smaller subset, for example, the Committee of Management, different perspectives of tikanga are apparent:

... we have different interpretation[s] of what's tikanga and what's not. And some can take a whimsical view, if I could say that, and in different areas they interpret it different. (D. Blackburn, personal communication, January, 10 2010)

These differences might be attributable to the ways in which each person associated with Ātīhau-Whanganui was raised, taught and views the world. Given the impact of legislation, government policy and urban migration, many beneficial owners left their ancestral lands and hapū communities for towns and cities, and many of their descendants have been born, raised

and continue to live in those localities and may be influenced by a tikanga-based lifestyle to a lesser extent. Thus, tikanga is thought to be based on individual understanding and experience:

... we all have a sense of what tikanga is for us individually ... the wide variety of tikanga interpretation, adaption or implementation is so diverse that in many ways, Ātīhau is so different when the individual Māori who is influenced by their own upbringings and understandings that they lean on, as we all draw on it ... What I am saying is there's a wide variety and huge diversity ... in recent times ... the organisation has been criticised by some of the more vocal, strong iwi-orientated participants within the organisation that we're not driven or guided enough by tikanga ... it's not fair ... (T. Waho, personal communication, January 10, 2010)

From a Committee of Management perspective, improvements on acknowledging, defining and practising tikanga could be made:

... you think about tikanga ... it wasn't happening. The consideration of how we would run from a tikanga point of view was not happening. And I don't believe we've got there. I think we're not there. (T. Waho, personal communication, January 10, 2010)

Māori guiding principles, which had been adopted by other Māori businesses and incorporations, were later adopted by Ātīhau-Whanganui, but difficulties arose with regard to understanding and giving effect to them:

They'd adopted the Māori guiding principles and they got them from another business ... [it was] suggested that we do the same, in which we did ... They became part of Ātīhau. The challenge for the administration and policy committee ... was how to operationalise those or how to make them relevant ... how would we pick up this idea of whanaungatanga and apply it to the running of sheep and beef? Sincerely and genuinely wanted the organisation to have something within its infrastructure that said it is Māori. (T. Waho, personal communication, January 10, 2010)

Although the Māori guiding principles are entrenched in Ātīhau-Whanganui policies, and are within the purview of its tangata whenua committee, they are not binding. However, the principles reaffirm the inherent, cultural qualities that participants hold, and often those

principles and tikanga practices are not always evident to, or easily recognised by, the individual:

They're actually a good guide for me personally, and in actual fact, it's how I've been operating even before they were introduced ... they're not way out in left field or anything ... they're actually ... common sense. (D. Blackburn, personal communication, January 10, 2010)

In some instances, tikanga was thought to be irrelevant or unnecessary, but there was also a feeling that the tide might be changing, due to shareholder preferences and demands:

... [Ātihau-Whanganui] doesn't necessarily follow or adopt Māori cultural practices to uphold, to drive its business, and this is a) because it doesn't need to sometimes, and b) because those that are in the leadership positions ... don't know what to do ... so we thankfully have got some checks in place, where we're getting strong messages and particularly our shareholders, who are getting upset. (T. Waho, personal communication, January 10, 2010)

From a shareholder's perspective, there are difficulties in ascertaining and articulating what tikanga might be appropriate for Ātihau-Whanganui, but this might be said of the operations of the Incorporation generally:

I actually don't know very much on how they operate in many ways. And I'm not sure that others do. (J. Maniapoto, personal communication, May 11, 2010)

This is despite Ātihau-Whanganui hosting annual general meetings and farm open days for shareholders. However, although this participant might not know about the specifics with regard to tikanga practices of Ātihau-Whanganui, it remains relevant:

If you're going to ask me about tikanga and that, I can't tell you. What I do believe though, there is a place for it. (J. Maniapoto, personal communication, May 11, 2010)

Tikanga is thought to enhance business practices at Ātihau-Whanganui, and from a staff member's perspective, like policy, it needs to be endorsed and adopted at all levels within the organisation:

... with tikanga, it really stems from the top, and that's from the Committee of Management. They should lead by example and we should follow ... the examples they're setting for us. (F. Te Porana, personal communication, April 20, 2010)

Unfortunately, however, it is not always given the time or priority that it deserves, due to competing interests. Nonetheless, it should be on the agenda for consideration:

... if we were to sit down and design the way the world would work from a Māori perspective, and how this business should run, we haven't even gone there at all ... We don't have the luxury of having that sort of time, to sort of think about that. But I do think, for the future, that's probably something that we should encourage. (T. Waho, personal communication, January 10, 2010)

Formalising how Māori guiding principles might be expressed through tikanga is certainly something that could be beneficial for Āti hau-Whanganui, and could bring about some guidelines or common understandings regarding tikanga practices:

I think we need to go further ... there's not a document, for example, and I think it would be good for us to perhaps head in that direction, that describes ... what does it mean, when you consider something like manaakitanga? (T. Waho, personal communication, January 10, 2010)

#### **6.4.5 Tiakitanga**

In the early years, and prior to the establishment of Āti hau-Whanganui, the owners sacrificed their mana whenua and also any financial distribution, to ensure that the land stayed under Māori ownership:

... the sacrifices the shareholders and the old people have made by putting that vested land where it was, protecting it and stopping it being sold, and being prepared to sacrifice any returns to get it back. (D. Blackburn, personal communication, January 10, 2010)

This view is shared by a shareholder:

You've got to think ... about all those that went without and think how lucky we are ... (J. Maniapoto, personal communication, May 11, 2010)

As a farm operation focused on food production, Ātihu-Whanganui, like other similar farmers, is a major polluter. Concern around this issue should not only be expressed because it is an environmental issue, but because, as a Māori land-based organisation, tiakitanga should be at the forefront:

What are we doing about minimising that or taking it on board? Not just as a greeny environmental thing, but as a real concern as Māori. (T. Waho, personal communication, January 10, 2010)

Given that the Committee of Management consists of Māori board members, concerns for the environment stem from a cultural sense of responsibility to the lands, waterways and environs. However, this responsibility may be lost on those within the organisation who do not share the same philosophy or understandings around the importance of the environment, and the physical and spiritual connections between people and place.

Protection of wāhi tapu on the farms is important. Carved pou [pillars] have been erected on some sites, including Tauanui Farm, where there is potential for a wind farm. Those pou act as sentinels, and invoke the ancestral and spiritual forces that are present in and over the landscape. Increasingly there are calls from shareholders to be better connected to their ancestral lands, and to recognise concepts such as mana whenua and wairuatanga:

... each year ... our people are getting more vocal about the worries they have, and their desire to be more connected to the land ... what does mana whenua mean and what is the wairuatanga aspect of what we're doing here? (T. Waho, personal communication, January 10, 2010)

#### **6.4.6 Te ara whanaunga**

When appropriate, Ātihu-Whanganui engages with pahake with regard to cultural matters, and actively encourages their participation at annual general meetings by providing a kaumātua grant for those who attend:

I found that just getting together is good for them ... and it's an opportunity for everybody to see one another again. They get the most enjoyment out of doing that. (D. Blackburn, personal communication, January 10, 2010)

Office staff believe that pahake as retirees have the time to be more involved and to participate in hui. They also believe that pahake provide specialist knowledge and expertise, and that consulting them “would have solved a lot of issues before they’d even come to a head” (D. Blackburn, personal communication, January 10, 2010). This is echoed by a fellow Committee of Management member, who recognises that in the past the board has “... made mistakes ... and we’ve been told off for it too” (T. Waho, personal communication, January 10, 2010). The Committee of Management is not required to formally or legally consult with pahake beyond their responsibilities to shareholders, but allowing them to provide their viewpoint and wise counsel is considered appropriate. Pahake are sometimes invited as guests by Ātihu-Whanganui to special events, such as the Ahuwhenua Trophy – BNZ Māori Excellence in Farming Award, which Ātihu-Whanganui’s Pah Hill Station won in 2007.

Ātihu-Whanganui engages with other Māori land incorporations, as there are many similarities, particularly with regard to farming and the legal constraints that they must work within:

That’s what makes us different, and I know sometimes our shareholders view us as that, as a Pākehā organisation with Māori running it. (D. Blackburn, personal communication, January 10, 2010)

The ability to foster a relationship tends to be easier amongst Māori than with non-Māori, and this is often because of te ara whanaunga – the ability to foster relationships based on whakapapa and other commonalities:

Just breaking that ice makes it more receptive for people to talk about engaging, networking. (D. Blackburn, personal communication, January 10, 2010)

Very little support is requested from external agencies or funders, because of conditions that are sometimes attached. However, Ātihu-Whanganui do draw from the learnings and experiences gleaned at Māori gatherings, such as Federation of Māori Authorities hui, networking with other Māori organisations, as well as Māori and non-Māori experts where required. Committee of Management members will have their own mentors (including pahake) that they call on, as and when required or appropriate. Professional development

opportunities are also available for Committee of Management members, such as governance training.

#### **6.4.7 Manaaki tangata**

Tikanga associated with manaaki tangata is certainly evident in the roles of, and is practised by, the office staff of Ātīhau-Whanganui. For some shareholders and their descendants, they do not know about Ātīhau-Whanganui, or what their connections might be to the Incorporation. In these instances, office staff will share with them the history of Ātīhau-Whanganui, and explain the extent of the organisation's holdings and operations, and other points of interest, such as succession processes. The importance of engaging with shareholders and putting people first is a priority for office staff, who feel empowered and privileged to work for Ātīhau-Whanganui, and know the high reputation that must be upheld. Staff members also fill support roles, much like the roles held by whānau members, particularly for those pahake who no longer have whānau resident in Whanganui:

... it doesn't matter how long it takes you in time, you keep talking to them until they are satisfied, because a lot of them are lonely ... they know we are willing to spend the time with them. (F. Te Porana, personal communication, April 20, 2010)

The offices of Ātīhau-Whanganui are based upstairs, and there being no elevator, there are access issues for some pahake. However, staff will offer to meet them downstairs, or provide physical support to those pahake who attempt to take the stairs. Given their consistent and continuing interaction and engagement with shareholders, often it is the staff who are recognised as the face of Ātīhau-Whanganui amongst the shareholders.

Sometimes people are incorrectly referred to the office of Ātīhau-Whanganui by others for land advice, but given their professional and personal connections with people at other organisations and agencies, such as the Māori Land Court, staff will assist and guide them through the appropriate processes, even though the person in question may not have any relationship with or interest in Ātīhau-Whanganui. From a staff member's perspective, there is no place for belittling people:

I can't stand smart alocs who think they know everything. Put you down, and have you up in front of other people. That's not the way ... what is required is respect of tikanga, and respect of people. (F. Te Porana, personal communication, April 20, 2010)

Interestingly, the Committee of Management have often maintained friendships with former leasees, who have been willing to share their knowledge with Ātīhau-Whanganui of the lands that they once farmed. Crown Research Institutes and others are sometimes viewed by Ātīhau-Whanganui with suspicion, because of their inability to engage with Māori. Often, a Māori sector or relationships advisor is sent to engage with Ātīhau-Whanganui and, although they are easier to identify with, reasons for engagement are not always mutually beneficial for the Incorporation. However, there is certainly value that can be derived from engaging with other organisations.

From a shareholder's perspective, more investment in and focus on rangatahi is required, and foregoing a dividend could allow for this:

We all get a dividend. Is that the best way to use it? I'm sure a number of us would go without a dividend if we could see something happening with the rangatahi. (J. Maniapoto, personal communication, May 11, 2010)

A charitable distribution arm – Te Ātīhau Trust – has been established and is responsible for grants and distributions, as well as a farming cadetship scheme, Awhi Whenua. The Trust provides a number of education, cultural, musical and sporting grants and scholarships for shareholders and their descendants or beneficiaries, as well as marae and community development grants. Formerly, this role was performed by Whanganui Trust, to whom both Ātīhau-Whanganui and Morikaunui Incorporations contributed funds for charitable and distribution purposes. The significance of these distributions is not forgotten on those who have received financial assistance:

When Kui heard I was going overseas on exchange, she told Mum to tell me to apply to the Whanganui Trust, it was then, for a grant to help me go overseas, which I did. I received a grant, and when I came back, I wanted to thank the Incorporation. (T. Waho, personal communication, January 10, 2010)

With regard to providing manaaki to shareholders and community members beyond the grants and scholarships noted above, a financial contribution as well as the provision of meat is presented to whānau for tangihanga purposes. Shareholders and their whānau may also hunt and gather kai on certain properties, as long as permission is granted by the appropriate farm manager. The wider community has also benefited from support provided by Ātīhau-Whanganui, such as in Ohākune, where a walkway and the old coach road was extended, and fencing was provided, by the Incorporation. Ātīhau-Whanganui has also been in discussions around how it can support social endeavours, but for some, “it’s not enough” (J Maniapoto, 11 May 2010), as more needs to be done to encourage those uri with skills and experience to be engaged in the work of Ātīhau-Whanganui:

The only criticism I would have, is the lack of innovation about other ways of including up-and-coming young people. (J. Maniapoto, personal communication, May 11, 2010)

#### **6.4.8 Hāpainga mahi**

Ātīhau-Whanganui is governed by a Committee of Management, as per the relevant legislation and constitution. There are seven members, who have a term of three years each. Those positions are rotated, and therefore, not all seven positions are elected in the same year. They are elected onto the Committee by shareholders, usually through a poll vote, based on the number of shares each person holds. In the past it was felt that shareholders were elected based on popularity or whakapapa, but nowadays, there is a feeling that shareholders consider the skill, experience and qualifications of candidates when voting, but no evidence of this is available. There is, however, a perceived weakness in the nomination and election process:

I think the Incorporation is very vulnerable because of the way we do our voting, and I don’t think our shareholders do get a good sense of a) what’s needed and b) are the people standing actually able to deliver the goods? (T. Waho, personal communication, January 10, 2010)

It was once recommended that a two-stage election process be adopted, which would involve developing a list and description of the skillsets required of Committee of Management members, to fulfil certain strategic, governance or business functions. Following from this, candidates would be interviewed, and assessed as to how they identify or align with those skillsets. However, this recommendation was not accepted or implemented.

Past Committee of Management members had farming expertise, however this has changed, with members now possessing a range of skills and expertise beyond farming, including governance, finance, and knowledge of tikanga. Despite the knowledge and experience that board members might bring to the table through their involvement on other boards or positions, from a shareholder's perspective, often members on the Committee of Management are tied up with other governance roles or commitments:

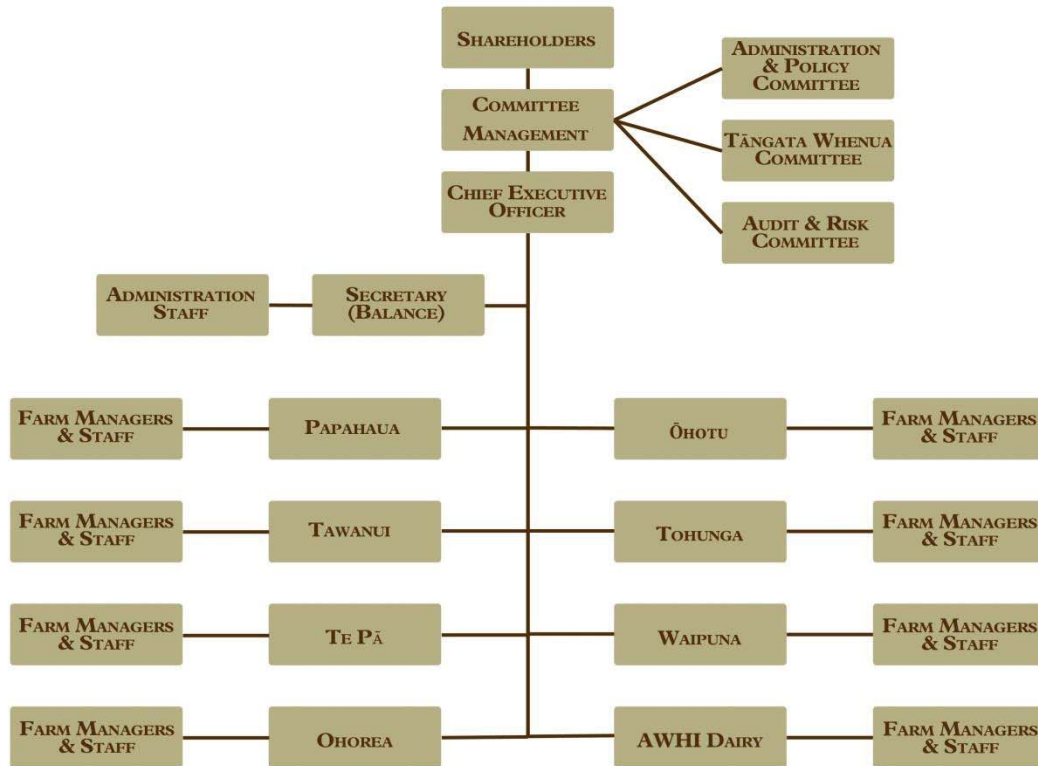
... sometimes I think they're too busy with so many other things. (J. Maniapoto, personal communication, May 11, 2010)

The Committee of Management acknowledges that criticism from shareholders exists, but that it is from a relatively small number of shareholders.

An accountancy firm, Robson & Partners, provided a secretariat function to Ātīhau-Whanganui from its establishment. The issue was that this non-Māori organisation became the 'face' Ātīhau-Whanganui, which did not resonate with shareholders:

I always knew about the Incorporation but it was one of those things that was over there. (J. Maniapoto, personal communication, May 11, 2010)

The Secretary also performed other functions on behalf of the Committee of Management, such as the provision of financial advice and managing operations. This appears to be common practice at that time, though legal advice encouraged the Committee of Management to resume those responsibilities. Today, the management function is led by a Chief Executive Officer, who reports directly to the Committee of Management:



**Figure 7:** Organisational structure of Ātīhau-Whanganui Incorporation

Since employing a Chief Executive, Ātīhau-Whanganui began to streamline its operations (rather than stations operating independently from one another), and moved towards operating as one organisation. The Chief Executive is responsible for all appointments, except senior management, where the Committee of Management must be consulted. As with other Māori incorporations, financial management is audited externally, and when required, legal opinion is sought. However, other types of audits are also suggested:

I'm wondering if we could have a ... social and cultural audit ... as a way of being able to measure. (J. Maniapoto, personal communication, May 11, 2010)

Farm managers and other support staff report to the Chief Executive, and the secretarial functions are performed by accountants Ballance and the office staff. On the farms, staff report to their respective farm managers. Most of the farm managers are non-Māori, which comes with its own challenges from a tikanga perspective:

I don't think they'd ever think about what is the most appropriate way ... to run this place, in terms of its Māori owners ... and I don't think we'll ever get that until we've got our own people in those positions. (T. Waho, personal communication, January 10, 2010)

Some see that the Incorporation engages too many Pākehā farm managers who use the farms for personal benefit. There was even a time where shareholders started to voice their concerns about certain station managers: "... there was the debate about the farm of a racist manager" (T. Waho, personal communication, January 10, 2010). Current practice sees Ātihu-Whanganui employ people, based on the 'best person for the job'. This is because it is believed that shareholders deserve to have the best workers to contribute to the growth of Ātihu-Whanganui. There is no preference for those who have a whakapapa connection to the lands, but if someone does, then that is considered a bonus. In order to attract and retain good employees, Ātihu-Whanganui must look after them and their whānau, which is an important practice for Ātihu-Whanganui, and an example of how manaaki tangata can influence and support hāpainga mahi.

Despite Ātihu-Whanganui being a Māori land-based organisation, with Māori owners and governance, the farming operations are considered non-Māori:

You grow sheep and cattle and you market it, it's all through a Pākehā system. (D. Blackburn, personal communication, January 10, 2010)

Much of the farming knowledge that is relied on, derives from a non-Māori knowledge base, such as breeding systems, suitability of breeds to the type of country, and selling through sale yards and processing units. However, what differentiates this organisation and others that are similar to Ātihu-Whanganui is the involvement of those who have an innate knowledge of the environment, and how to care for it.

An annual general meeting is held where the Committee of Management and Chief Executive reports directly to shareholders, questions are asked and answered, issues are debated and discussed, and resolutions are either passed or lost. It is believed that annual general meetings are one of the largest annual gatherings of Whanganui uri. Communications to shareholders are also facilitated through other hui where appropriate, a website

([www.atihau.com](http://www.atihau.com)), and magazines. As has been previously mentioned, open days are held for shareholders to visit one or two of the farms, which is always a positive experience:

... the feedback I've got from people is they thoroughly enjoyed their time ... they were really grateful for the chance to experience setting foot on their land. (F. Te Porana, personal communication, April 20, 2010)

However, with regard to communication, there is always room for improvement: "I think they could do better if they looked at other models" (J. Maniapoto, personal communication, May 11, 2010). Furthermore, the link between the Committee of Management, staff and the shareholders could be stronger: "I think they're disconnected ... I don't think they see the struggle of life" (J. Maniapoto, personal communication, May 11, 2010).

From a staff member's perspective, working for Ātihau-Whanganui is a labour of love and privilege, where the people and kaupapa come first:

When you work for a Māori organisation like this, you don't do it for the money ... you're doing it from the heart ... I was quite chuffed to think that someone thought I would be suitable for the position, but I love it, I really love it. (F. Te Porana, personal communication, April 20, 2010)

Furthermore, Ātihau-Whanganui provides a means towards achieving rangatiratanga, one of the ultimate values that was in the hearts and minds of those beneficial owners over 100 years ago, who were concerned with protecting their land interests:

... being able to control your destiny in the end. I believe it's not the financial rewards ... it's being able to take over complete control of it. (D. Blackburn, personal communication, January 10, 2010)

## **6.5 Māori Education Trust**

### **6.5.1 Whakapapa**

In 1961, a report prepared by Mr. J. K. Hunn for the then Minister of Māori Affairs, the Hon J. R. Hannan, stated that:

... the Māori people to a great extent are not attaining standards of education equal to those of their European fellow citizens. This disparity between Māori and European educational standards has a serious detrimental effect on the Māori and on the community as a whole. (Māori Education Trust, 1997, pp. 4-5)

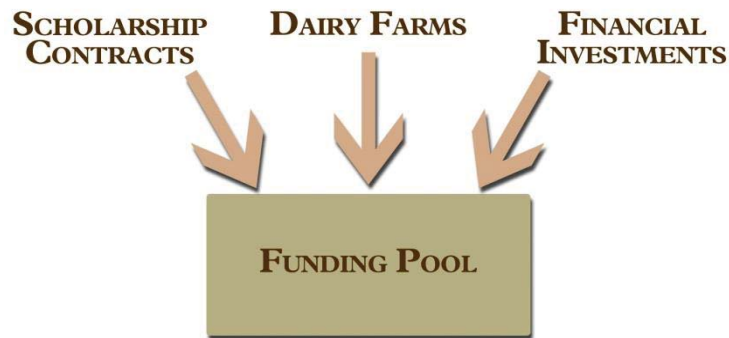
A Bill was presented to Parliament to establish a Māori Education Foundation, whose general purpose was to “promote and encourage the better education of Māori and to provide financial assistance for that purpose” (“Māori Education Foundation Act,” 1961, Section 5). At the time, the Bill was unique in New Zealand Parliamentary history, in that both sides of the House of Representatives supported it. The passing of the Bill saw the Māori Education Foundation established on 8 November 1961, which sought to encourage Māori into higher education, through the payment of grants and scholarships. The Foundation functioned as a section of the Department of Education.

A major campaign was launched to raise public funds for this initiative, and was coordinated by Ria McBride and John Waititi. Individuals and collectives – both Māori and Pākehā – raised approximately £300,000, and the Government contributed £125,000 towards its establishment. The Foundation also received a number of bequests and assets from members of the public. These included two dairy farms: Māpuna Ātea (Southern Wairarapa) and Ōuruwhero (Te Awamutu). A number of Māori land interests, particularly in the Waiariki area, were left to the Foundation.

For legal reasons, the Māori Education Trust was established on 1 October 1993, and has continued to work in accordance with the original general purpose of the Foundation. It is now independent of the Government, and raises additional income through the provision of fee-based service contracts and other initiatives. The Trust is based in an office in Wellington. With regard to whakapapa, the Kaiarataki of the Māori Education Trust considers whakapapa to be the “ultimate infrastructure” upon which business structures and processes could be based (D. Hauraki, personal communication, May 27, 2009).

### **6.5.2 Kaupapa**

The core business of the Trust is scholarship administration, as the Trust distributes approximately \$6 million in scholarships and grants each year. The three financial streams that contribute to the funding pool are scholarship contracts, the two dairy farms, and the Trust’s financial investments:



**Figure 8:** Income streams of the Māori Education Trust (R. S. Tinirau, 2006b)

Finance is also allocated to support the other activities that the Trust is involved in. Such programmes include: promoting and advancing Māori achievement in education; encouraging self-determining education development; administering initiatives associated with the Ngārimu CV & 28 (Māori) Battalion Memorial Scholarship Fund Board; and safeguarding and increasing the asset base of the Trust. To facilitate the core business of the Trust, and to ensure that the other activities are supported, sound financial decisions have to be made. However, recent reductions in farm revenues and a down-turn in its international investments have led to the Trust becoming dependent on the scholarship contract stream to sustain some of the other activities that do not form the core business of the Trust. Furthermore, due to changes in government policy, some scholarships/grants have been discontinued, and this has had implications for the Trust, its core business, and supporting operations.

Scholarships are awarded to those students that meet the various scholarship criteria. Applications are loaded into a comprehensive electronic database, which selects recipients by way of report-running. Quality-control measures (such as double-checking, sampling and reporting) are also in place to ensure that the information that is entered is accurate, and that scholarships are awarded to appropriate recipients.

Two educational outcomes that the Trust promotes include the use of te reo Māori and practise of tikanga within the community and education system, and whānau ownership of Māori education. However, most of the focus of the Trust has been on the administration of

scholarships, with little resource left over to apply to other projects or outcomes. This has been partly as a result of having to commit funding towards the development of the Trust's farms, as well as changes in the relationship, policies and contractual arrangements with the Ministry of Education:

The priority for us to sure up our economics has been to the detriment of some of those education projects. (Te H. Hamilton, personal communication, June 3, 2009)

Having so much resource and investment tied up in the farms is a risk that has been identified by the board:

I think our portfolio is not diversified enough, too much on farms and we don't have a broad investment base. (Te H. Hamilton, personal communication, June 3, 2009)

### **6.5.3 Ahi kā**

Ahi kā is a concept that not only refers to those who actively live and toil their ancestral lands, but is also a concept that encourages those who live away or those who may not be from those ancestral lands to acknowledge and respect the places they have arrived at, and ask to be spiritually protected from any harm, through avenues such as karakia. The Kaiarataki (General Manager) performs karakia whenever he travels, to safeguard himself spiritually and culturally. This was practised by his grandmother, and although some of this learning he considers to be 'innate', there are opportunities where children can learn about tikanga through observation, such as amongst Waikato-Tainui through events like the Poukai. For the Kaiarataki it is important that his immediate whānau are taught tikanga, such as gathering and harvesting kai, speaking the language and dialect peculiar to Ngāti Porou, assisting others beyond the immediate whānau, and maintaining their connection to their Ngāti Porou marae, hapū and lands.

The Chair of the Māori Education Trust shared that he too offers mihi to the lands when he travels, and he has observed changes to tikanga over time, as evidenced at the tangihanga for his mother and father. Although they were from different tribal regions (Ngā Rauru and Ngāti Kahungunu), things have certainly changed on marae, and there are leaders within whānau who can guide other whānau members on tikanga and doing the right things,

particularly in situations where whānau no longer reside at home, but want to respect local customs.

This respect for local tikanga is also evident amongst farm staff, who may not whakapapa to the area, but who can draw on the commonalities that tikanga offers for those who have a deep sense of their own whānau, hapū or iwi practices. In this example, the farm operations manager noticed a number of cows from a neighbouring farm enter a local waterway close to a popular swimming spot:

Bearing in mind I'm out of my rohe, so I'm not speaking on behalf of them exactly, but I would've expected that that would not be in line with their tikanga ... (P. Hapeta, personal communication, May 27, 2009)

Given that Māpuna Ātea Farm is nestled within the Ngāti Hinewaka hapū and Ngāti Kahungunu ki Wairarapa iwi boundaries, they are consulted and provide guidance and leadership whenever the Māori Education Trust performs tikanga directly related to the land:

... we've developed that and cultivated that interest with Ngāti Hinewaka. Every time we have an occasion here ... we recently had a whakatau whenua [land acknowledgement] ceremony where we put mauri stones underneath the new site and Ngāti Hinewaka elders, kaumātua and kuia always get first right of involvement and the right to set the tikanga for those types of occasions, so we certainly don't presume to be calling the shots, as it were, from a Māori Education Trust perspective ahead of the local iwi, ahead of the local tangata whenua. (P. Hapeta, personal communication, May 27, 2009)

There is a belief that the future of tikanga is secure, however, like those who have persevered in learning te reo Māori, it "depends on who has invested in it" (D. Hauraki, personal communication, May 27, 2009). Investment may not necessarily be in financial terms, but in terms of a commitment to learning, understanding and practising tikanga within a whānau, hapū, iwi or organisational context. Tikanga, therefore, has the potential to guide the way in which those of the future will think and behave, and exposure to tikanga practices, and an understanding of the values underpinning them, will become increasingly important:

I like to believe that it's going to influence the mind set of future generations more and more. (P. Hapeta, personal communication, May 27, 2009)

#### **6.5.4 Tikanga-a-whānau, a-hapū**

Tikanga is perceived to be “protocols that set a way of life” (D. Hauraki, personal communication, May 27, 2009). This includes an understanding of tapu and noa, and is defined as:

... a matrix of ethics that determines what you do sometimes, and not other times. (D. Hauraki, personal communication, May 27, 2009)

Tikanga is something that can be drawn on and adapted, and its learnings can help people in understanding and adapting to circumstances they are confronted with throughout their lives. Raised by his grandparents in a te reo Māori speaking environment, the Kaiarataki and his whānau lived sustainably off the land, with farming, hunting and gathering being the main focus, with such activities dictated to by the environment:

... the tides and the seasons drove how you did the things you needed to (D. Hauraki, personal communication, May 27, 2009).

Certain teachings were imparted by the whānau and old people, for example, the concept of kī tahi: “... once the old people spoke, that was it” (D. Hauraki, personal communication, May 27, 2009). Another perspective shared was the difference between tikanga and kawa, and that with regard to tikanga, it is about doing things right, and to the best of one's ability:

My understanding of tikanga is, I guess, methodology, it's kind of like kawa would be theory and tikanga would be practical ... it's the way we go about doing something that's going to deliver a positive and productive outcome. I don't believe in the tikanga kino phrase, I think tikanga in itself is about doing things right. I think tikanga to me, if I wanted to say what does that mean? It means in pursuit of excellence. (P. Hapeta, personal communication, May 27, 2009)

The Trust invested heavily in looking at what values are pertinent to the Trust, and those values are said to be ‘lived’ by the Trustees:

... tikanga applies to how well you live the values of what you're doing. (Te H. Hamilton, personal communication, June 3, 2009)

These values are practised throughout the organisation, including at the farms by farm staff, where mihi whakatau [speeches of welcome] are afforded to manuhiri. The Chair also reflected on a mihi whakatau he experienced as a newly graduated teacher, when he was taken by a colleague to visit a local community pahake. The pahake stood to mihi to him, which was not what he expected:

I didn't actually understand it was about mana, I didn't understand that it was about the correct way of doing things. But I often do that when people come into my home now ... trust is the thing that binds the relationship and if you stand up and if you greet people and you mihi to them, they trust you ... you're recognising their mana ... tikanga helps build relationships ... even when it's abused. (Te H. Hamilton, personal communication, June 3, 2009)

The Kaiarataki acknowledges how tikanga of the marae can be applied in a business sense, where there are front and backstage activities, but only 'the best' person for the position was allowed to perform certain functions, such as kaikaranga and kaikōrero, professionally presented, and that tikanga are sources of inspiration for business induction and maintenance processes, as typified through the pōwhiri process:

... I've been able to graphically superimpose tikanga things into a business operation. It's because of having lived a lot of it myself when I was young. (D. Hauraki, personal communication, May 27, 2009)

The Chair also endorses the view that tikanga can play a part in business:

I think tikanga and good business practice do go hand in hand. I don't buy it from anybody who say "we don't actually have time to do that stuff", because I know that downstream, the time is saved. (Te H. Hamilton, personal communication, June 3, 2009)

A concern held by the Kaiarataki is "whether the same values will be perpetuated" on his departure from the Trust (D. Hauraki, personal communication, May 27, 2009). The Kaiarataki has the ability to fulfil any cultural responsibilities required of the Trust, which is

perceived to be different to other organisations, where a Māori advisor, cultural expert or pahake might be required to perform cultural functions. There is acknowledgement that tikanga is evolving, and some thinking around current practices is important, because: “... what we do now becomes the tradition of tomorrow” (D. Hauraki, personal communication, May 27, 2009).

The Trust has incorporated Māori values into its organisational culture. The Board of Trustees and staff are of Māori descent, and with the release of its strategic plan – Te Nuka Kōkiri – a range of values have been identified which express the Trust’s expectations of how it will operate at all levels and in all its activities. These values are: pōwhiri; manaaki tangata; aroha; ngākau mahaki [calm and caring disposition]; ngākau whakaiti [humility]; he tapu tō te tāne, he tapu tō te wahine [respect and regard for men and women]; ko te mana ko te kupu [personal integrity]; he toka tū moana [making a firm stand]; tino rangatiratanga; and whāia te iti kahurangi [perseverance, effort, professionalism and the pursuit of pinnacles of excellence]. Furthermore, te reo Māori and tikanga are considered to be the underlying fabric of the organisation, as illustrated below.



**Figure 9:** Values of the Māori Education Trust (adapted from Hēnare, 1999)

From a farm operation manager's perspective, there is a need to ensure a balance exists between the tikanga expectations of the Māori Education Trust, and operating commercially:

I guess fundamentally we aspire to the values of the MET, the mission statement and the goals, and to a certain extent, there's a little bit of manipulation. Not so much making the commercial farm operation fit the tikanga expectations of the MET, more finding where the blend is, because it's always applicable. (P. Hapeta, personal communication, May 27, 2009)

However, for the farm staff, it is easy for them to identify how tikanga can be practised on the farm:

In applying a tikanga Māori approach in managing staff and managing the animals and caring for the whenua, it's pretty easy to make those connections between putting tikanga Māori if you like, into practice or making sure that we observe those methodologies in the way we do our work. (P. Hapeta, personal communication, May 27, 2009)

It is common for, and accepted that, te reo Māori be used throughout the operations of the Māori Education Trust, and when interacting with others:

It's not unusual to hear during the course of milking you know, some waiata, a bit of a haka and just sharing that with each other using te reo Māori, however basic. That's quite different, if you go around most dairy farms that's actually quite different, people just don't tend to use Māori talking to the dog while they're mustering. (P. Hapeta, personal communication, May 27, 2009)

Marae are also very good examples of Māori business structures, given their longevity, collective and intergenerational purpose, and the fact that few, if any, marae have been declared insolvent:

I've always promoted the notion that we could better survive downturns in the economy ... if we held to our traditions. (D. Hauraki, personal communication, May 27, 2009)

However, circumstances and views around this are changing, as a result of people not having that connection home to their marae:

It's changing more because those of us who weren't brought up at home that are going back home, are putting different demands on the people at home. (D. Hauraki, personal communication, May 27, 2009)

### **6.5.5 Tiakitanga**

Given that the farming operations are an important income source for the Māori Education Trust, discussions on tiakitanga practices were most evident within the farming context. Tiakitanga was illustrated in several ways, including how personal observation and experience of the way pahake in the past behaved can impact and positively influence current farming practices:

... of applying the values of the Trust ... take milk quality for example ... Some of the practices of our old people in terms of how we treat kai, the cleanliness aspects. We actually apply the highest possible hygienic methods in cleaning of the plant, flushing of the plant, ensuring that everything is pretty well spotless prior to and after, immediately after milkings. (P. Hapeta, personal communication, May 27, 2009)

As was to be expected, some of the discussion on the farming operations of the Māori Education Trust centred on pollution and how the Trust is applying tikanga practices that are environmentally sound. In this sense, the values of the Trust provide a guide as to what might be expected, and if appropriate, new methods that are in keeping with tikanga are adapted and adopted:

... looking at the way we treat the whenua. We're going to get into riparian planting along the drains in order to clean up a lot of the paru [filth] and a lot of the leaching that occurs through applying nitrogen, to assist the grass to grow. We're looking at ... alternative methods ... started a little research project underneath the small pivot out here where we're using liquid fertiliser, user friendly and environmentally friendly stuff. We're taking data, we've got grass cages and that out there where we examine the data and we compare that. It's a control area so we compare it with what we're doing via conventional means outside that area, and if the results come in, that'll certainly be good in terms of getting us close to what our tikanga would be expecting of us to do ... I'm quite hopeful and I'm pretty pleased with the results so far. (P. Hapeta, personal communication, May 27, 2009)

Regardless of whether a Māori farmer might belong to the local hapū or iwi, or another hapū or iwi, there is a sense of obligation to the whenua and waterways, and doing everything within one's means to ensure that expectations around tiakitanga are met. This is not a mana whenua issue, but an issue that should strike at the heart of all Māori:

... we're using every opportunity to identify ways to mitigate any harmful effects of those practices ... without disrupting the land and without the negative impacts on our waterways – fish populations, eel populations and even just people bathing in clean water. That it doesn't conflict a lot with what the iwi, the local tangata whenua expect, we all expect. It's not Māori to paru things up that you want to derive kai from, so that's a hard one because we've got 1,000 cows here and they tiko [defecate] a hell of a lot each day and mimi [urinate] a lot ... dealing with those types of things makes it difficult. I guess trying to overcome the conventional dairying practices can be quite difficult. (P. Hapeta, personal communication, May 27, 2009)

The importance of recognising and respecting wāhi tapu on the farms is critical, places that might be set aside from the other farming areas, without it necessarily impacting on financial return:

... we like to think that we take care of other matters like, is there a wāhi tapu on the farm? And that's something we're still pursuing. Okay, it was an old wetland but so what? There's a lot of wāhi tapu that our people had on their wetlands and is there any areas here that we should fence off and not necessarily be scared of or fence off in terms of being in awe or thereof but we might want to ... plant it ... put an information sign there for visitors who come to the farm ... we're kind of still working through those types of things ... that's worthy of that sort of attention, that sort of recognition then hey, if it's worth 50 milk solids a season it's probably worth more in its cultural value than in that value. (P. Hapeta, personal communication, May 27, 2009)

### **6.5.6 Te ara whanaunga**

Beneficiaries of the Māori Education Trust have largely been Māori secondary and tertiary students, though the Trust has also administered a scholarship for which Polynesian undergraduate students were also eligible. Although financial support through educational endeavours has certainly grown the capacity and capability of Māori in a number of fields

and industries, there has been little research conducted on the impact of the Māori Education Trust on this.

The Trust has a number of contracts with external parties, where it administers scholarships on their behalf. One of its main contractual relationships was with the Ministry of Education, when the Trust administered the Manaaki Tauria programme and the Māori and Polynesian Higher Education Scholarships. The Trust has also formed joint-venture programmes with organisations such as the former Community Employment Group, Perpetual Trust, Ford Motors Ltd, and the Auckland Māori Business Group. Joint-ventures, such as these, are constantly evolving. The Kaiarataki is of the opinion that there are others who should also be considered as stakeholders. These include educational institutions (primary, secondary and tertiary), and other interest groups also include the Taranaki and Ikaroa/Rāwhiti Māori dairy groups, Fonterra, the Philanthropy Society, and the New Zealand Qualifications Authority. The Māori Education Trust is an active member of various Māori networks, such as Te Awe Māori Business Network in Wellington, and the Federation of Māori Authorities.

Certain stakeholders are represented on the Board of Trustees, such as Te Kōhanga Reo, Kura Kaupapa Māori, the New Zealand Māori Council, the Māori Women's Welfare League, and Māori Congress. Other stakeholders include those individuals and collectives that contributed financially to the Trust's scholarship and asset base. In the case of individuals, often their estates are managed by financial institutions. There are also a number of collectives – including whānau, hapū, iwi and other Māori organisations – that have vested interests in the Trust's core business and activities. From a Māori farming perspective, the stakeholders extend beyond the human aspect, and encompass all things that have an interest in the well-being of the farm, the land and the environment:

Those that operate the farm, the cows that live on it, the calves born on it, right to that extent and I mean, our waterways, the trees that grow on it, they all have a stake in the well-being of the farm. (P. Hapeta, personal communication, May 27, 2009)

With regard to te ara whanaunga, those involved in the Māori Education Trust have a range of personal and professional networks that they draw on, and in most instances, there will be whakapapa connections:

Māori networks are huge, if I got a paper to write down some of my own networks, it's quite surprising what you end up with ... you'll need a few pieces of paper, and you can multiply that by every other Māori you know, so eventually you find somebody as a resource of whatever type you want, and usually nine times out of ten they're sort of whanaunga [relative] somewhere along the line. (P. Hapeta, personal communication, May 27, 2009)

The working environment of the Māori Education Trust is typically Māori, and participants were able to articulate the difference between a Māori working environment, and others they have experienced, where the Māori aspect brings whakapapa and whanaungatanga based relationships and networks:

... it was a very, very non-Māori context invariably that you found yourself – there was just nothing Māori, no Māori orientation at all and now it's quite different. Through MET I've found there's a whole world, a whole network of Māori in agribusiness situations that are more than easily able to be tapped into. (P. Hapeta, personal communication, May 27, 2009)

#### **6.5.7 Manaaki tangata**

Another value is manaaki tangata, which can be manifested in different ways, such as upskilling employees, providing work experience for Māori tertiary students and the unemployed, and assisting other Māori organisations with developing administrative, farming and management systems. As such, the Māori Education Trust considers education, as well as the work of the Trust, as a platform to address social issues impacting on Māori. The Trust believes that Māori with limited qualifications and no work experience should be given the opportunity to strengthen their skill base, and this is promoted at the Trust, where provision is made for staff education and training. On the farms, rangatahi are employed, which is an example of how the Māori Education Trust contributes to Māori development:

Usually around the holidays there's more rangatahi running around here, and you've got to keep an eye on that too for safety reasons, and we've got some thistles in our paddocks sort of thing but they are all there to make a contribution and that's Māori development. (P. Hapeta, personal communication, May 27, 2009)

Furthermore, staff members attend some of the events that the Trust sponsors. In the past, such events have included the Ahuwhenua Trophy for Māori farming excellence, the Māori Media Awards, and the Ngā Manu Kōrero Speech Contests.

Manaaki tangata is also evident in the motivation behind people applying for positions within the Trust. The opportunity to work for the Māori Education Trust allows for not only career development, but satisfying a personal desire to contribute to Māori development generally:

... an advertisement came to my attention that the Māori Education Trust farm in the Wairarapa had a vacancy at operations manager level and I thought that would be really good to cap off my dairying career and probably the rest of my working career if I could make a contribution back to anything Māori. It's always been a high priority for me. (P. Hapeta, personal communication, May 27, 2009)

On the farm, there are also a number of ways in which manaaki tangata is practised. One is through a whānau or inclusive management approach, where everyone's contribution is welcomed and valued:

We like everybody's input, right down, or not down, right across to the relief milker and the casual worker that may come in every now and again and chip away on thistles. Their input is as valuable as my input into the whole operation. (P. Hapeta, May 27, 2009)

Furthermore, manaaki tangata extends beyond work hours for farm staff, and everyone pitches in and helps:

... we look after each other at work and outside of working hours ... [if someone is] running out of a bit of wood, we'll get together and make sure his woods is all propped up, and the same for everyone else. (P. Hapeta, personal communication, May 27, 2009)

During a whakatau whenua ceremony, where mauri stones were placed under a site where a new building was built, the Māori Education Trust took the opportunity to invite local hapū and iwi, farmers, competing providers and others to participate in the ceremony. Manaakitanga was afforded, and given the diversity of those in attendance, it reminded staff of memories associated with the marae, and how, through a common kaupapa, differences are put aside and commonalities are found:

... They are very happy to come ... [when] there's something on at Māpuna Ātea and the pānui gets out there ... usually we put a hāngi [food cooked in the ground] down ... and they really enjoy their day. One example was the whakatau whenua ... nearly 70 people ... a lot of

them are in competition with each other ... it's a little bit like the early days when you'd have a Rātana minister at a tangihanga and then you'd have a Catholic priest, and all of a sudden in the context of a marae setting they all found some sort of sense of, 'okay, we can do this, we can do our thing together for the well-being of everything'. (P. Hapeta, personal communication, May 27, 2009)

A similar ceremony where a mauri stone was planted, was held at another farm – Te Kawa – after it had been purchased by the Māori Education Trust. Different stakeholders were invited to be a part of this ceremony, which acknowledges the life-force of the land, and those that have traditional rights to it, whilst also caring for the spiritual needs of those who in a legal sense own the farm, and those who work on the lands.

The Māori Education Trust has been actively involved with Māori landowners, working collaboratively towards achieving mutually beneficial outcomes for all. However, given that the Trust's assets are predominately farms, the skills of the Trustees do not correlate with the assets that are held by the Trust, and there is a reliance on external farm advisors – Māori and non-Māori – to provide guidance and support. Furthermore, some of the original stakeholders of the Trust, who are represented on the Trust's governance board, are no longer active, such as Māori Congress.

#### **6.5.8 Hāpainga mahi**

The Trust is governed by a Board of Trustees, representing a variety of different stakeholders. These include representatives from the Kōhanga Reo National Trust, Kura Kaupapa Māori, the New Zealand Māori Council, Māori Congress, the Māori Women's Welfare League, a Māori Member of Parliament and two iwi representatives. The Trust also has a Whakaruruhau or patron. The office of the Trust is managed by the Kaiarataki, and staff positions are created where and when the need arises. In the past, these have included scholarship and administration officers, who are given the opportunity to develop their own ways of conducting their work, ensuring that an element of flexibility and autonomy exists. Information technology consultants (the Trust utilises both scholarship and financial electronic databases), lawyers, farm advisors and an accountant are contracted on an 'as needed' basis, and university students are contracted over the summer vacation to complete special project work, and as data-entry operators when scholarship applications are due.

The organisational structure was under review in 2009, and proposals included the establishment of a subsidiary company that would look after the farm and business development functions, allowing the Trustees to focus on Māori education imperatives:

... achieving our financial business objectives could be better done by a different set of people. (Te H. Hamilton, personal communication, June 3, 2009)

One of those imperatives includes developing Māori education policy, as well as advocating for those who are not doing well in the education system. There is also a need to consider awarding scholarships to those who are, as part of their studies, learning te reo Māori and tikanga, as often, and depending on the particular scholarship criteria, scholarships are awarded on academic merit alone.

There is a preference to recruit those that have an appreciation for te reo Māori and tikanga, even on the farms:

... the desirability of people that have an understanding of tikanga Māori, te reo Māori ... it's not an exclusive thing ... It's more a statement of how the marketplace sort of considers Māori values being an advantage within the dairy sector. (P. Hapeta, personal communication, May 27, 2009)

A commitment to the values of the Māori Education Trust is communicated to those being interviewed for positions, both in the office and on the farms. This is endorsed through tikanga practices through the interview process:

... we have a pōwhiri, it's an opportunity to mihimihi, it's an opportunity for the applicants to bring their whānau or rōpū tautoko [support group] to the interview and time set aside for them to provide some input into the recruitment process as well. We utilise every opportunity to do it the Māori way. (P. Hapeta, personal communication, May 27, 2009)

Particularly in the case of the Wairarapa farm, four employees belong to the local hapū, Ngāti Hinewaka, and opportunities to work closely with local hapū and iwi on land development continue to be explored. However, this does not prevent non-Māori from applying and being

encouraged to understand the purpose and values of the Māori Education Trust, and to work toward achieving its goals:

For those non-Māori that apply, that's fine too, because what they're really doing is they're saying, we tautoko that kaupapa and that's the most important thing – that they support what we're here to do and why we're doing it. (P. Hapeta, personal communication, May 27, 2009)

The Kaiarataki is critical of those Māori organisations who adopt non-Māori models, as he believes that many of the teachings garnered from one's upbringing are applicable in business:

... a business is based on a strategic plan and a business plan, and then you have all these actions to achieve the strategic goals ... it was for us not a said word ... planning to me was an essential thing about [being] Māori. (D. Hauraki, personal communication, May 27, 2009)

From the Trust's perspective, tino rangatiratanga is both a value but also an overarching goal that could be applied and realised across a number of Māori organisations in various industries:

To me that's essential in determining what is Māori. Don't try and do that to buy kudos, do it because you practise it. (D. Hauraki, personal communication, May 27, 2009)

However, the Chair provides another perspective of rangatiratanga, particularly where a representative model is in place at a governance level:

... we bleat on ... about self-determination but often when we are in those positions of power, we are looking around where the clobbering machine is going to come from, because it happens so often ... ngau tuara [to denigrate] happens. (Te H. Hamilton, personal communication, June 3, 2009).

Sometimes there are internal and external forces that prohibit and threaten self-determination. However, there is an expectation that if those forces challenged the values of the Māori Education Trust, then the Trust would respond appropriately:

... if there was any sort of legislative impact on us that required us to act contrary to what MET's expectations would be, I think we'd respond by challenging that rather than meet that expectation. (P. Hapeta, personal communication, May 27, 2009)

An example of this was provided, when it was noticed that eels were dying as a result of some work being done by a contractor for a local farmer. However, this challenge was not particularly welcomed by the contractor:

... when the guys came along to tell the guy in the digger about all of the eel ... that was just being isolated from getting back into the drain, and just curling up and dying in the sun ... His response to that was "I don't give a rat's arse about that." I mean, there was that whole cultural block in what he was actually doing. (P. Hapeta, personal communication, May 27, 2009)

The Trust is compliant with regard to its administrative and financial systems, and is annually audited. Sometimes the Trust may have to be innovative in its approaches and activities, due to the size of the organisation, and having limited resources. Practices of the Trust include: setting goals and targets; monitoring performance; managing risk; adopting procedures, such as recording decisions made by the board; and reviewing policies and systems.

Since my discussions with those representing the Māori Education Trust, the board and office have been restructured, and the farms once held by the Trust, including Māpuna Ātea, have been sold.

## **6.6 Te Ranga Tūmua**

### **6.6.1 Whakapapa**

The various hapū and iwi of Whanganui have for centuries lived in harmony with the Whanganui River and other tributaries that have sustained these hapū and iwi physically and spiritually. Hapū and iwi of Whanganui claim descent from three main ancestors: Ruatipua, Paerangi, and Haunui-a-Pāpārangi, the latter arriving on the Aotea waka, and from whom the tribal name – Te Āti Haunui-a-Pāpārangi – is derived. This ancestral name also lends itself to the Āti Hau-Whanganui Incorporation, discussed earlier in this chapter. Other iwi that have interests in the Whanganui River include: Ngā Wairiki-Ngāti Apa to the south-east; Ngā Rauru Kītahi, Ngāti Ruanui and Ngāti Maru to the west; Ngāti Maniapoto and Ngāti Rereahu to the north west; and Ngāti Tūwharetoa to the north-east. Within the Whanganui

confederation there are other iwi and hapū, including Ngāti Rangi, all of whom were autonomous, in the sense that they were self-determining in their own areas, but would draw on their whakapapa connections to support each other, for example, when traversing through another hapū or iwi area, or forming alliances (such as through marriage) when threatened with warfare (Waitangi Tribunal, 1999, 2015).

Te Ranga Tūmua was established in 2009 to coordinate a group of Whanganui rangatahi to travel to and live in Slovakia for four months to pursue tourism opportunities. All of the rangatahi, and the leaders of the group, have whakapapa connections to Whanganui hapū and iwi, and are generally active on their marae and other forums within hapū and iwi contexts. Whakapapa, skills in Māori performing arts, and availability were some of the criteria used to select those who travelled to Slovakia, on behalf of Whanganui iwi.

### **6.6.2 Kaupapa**

Te Ranga Tūmua was established in response to an invitation by Slovak businessman Milos Minar, who was in search of a kapa haka to entertain tourists visiting the Zoo Farm, in Modrová, Slovakia. Initial contact was made by Minar to the New Zealand Māori Tourism Council, who then sought interest from kapa haka, with expressions of interest received from groups in Gisborne, Hawke's Bay and Whanganui. Although there had been some preliminary discussions amongst Whanganui uri, an organisation was required to advance this opportunity, and communicate key messages to other Whanganui uri. A working group was formed to manage cultural and communication aspects while the Slovak businessman was in Whanganui, and uri were identified to be involved in his visit.

A programme was developed by the working group on what they believed the requirements of Minar were, which involved a visit by Minar and his wife to Whanganui, and included karakia and a jetboat ride on the Whanganui River, a whakaeke, mihi and performance at Koriniti Marae, hāngi meal, and a sheep shearing demonstration. The importance of experiencing the awa and its people was paramount:

They need to feel the experience, rather than just see and hear something. They really need to feel what we're about, because we can't match the professionalism of the other groups and we have never done anything like this before ... (G. Albert, personal communication, November 5, 2009)

Of importance was that the manuhiri saw that it wasn't just a performance or demonstration, rather it is a way of life for Whanganui uri. After they visited the other interested areas, the Slovak businessman sought advice from the New Zealand Māori Tourism Council, and then contacted Whanganui with their decision:

... they said ... “yes, we want you because we feel that you are the real authentic Māori experience”. (G. Albert, personal communication, November 5, 2009)

Discussions were held between Minar and the working group, which consisted of representatives of Whanganui iwi, the Whanganui River Māori Trust Board and Whanganui Regional Māori Tourism Organisation. This process happened very quickly, with very little time being afforded for those travelling to Slovakia to consult adequately with whānau and employers:

I definitely risked everything that I worked for literally, a nice stable job. But I risked it and said “okay, let me talk to my family and when can I get back to you?” And he said “oh by tomorrow”. (P. Māreikura, personal communication, October 11, 2009)

The need to take the time to discuss things openly and fully is believed to be something that stems from tikanga, which could offer benefit for businesses:

... it's just the way decisions are made and things are discussed a lot more openly ... from a traditional Pākehā normal business practice that scene is quite time-consuming but once you use it, you get more participation and a lot more benefit from it, I believe. (K. Dryden, personal communication, October 10, 2009)

Unfortunately, not enough time or robust discussion was had, and tikanga was not always evident in business decisions and practices:

... [as] Māori, you would put the tikanga of us being Māori in place as well and consider it in every step of the business, but with my experience I don't think that the tikanga was considered. (P. Māreikura, personal communication, October 11, 2009)

A limited liability company was established, Te Ranga Tūmua Limited, consisting of four directors with equal shareholding, to lead this work from Whanganui. This company would also receive sponsorship for the group. The name ‘Te Ranga Tūmua’ refers to the role of the group as paving the way for future endeavours to be developed and realised. Directors were selected based on their skills and expertise, which included connectivity with rangatahi, cultural expertise, tourism, administration and business acumen.

Prior to leaving for Slovakia, a wānanga was held at Te Maungārongo Marae, Ohākune, in an attempt to not only learn and practice waiata, but to align and unite everyone under one kaupapa:

... that wānanga was based on ... to bring us together to unite, ki te whakakotahi i te tuatahi, te whakaaro kotahi, ka tū kotahi [to unite firstly, to be of one mind, and to stand as one], and also to gain some grounds before we left, but the most important was for the protection of us while we were going to be away from home. (P. Māreikura, personal communication, October 11, 2009)

### **6.6.3 Ahi kā**

For those that travelled to Slovakia, being away from the ahi kā was difficult, particularly in instances where whānau members had passed away back home. Tikanga that allowed for Te Ranga Tūmua to acknowledge and grieve for those who had passed away at home was developed, and the group would make their way to the closest major waterway – the River Vaak – and conducted karakia, mihi and tangi there:

It was hard to get sown there because there was distractions, but that’s okay, we did what we needed to do, and put the rau [leaf] in the water and had a tangi ... knowing that the water connects to the sea and the seas would connect up and in some way, it would get back home. (G. Albert, personal communication, November 5, 2009)

However, for some, the reality of being away from home in instances of death raised concern for who was carrying certain responsibilities, mainly associated with the *marae* and *whānau*, whilst members were away:

... we never thought that we would have to go through a grieving without being home ... once it did happen everything fell from the sky ... Who’s going to do this? Who’s going to

do that? Who's going to do my job and what's happening at home? So those are the very things that we maybe thought we took into consideration before we left, but once it did happen, we knew that some of us didn't quite take those things into consideration. (P. Māreikura, personal communication, October 11, 2009)

#### **6.6.4 Tikanga-a-whānau, a-hapū**

At the wānanga held prior to the group leaving Aotearoa, ruruku were offered early one morning, to ensure that the team was safe from harm while awa, and would return home safely in due course:

... What the people did for us was that they recited the karakia of the old, which was explained to us, as Te Ranga Tūmua, that that was the ultimate protection for us as an iwi, as Whanganui, and so our people bestowed that upon us for our protection while we were overseas. That was a good experience actually for the majority, as they haven't really been in any iwi wānanga. (P. Māreikura, personal communication, October 11, 2009)

Other ruruku were offered in Whanganui at the river:

I took care of some other stuff at the bottom of the river before we left, to make sure we were covered. (G. Albert, personal communication, November 5, 2009)

For Māori living in a foreign country, cultural tensions could arise, given that the tikanga lived and practised at home may differ either slightly or substantively to that practised away from home. Understanding this, and how to be good guests while at the same time ensuring one's cultural integrity isn't compromised, was discussed with group members:

... this was an iwi kaupapa, so wherever we could we ensured the tikanga was looked after and that started at home ... it was also said ... when you do go overseas ... to leave your tikanga here but take your old people with you ... what it was saying in another way was to be good manuhiri when we're overseas ... things would be done differently there and not to takahi [trample] what they do ... to treasure what you have and look after it in a way that you've been taught. (K. Dryden, personal communication, October 20, 2009)

An example provided was the fact that in some European settings, the washing machine is in the kitchen, something at odds with tikanga, so there was a requirement to look after

themselves culturally and spiritually as best they could (for example, utilising karakia) while living in a foreign environment with different practices. However, the fact that the group were asked to ‘leave their tikanga at home’ was met with criticism by whānau:

... we were harangued by one of the mothers because they had a fundamental view of tikanga as that applying to a particular set of values, which I don’t see tikanga as. Tikanga is an expression of those values, but not the values themselves, as we were taught, that comes from kawa, because kawa as examples were set by mātua, so they provide you with guidance. But how you actually express those values is through your tikanga. (G. Albert, personal communication, November 5, 2009)

A Slovak custom that was practised on arrival involved the breaking of bread, and consuming it with salt, followed by a speech of welcome and traditional singing. This was similar to whakaeke processes known to Te Ranga Tūmua through their exposure at home in marae settings. Throughout their time in Slovakia, the group practised tikanga daily, including karakia and whakamoemiti [thanksgiving], mihimihi, kōrero, and sharing all meals together.

Participants in this case study shared their understandings of tikanga, one of which perceives tikanga to be an adaptive strategy that applies to a particular group, and must be justified and agreed to by the group to whom the tikanga belongs:

I think there’s too much literal interpretations of tikanga that’s applied to how we carry ourselves both on the marae and outside in the more general, wider context. We need to, I think, see tikanga as an adaptive strategy that as long as you were able to provide space for that to be discussed amongst ... the people [to] whom that tikanga belongs, and that you can justify it through that kōrero that you lay down, so that people feel fine with it, then you’re going to be fine. (G. Albert, personal communication, November 5, 2009)

Another understanding of tikanga was also offered, based on precedence, guidance and the ability to live safely, in tune with one’s environment:

Tikanga to me is the customs and the values that our tūpuna have passed down through the generations of time. The tikanga also gives us guidance to be able to live in a safe environment. (P. Māreikura, personal communication, October 11, 2009)

Yet another important point raised was that there are consequences for those who disregard tikanga or cause offence:

... when you takahi it in some way or another, doing it seriously, or when you're doing it for personal gain or whatever ... you're going to get in trouble. (G. Albert, personal communication, November 5, 2009)

Suffering consequences was certainly something that was experienced in Slovakia during an evening out, and as such, offence was caused:

... we had an incident where one was arrested, this is while we were going out. Kids were out without their passports and being in a foreign country you must always have your passport. So that was like another offence too, and also making damages to the nightclub, which is what I call the 'infamous night out'. It's good to laugh now, but back then, it wasn't very funny at all. We had two that didn't return home, they ran away. And their reason was that they were scared that they would get arrested. (P. Māreikura, personal communication, October 11, 2009)

A code of conduct, which may have mitigated this situation and reaffirmed expectations was discussed, but was never formalised:

... with the code of conduct we would have been able to straighten up quite a lot of things that we experienced ... if the tikanga was abided then everything would have been in place, even the code of conduct because that's tikanga. (P. Māreikura, personal communication, October 11, 2009)

In instances where tikanga was practised by the rangatahi whilst in Slovakia, tikanga was practised well and respected, and it was hoped that the rangatahi could share these learnings with others:

... the disciplines in tikanga when tikanga arose over there, I think they did very well in it and hopefully that will help them in their future for what it is to give back to their people. (P. Māreikura, personal communication, October 11, 2009)

Given some of the issues around Te Ranga Tūmua, it is noted that strong leadership was required, not only in terms of the whānau, hapū or iwi context, but also in terms of leading, developing and reviewing tikanga:

... I do know Whanganui needs some good leaders because we don't have it, that's just straight out. If we had it then maybe the things that we're experiencing with our rangatahi today wouldn't actually arise. (P. Māreikura, personal communication, October 11, 2009)

With regard to the future of tikanga, it is hoped that what the rangatahi learnt and experienced offshore would help them to appreciate tikanga Whanganui, and carry those learnings, experiences and foundation for tikanga into the future:

... if the kids remember all that was given to them while we were offshore and that helped to sustain us to be Māori, and to be everything that we know of Whanganui, then maybe the tikanga of today, of yesterday which will be the tikanga of tomorrow. (P. Māreikura, personal communication, October 11, 2009)

Upon the group's return home to Aotearoa, other *tikanga* were practised, including a formal welcome home at Te Maungārongo Marae, as well as appropriate ruruku to bring those in the group back to the people and to function as they once did:

... we came home and we had a whakatau [greeting; welcome] at Te Maungārongo and received by all our people ... we ended up having to perform ... that was one way of giving back to the karakia that was protecting us, and I go back there because it was that protection that helped us and we all know that now, some of us knew it over there too. (P. Māreikura, personal communication, October 11, 2009)

#### **6.6.5 Tiakitanga**

Whilst in Slovakia, tikanga protocols were followed in preparation of using a piece of land for certain activities, including hāngi. These tikanga protocols were similar to those that might be followed when acknowledging lands in Aotearoa, prior to occupation or utilisation:

We ended up having to bless the land, so we followed what we needed to do to protect us and to keep us safe ... we blessed the land, and then we were able to utilise the land in the ways that we needed to ... the kids that were sent were given the opportunity to be a part of

wānanga, where they learnt certain ruruku that assist with those protocols. So there was the blessing of the land and there also was the raising of the flag pole. I actually also experienced a burial of our pet dog and have to say that through all those particular experiences, the tikanga that we were brought up with we carried and protocols was made out and followed. (P. Māreikura, personal communication, October 11, 2009)

Before the team left Slovakia, other tikanga were followed to give back to the land that had sustained the group, and to end their occupation of it:

... the real close down though was when we went back on to that land and cleaned everything up, put that flag pole down, and everything that we used for our performances that were made over there, all the rākau [weapons], tītī tōrea [short sticks], tī rākau [long sticks], koikoi [sharp-pointed sticks], all those things were all given back, and even all the stones for the rocks for the hāngi, they were all given back. That closing there was that everything was to be buried back into the land, giving back that way. We had our final karakia there and then walked off that land, and never to walk back on the land. That's what it felt like, never to walk back again. (P. Māreikura, personal communication, October 11, 2009)

#### **6.6.6 Te ara whanaunga**

It was hoped that this venture would lead to other tourism and employment opportunities for Whanganui rangatahi and iwi, thus, any benefit would be for Whanganui iwi. Support was forthcoming from pahake affiliated with the iwi, and although they were kept abreast of developments, they were not directly involved:

... we didn't actually touch base with the olds ...and the question was asked at the family hui ... and was challenged ... 'why didn't you have a kaumatua and why weren't pahake involved in this?' We basically just had to say, 'well, we only took that role to be pahake to these young people ... we've been entrusted with something ... by those ones that instructed us to know what's right or wrong, and you need to trust that'. (G. Albert, 5 November 2009)

Other reasons why pahake weren't involved in the process included the dearth of pahake in Whanganui; the possibility that the opportunity would have been missed, given that there was a limited timeframe within which arrangements had to be made; and the possibility that involving pahake may have led to other issues.

Given that the kaupapa of Te Ranga Tūmua was around seeking opportunities for rangatahi, there was always going to be some risks, given the age group and lifestyles of those involved:

... another fact that you have to take into account was where the kids were coming from. We made assumptions about them, and we understood that there were some things in their lives that were present such as drugs and alcohol ... but we didn't realise to what sort of extent ... and how that impacts the ability to do a job, also the ability for a group to hold to a kaupapa ... I assumed our kids could understand that, and they did to an extent. (G. Albert, personal communication, November 5, 2009)

However, the rangatahi experienced and learned a great deal from their time in Slovakia, including a more professional approach and attitude to performance, discipline, and an enhanced outlook on life, opportunities, and giving back to the iwi:

... having been given that opportunity to have a three month wānanga away from the iwi, and when they came back, they were able to give back to the iwi ... I hope that they'll all see that there's been a lot of effort put into them and they would all do the same thing, and I'm sure they will. (G. Albert, personal communication, November 5, 2009)

Through the performance aspects, the group maintained cultural integrity by practising tikanga Whanganui, such as ensuring that waiata were performed appropriately, that te reo o Whanganui [Whanganui words, sentence structures and dialect] were used, and that the way in which group performed was in keeping with tikanga Whanganui. Given that the group were rangatahi who are influenced by other tribal practices, styles and preferences, sometimes the focus on tikanga Whanganui was lost:

... the kids wanted to sing many waiata, pretty much any waiata that they thought they were good at singing, and some of them, yeah they were, however they may have lost the part where we were over there on behalf of our people and our iwi as Whanganui. (P. Māreikura, personal communication, October 11, 2009)

These customs included female performers not exposing their armpits whilst performing, nor lifting their feet off the ground when executing the kori [foot movement]. In this sense, the performances were not merely entertainment, but an expression of what it means to be from Whanganui:

... the discipline on the tikanga becomes the discipline anywhere really, and as far as Te Ranga Tūmua was concerned, we were to be standing as Whanganui, so the tikanga of Whanganui was to be abided by. (P. Māreikura, personal communication, October 11, 2009)

On the group's return home, two performances were given at Te Maungārongo Marae at Ohākune, and at Kaiwhaiki Marae on the Whanganui River. During the performance at Te Maungārongo, those observing the group felt the mauri that resounded through the waiata and haka:

... what they could probably feel was the mauri because we were quite strong. And you know without people telling them that we were performing, they just all come, the mauri just did it itself. (P. Māreikura, personal communication, October 11, 2009)

At Kaiwhaiki, the pahake there made comment about the discipline and tikanga associated with the group's performance:

... what I most loved was seeing the old people of that marae ... seeing them appreciate it and then hearing them ask us to take the next lot away, to discipline [them]. So that was telling me that we must have done a bit of a good job, because to come from old people and because old people, they know the tikanga, they know the discipline. (P. Māreikura, personal communication, October 11, 2009)

#### **6.6.7 Manaaki tangata**

Whānau were a major source of strength and support for those based in Slovakia, in terms of both physical and spiritual sustenance. On the group's return to Te Maungārongo Marae, a huge hākari was prepared and laid for the group:

... [their] biggest support was probably them seeing us and making sure that we were okay and then receiving us back really well, and when you come home from a big job like that and get received with everything under the sun that a Māori could ask for, right down to all the specific foods on the kai table, what more could you ask for? (P. Māreikura, personal communication, October 11, 2009)

The other source of support came from the local Slovak people themselves. A staunchly Catholic nation, this resonated for Te Ranga Tūmua, most of whom were also Catholic, with

nearly all members of the group participating at the annual Hui Aranga, the Māori Catholic Easter gathering:

... we ended up making some life-long friends really, from the local people and the people from Slovakia. The main group of people were really the people that we met at Mass that we would attend every Sunday. (P. Māreikura, personal communication, October 11, 2009)

Other Slovak families, friends and staff of the Hotel Horec became closely affiliated with Te Ranga Tūmua, and provided support and a whānau atmosphere for the group. As such, some were considered whānau figures, whilst others provided spiritual insight that resonated with how members of the group were raised:

... there was one lady, Emili, she understood the spirit world, as Māori we don't know that, but we live that. (P. Māreikura, personal communication, October 11, 2009)

Whilst in Slovakia, Te Ranga Tūmua members were reminded of the importance of whānau, and also, of caring for the elderly:

... we went over there and performed there and then got a tour of the hospital, it was like a hotel, it's amazing what they have there and it's amazing how well they actually took care of their people. (P. Māreikura, personal communication, October 11, 2009)

Furthermore, the way in which Slovak people care for their children was evident to those who travelled to Slovakia:

... I kept actually talking about that ... how well they take of their children, I mean not just at the farm, but at the hotel, at the Mass. At the Mass there was so much respect for the Mass itself, children that played were not in there, and I thought that that was absolutely amazing. (P. Māreikura, personal communication, October 11, 2009)

Before the group left Slovakia to return home, the group announced at Sunday Mass that they were returning home, and invited Slovak supporters and community members to a large hākari and performance, where a hāngi was prepared and shared, and every waiata learnt by

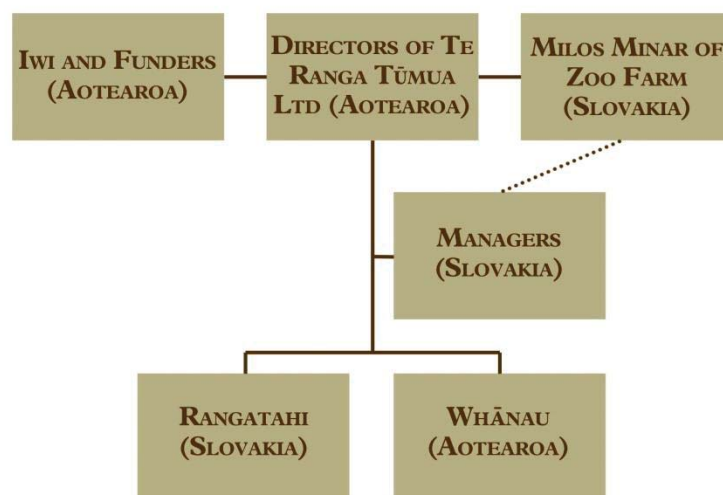
the group was performed. It was seen as a way of ‘giving back’ to the people who had provided so much to the group:

What I realised is that we gave back everywhere we went, and every step we made we gave back to our people and that’s what we do as Māori ... spiritually through kōrero and waiata definitely. (P. Māreikura, personal communication, October 11, 2009)

Many of those Slovak who attended showered the group members with Slovak gifts, as a token of appreciation for the evening, and the connections made over the four month period.

### 6.6.8 Hāpainga mahi

The directors of Te Ranga Tūmua Ltd were brought together based on personal and professional attributes, their roles within the iwi context, and the skills, expertise and networks they had, which included management, cultural, and administrative roles, as well as connections with various iwi-based organisations and rangatahi. There was a need to raise funds for the group, so that certain aspects could be paid for, such as uniforms, as well as a cash reserve. Such funds were mainly raised through grants, sponsorship and a loan, from individuals as well as Māori land-based trusts and incorporations. Records of directors meetings were kept and a scoping plan and budget for the project was completed. Other standard business practices were adopted, such as opening a bank account and having two authorities to approve each transaction.



**Figure 10:** Organisational and communication structure for Te Ranga Tūmua

Prior to the group leaving for Slovakia, the directors of Te Ranga Tūmua Ltd had appointed a manager for the team, who would be based with the team in Slovakia. Despite this executive arrangement, one participant felt that not all opinions were valued:

I was on the executive but I think that that was more so because I was asked just to manage the team, but that doesn't actually mean that because you're on an executive committee you get to have a say. (P. Māreikura, personal communication, October 11, 2009)

A further manager was appointed on the ground in Slovakia to support the existing manager and group. A process for selection of Te Ranga Tūmua was developed around some specific criteria:

... we were looking at strong performers and providers, people that had not just kapa haka, but other values that were needed in order to get this venture up and going ... For me, knowing who you were and where you come from, and your connection to Whanganui, was important in that selection. (P. Māreikura, personal communication, October 11, 2009)

Other general criteria included a preference for those who had travelled internationally before, be of mature outlook if not age, be flexible and work with others. Whanganui uri were asked to attend a kanohi-ki-te-kanohi information session to explain the *kaupapa* and outline some of the general expectations, and following the session, an application form was made available. The directors and manager assessed 35 applications that were received, and then interviewed potential candidates, utilising predetermined questions for consistency. There were 12 positions available, as two had already been filled – one by the manager, and the other by a Whanganui uri who was overseas, had farming experience, and could easily be based in Slovakia for the duration of the venture. The interview process allowed the directors to determine each applicant's dedication to the *kaupapa*, as well as the support from whānau:

It was good to see a lot of the ones that weren't happy about having to interview come back in, and even some of the young ones that were put to the side because they were too young, come back to support their cousins. (G. Albert, personal communication, November 5, 2009)

However, for one participant, the interview and selection process was inconsistent:

... we ended up laying some rules down for the selection process and then some other people in the selection couldn't meet it, so we just put that to the side, but some of the interviews weren't the same as others. (P. Māreikura, personal communication, October 11, 2009)

Once the travelling team had been selected, it was decided to send a small group over in advance, together with one of the directors, to further negotiate with the Slovak businessman, and to assess the viability of the venture on the ground in Slovakia. This left a little more time for the remainder of the team and directors to secure resources required for the venture. However, the reality of how things were in Slovakia was soon understood by the advance group:

When we got to Slovakia ... it turned out that he [Slovak businessman] wasn't as prepared as he made out when he was in New Zealand ... the accommodation that he had arranged was a fair way from the venue, and we were totally reliant on transport that they provided on an ad hoc basis to get around. So we had our work cut out and that he had an idea by what he wanted and how he wanted it to happen, and how much input he wanted from us, and that didn't match with the expectation. (G. Albert, personal communication, 5 November 2009)

There was certainly some learning around how the Slovak businessman conducted business, and how it is different to how business might be understood or practised in a Māori or New Zealand context:

I kind of understood that Slovak business is more fluid than how we might understand business in New Zealand ... time is a lot more fluid, and getting things done is a lot more fluid. I wouldn't necessarily say that that's totally a Slovakian thing, but it certainly was with Milos and how we had to relate to him ... the way they do business is, sit down, talk about it and shake hands, and then you have to manage it every day. (G. Albert, personal communication, November 5, 2009)

For one of the managers in Slovakia, this approach differed to how things might be done in te ao Māori:

... For me, Māori will consume things, kanohi-ki-te-kanohi, kōrerotia, "this is what you said", and they'll actually hold their promise to what they've said on that marae or whoever they've said it to at the meeting. (P. Māreikura, personal communication, October 11, 2009)

Through negotiations with the Slovak businessman, it was agreed that he would pay for flights, accommodation, food and a daily allowance for 14 people. However, funding towards flights was not reimbursed until after the advance group had arrived in Slovakia, meaning that additional sponsorship, grants and loans were required. For one of the managers based in Slovakia, it became apparent that the venture was not financially self-sustaining: “This business had financial support, but it didn’t have financial sustenance” (P. Māreikura, personal communication, October 11, 2009). There were certainly some risks, hence the need for those based in Slovakia to have a degree of flexibility. Those risks included not knowing the Slovak businessman well enough, not understanding the political situation in Slovakia, and the fact that Slovakia was a non-English speaking country. The importance of ‘knowing’ the businessman was reiterated by a participant:

It wasn’t going to be hard to predict that there was going to be some impacts on the group, given that we didn’t have a huge understanding of who he [Slovak businessman] was and what he was about before we went. (G. Albert, personal communication, November 5, 2009)

Furthermore, certain arrangements with the Slovak businessman were still not finalised until well after the group had arrived in Slovakia:

... we didn’t have the resources in hand, to a certain extent we were robbing Peter to pay Paul, in terms of money and in terms of setting up the group. But we managed to get across there, and once we got there, the advance group went about settling in, understanding the conditions over there, sending reports back, which was primarily my role ... ensuring the things that were promised were in place, and variously they were, in other cases they weren’t, so we had to kind of deal with that as well, but I suppose it worked because the decision was made back in New Zealand for the balance of the group to come across. (G. Albert, personal communication, November 5, 2009)

It was acknowledged that these arrangements were far from ideal:

... if you were going to ideally approach anything, you’ll have everything all squared away first and all your money there in advance, but because we were keen to uptake the opportunity and to do it professionally, we could have done it on the cheap ... but no. (G. Albert, personal communication, November 5, 2009)

Furthermore, the directors of Te Ranga Tūmua knew that the venture was not sustainable, due to the costs that would have to be borne by the entity and participants, supported financially by the funders. They were also aware that it was only a pilot, with the hope that something ongoing could be made of it. However, the directors felt that there was no risk *per se* around the group being accommodated and fed, but a valuable lesson was learnt around formalising arrangements:

If we do it again, we'll probably make some demands up front and if not met, don't even leave the country ... [we've] been criticised about not having a signed contract, but quite frankly, I'm not sure it would have been worth the paper that it was written on, given the way things happen in Slovakia ... we knew we weren't 100 percent prepared anyway, so we were going to learn some lessons. (G. Albert, personal communication, November 5, 2009)

On the ground in Slovakia, the situation was a little different, and the group was faced with the reality of exploring additional ways to sustain themselves:

... we made money through merchandise and corporate gigs, we used that to keep our business operating, we had to, we didn't have a choice. And that was all down to the failure of no contract. (P. Māreikura, personal communication, October 11, 2009)

The work schedule usually involved team members sell merchandise, hāngi and perform twice daily over three days, with other days dedicated to learning new waiata and practising old ones.

A key consideration while the team was in Slovakia was ensuring that communication was open and effective, with the managers being conduits for communications between the directors and rangatahi. Rangatahi also communicated directly with their own whānau, but it was also necessary to send consistent messages to whānau from both the directors and managers. However, not all communication was passed on in a timely manner:

... for me it's a lot of communication breakdowns, not only with the executive and the whānau but also with the kids over in Slovakia and their families, and sometimes things would happen, and then we'll fix them up, but they wouldn't tell their whānau about that part,

and so in some respects they were a step behind. (P. Māreikura, personal communication, October 11, 2009)

Better communication was facilitated through a blog, as well as through regular e-mail updates from the managers based in Slovakia to the directors, and then on to whānau. This need to keep whānau informed of what was happening, was underestimated at first, as the focus for those on the ground in Slovakia was around managing interactions with the Slovak businessman and attempting to confirm arrangements concerning daily allowances, accommodation and food.

## **6.7 Chapter summary**

This chapter has reported the results from interviews conducted with representatives of five case studies who mainly affiliate to the Aotea waka region. Those case studies are: Ngārewa/Tīpene Whānau Trust; Kii Tahī Limited; Ātīhau-Whanganui Incorporaton; Māori Education Trust; and Te Ranga Tūmua. Responses from the research participants were organised under the eight overarching themes that were revealed in Chapter One of this thesis. Those themes are: whakapapa, kaupapa; ahi kā; tikanga-a-whānau, a-hapū; tiakitanga; te ara whanaunga; manaaki tangata; and hāpainga mahi. Research participants representing the five case studies were able to share their understandings of tikanga, as well as articulate examples of tikanga, the issues that prevent some from implementing tikanga to a greater degree, and the strategies used by them to introduce, induct, and infiltrate tikanga within their respective contexts.

Kaupapa of the organisational case studies focused on social and cultural imperatives, and although money or profit helps towards achieving an organisation's kaupapa, participants did not mention that they were fiscally motivated. Whakapapa was acknowledged in all case study contexts as an important value that determines membership, identity and in some cases, the relationships between those involved in the organisation. Opportunities for members to connect with ancestral lands or to develop knowledge of tikanga and te ao Māori were evident, as well as providing opportunities for those who maintain the ahi kā to prosper. All case studies provided examples of tikanga that are relevant and practised, some of which stem from values such as rangatiratanga, kī tahi, and respect for pahake. Furthermore, all case studies spoke passionately about the value of tiakitanga, and are actively seeking and implementing tikanga and solutions for environmental issues they are affected by or

contribute towards. Research participants spoke of the numerous support networks and collaborations that are evoked through personal and professional connections. The importance of engaging with whānau, hapū, iwi, owners and other stakeholders, and developing tikanga that support and contribute to the aspirations of these communities and groupings was also mentioned. Case studies ensure that relevant legislative and compliance requirements are met, and although some might have organisational structures that appear to be non-Māori in form, the underlying kaupapa and tikanga are distinctly Māori. Some organisations are attempting to balance these cultural values and practices with commercial objectives, to varying degrees of success Māori values, customs and thinking, therefore, influences business practice and makes Māori businesses distinct.

Given that this research is deeply embedded in tikanga experiences and practices, which is critical for understanding the application of tikanga, the next chapter will synthesise the results contained within this chapter with earlier chapters (Chapters Two, Three, Four & Five), and will again use the core values identified in Chapter One to organise the analysis. The following waiata, which draws on a whakataukī of Arama Tinirau, suggests that the weaving of knowledge and people can be used to sustain our language, prestige and land, and thus, our tikanga:

|                           |                                   |
|---------------------------|-----------------------------------|
| Rārangahia te taura whiri | Weave the plaited cord            |
| Kia toitū te kupu         | So that our language will survive |
| Kia toitū te mana         | Our prestige will endure          |
| Kia toitū te whenua       | And our land will remain          |

(Hāwira & Waitai, n.d.)

All five case studies were able to practise tikanga at various levels, and to varying degrees, within their organisations. Table 7 summarises the results.

| <b>Kaupapa</b>                  | <b>Ngārewa/Tipene Whānau Trust</b>   | <b>Kii Tahī Limited</b>   | <b>Āiuhau-Whanganui Incorporation</b>   | <b>Māori Education Trust</b>  | <b>Te Ranga Tūmua</b>  |
|---------------------------------|--|---|---|---|--|
| <b>Kaupapa matua</b>            | <ul style="list-style-type: none"> <li>Self-sufficiency</li> <li>Whānau aspirations</li> </ul>   | <ul style="list-style-type: none"> <li>Environmental enhancement</li> <li>Iwi aspirations</li> </ul>  | <ul style="list-style-type: none"> <li>Resumption of lands</li> <li>Land owner aspirations</li> </ul>   | <ul style="list-style-type: none"> <li>Māori educational achievement</li> <li>Māori aspirations</li> </ul>  | <ul style="list-style-type: none"> <li>Employment opportunities</li> <li>Iwi aspirations</li> </ul>  |
| <b>Whakapapa</b>                | <ul style="list-style-type: none"> <li>Common descent from whānau tupuna</li> <li>Intergenerational involvement in developing aspirations planned</li> </ul>   | <ul style="list-style-type: none"> <li>Common descent from iwi tūpuna</li> <li>Ensure iwi identity is strong and mana intact</li> <li>Preference for iwi members as employees</li> </ul>  | <ul style="list-style-type: none"> <li>Common descent from tūpuna in whenua</li> <li>Whakapapa enquiries dealt with by board or staff</li> <li>Encouraged to keep shares within whānau</li> </ul> | <ul style="list-style-type: none"> <li>Not based on whakapapa</li> <li>Connections made through whakapapa</li> </ul>  | <ul style="list-style-type: none"> <li>Common descent from iwi tūpuna</li> <li>Connections with neighbouring iwi</li> <li>Whakapapa to whenua (trusts and incorporations)</li> </ul>   |
| <b>Ahi kā</b>                   | <ul style="list-style-type: none"> <li>Muru me te raupatu impacted on whānau</li> <li>Uri raised away from marae, wānanga at home</li> <li>Uneconomic land interests brought together through whānau trust</li> </ul>    | <ul style="list-style-type: none"> <li>Muru me te raupatu impacted on iwi</li> <li>Marae-based activities and support</li> <li>Opportunities for uri to reconnect with whenua</li> </ul>  | <ul style="list-style-type: none"> <li>Legislation has impacted on shareholders' connections to whenua</li> <li>Opportunities for shareholders to reconnect with whenua</li> </ul>                | <ul style="list-style-type: none"> <li>Marae structure as a business structure</li> <li>Respect for tikanga of local hapū and iwi</li> <li>Demands on those who maintain ahi kā by those who live away</li> </ul> | <ul style="list-style-type: none"> <li>Interaction with ahi kā through marae visit</li> <li>Those selected are ahi kā (involved with whānau, marae, hapū)</li> <li>Wānanga held at marae</li> </ul>                          |
| <b>Tikanga-a-whānau, a-hapū</b> | <ul style="list-style-type: none"> <li>Kī tahi and leading by example</li> <li>Rangatiratanga by realising whānau aspirations</li> <li>Pahake guide decision-making</li> <li>Tikanga prevails over trust deed</li> </ul> | <ul style="list-style-type: none"> <li>Name linked to tupuna attribute</li> <li>Focus shifted due to commercialisation of mātauranga and tikanga issues</li> <li>Tangihanga attendance</li> <li>Pahake involvement</li> <li>Rangatiratanga for whānau and hapū</li> </ul> | <ul style="list-style-type: none"> <li>Rangatiratanga realised through active management of whenua</li> <li>Tikanga Whanganui</li> <li>Pahake consulted on cultural matters</li> </ul>            | <ul style="list-style-type: none"> <li>Pōwhiri for staff and manuhiri</li> <li>Rangatiratanga as an overarching goal</li> <li>Living values</li> <li>CEO also performs role of pahake</li> </ul>                  | <ul style="list-style-type: none"> <li>Pahake not directly involved</li> <li>Waiata and related tikanga pertinent to iwi</li> <li>Respecting other people's tikanga</li> <li>Tikanga developed in foreign country</li> </ul> |

| <b>Kaupapa</b>          | <b>Ngārewa/Tipene Whānau Trust</b>   | <b>Kii Taahi Limited</b>   | <b>Ātihaū-Whanganui Incorporation</b>  | <b>Māori Education Trust</b>  | <b>Te Ranga Tūmua</b>  |
|-------------------------|--|--|--|---|--|
| <b>Tiakitanga</b>       | <ul style="list-style-type: none"> <li>Active managers of whenua</li> <li>Improving land and soil quality</li> </ul>   | <ul style="list-style-type: none"> <li>Propagate from local seedlings</li> <li>Riparian planting</li> <li>Growing kai</li> <li>Reputation for quality</li> </ul>   | <ul style="list-style-type: none"> <li>Diversification of commercial activities</li> <li>Activities lead to pollution</li> <li>Wāhi tapu acknowledged, pou erected</li> <li>Needed to improve land and soil quality</li> </ul> | <ul style="list-style-type: none"> <li>Planting of mauri stones</li> <li>Observing tikanga-based practices on farm</li> </ul>   | <ul style="list-style-type: none"> <li>Land-based activities and rituals</li> <li>Members entrusted to the care of directors and managers</li> </ul>   |
| <b>Te ara whanaunga</b> | <ul style="list-style-type: none"> <li>Inclusion of whāngai and taurima</li> <li>Collaboration with other whānau trusts</li> <li>Connecting with Australia-based whānau</li> </ul>   | <ul style="list-style-type: none"> <li>Preference for uri, then Māori, then non-Māori</li> <li>Collaboration with local authorities, land owners and farmers</li> </ul>  | <ul style="list-style-type: none"> <li>Communications with shareholders</li> <li>Collaboration with other Māori incorporations, trusts, local organisations and community</li> </ul>   | <ul style="list-style-type: none"> <li>Assist others beyond the immediate whānau</li> <li>Representative board</li> <li>Collaboration with other farmers, stakeholders, whānau, educationalists, fund managers</li> </ul> | <ul style="list-style-type: none"> <li>Negotiations with Slovak businessman not entirely settled</li> <li>Connections with funders and interest groups</li> <li>Communications with whānau</li> </ul>  |
| <b>Manaaki tangata</b>  | <ul style="list-style-type: none"> <li>Support whānau at times of tangihanga</li> <li>Support other whānau events and education</li> <li>Support local events and initiatives</li> <li>Providers of hapū and iwi leadership</li> </ul> | <ul style="list-style-type: none"> <li>Support Kōhanga Reo with planting and growing from seed</li> <li>Support local school students through work experience</li> </ul>   | <ul style="list-style-type: none"> <li>Dividends paid</li> <li>Support tangihanga, events, education, community</li> <li>Engaging directly with leasees</li> <li>Queries from shareholders and others</li> </ul>               | <ul style="list-style-type: none"> <li>Support employees through upskilling</li> <li>Support unemployed and tertiary students through work experience</li> <li>Support education and events</li> </ul>                    | <ul style="list-style-type: none"> <li>Hosting of Slovak businessman</li> <li>Giving to (and receiving from) Slovak people through hākari and waiata</li> </ul>  |
| <b>Hāpainga mahi</b>    | <ul style="list-style-type: none"> <li>Whānau trust (under Te Ture Whenua Māori Act)</li> <li>Trustees work voluntarily</li> <li>Regular hui</li> <li>Income generated from whānau contributions and land rentals</li> </ul>           | <ul style="list-style-type: none"> <li>Limited liability company (under Companies Act)</li> <li>Post-settlement governance entity involvement</li> <li>Employment for uri</li> <li>Administration by iwi office</li> </ul> | <ul style="list-style-type: none"> <li>Māori land incorporation (Te Ture Whenua Māori Act)</li> <li>Training programmes</li> <li>Hierarchical structure</li> <li>Honour to work for organisation</li> </ul>                    | <ul style="list-style-type: none"> <li>Trust (Trust deed)</li> <li>Employment of qualified staff</li> <li>Administrative, farming and financial systems regularly reviewed, audit</li> </ul>                              | <ul style="list-style-type: none"> <li>Limited liability company (Companies Act)</li> <li>Selection based on criteria</li> <li>Work ethic sometimes compromised</li> <li>Cross-cultural understandings of business (Slovak v Māori)</li> </ul> |

**Table 7: Summary of results**

## 7. He māramatanga: An insight

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### 7.1 Chapter introduction

|                                 |                                     |
|---------------------------------|-------------------------------------|
| Mārama                          | Light                               |
| Maru! Ā ka hura                 | Maru! Open up the waves             |
| Tangaroa unuhia                 | Tangaroa, withdraw                  |
| Unuhia, unuhia mua waka         | Withdraw the waka so it may advance |
| I roto waka i a Tāne Māhuta     | To the domain of Tāne Māhuta        |
| Ki te whai ao, ki te ao mārama! | To the world of light!              |

(Turi Ariki & Kauika, n.d.-a)

This chapter will discuss the findings of this study (Chapter Six), with reference to three earlier chapters, where waiata (Chapter Three), kuia and koroheke views of tikanga (Chapter Four) and literature (Chapter Five) were reviewed, as well as the underlying theoretical framework upon which this study is based (Chapters One & Two). The title of this chapter, ‘He māramatanga’ refers to the point in the narrative of the Aotea waka at which it had become clear that the tree that those in Hawaiki-Rangiātea had found was suitable. ‘Mārama’ refers to not only light, but also clarity and insight. It is therefore an appropriate title for this chapter, which seeks clarity and insight obtained through exploring five case studies including a whānau trust (Case 1), a Māori incorporation (Case 3), two limited liability companies (Cases 2 & 5), and a pan-tribal/Māori trust (Case 4). All case studies were initiated to advance the aspirations of the people they serve, through kaupapa such as whānau and cultural events, employment and training, management of Māori land, environmental enhancement, and educational achievement. Insight will come from applying the eight themes that were used in the introductory (Chapter One), methodology (Chapter Two) and the results (Chapter Six) chapters, namely: whakapapa; kaupapa; ahi kā; tikanga-a-whānau, a-hapū; tiakitanga; te ara whanaunga; manaaki tangata; and hāpainga mahi.

### 7.2 Whakapapa

In this study, whakapapa has been identified as an important kaupapa or notion that underpins Māori identity and tikanga. Whakapapa was a key concept that was used in selecting and connecting with those who participated in this study (R. S. Tinirau & Gillies, 2010b, 2011), which also facilitated access to participants and their organisations. Those whakapapa

connections have been rekindled and reinforced through personal and professional networks, above and beyond this research, and other researchers have noted the importance of whakapapa in a research context (Knox, 2005; L. T. Smith, 2015).

Kuia and koroheke of Ngāti Ruaka/Ngāti Hine are well aware of the importance of whakapapa in their comments, and encourage whānau to stay connected and to celebrate the connections that whakapapa provide. Inferences to whakapapa are also evident in some of the traditional waiata that were reviewed in this thesis. Waiata were used as a medium to pass on whakapapa knowledge between generations, and encouraged the recipient of this knowledge to stand confidently and to live life fully, with the understanding that they descend from the divine, as well as distinguished tūpuna. It follows then that those who may not know their whakapapa are disadvantaged socially and culturally, which leads to issues pertaining to tikanga, identity and belonging, as whakapapa was considered the most important aspect in life.

Participants were strongly of the view that whakapapa is an essential concept that determines affiliation, connection and participation in all five case study organisations. Beneficiaries, shareholders, owners, members, office holders, and in some cases employees of the various organisations, have whakapapa to an immediate tupuna (Case 1), tūpuna connected with a particular land block or area (Cases 1 & 3), a tupuna for whom an iwi is named for (Cases 2 & 3), or tūpuna associated with a tribal region (Case 5).

In one case (Case 4), the reach regarding whakapapa is even wider, and includes all who identify as Māori, and are of Māori descent. As such, one participant described whakapapa as the ‘ultimate infrastructure’ for Māori organisations, as whakapapa is used to ensure that the links within and across organisations, through the people, remains intact. This finding should be set against a warning in some research findings, which argues that a person’s whakapapa is not sufficient on its own in matters relating to appointments, particularly where a person may not have the credentials to perform the task or do the job (Knox, 2005). There are some ideological differences between the notion of whakapapa and hierarchical relationships that might be inherent within an organisational context; whakapapa prescribes that relationships are based on one’s birth position within their whānau, or to which generation they belong (W. Winiata, 2003), and organisational hierarchies are based on position, function and reporting lines.

The results suggest that there are often references to following an example left by tūpuna (Case 2), or fulfilling an aspiration that they may have had for their uri (Case 1). This links directly with comments made in Chapter One, as well as the discussion on traditional waiata (Chapter Three), particularly oriori, which contain the hopes and dreams of one generation for the next. In one instance (Case 3), some shareholders of the business may not have an intimate knowledge of their whakapapa, and require support in rediscovering their whakapapa. Knowledge regarding whakapapa continues to be highly valued, and as in traditional times, it is the domain of specialist people who know genealogical connections.

Whakapapa, therefore, is seen as a way of connecting people to one another, to place, and to a kaupapa, and these connections can lead to several opportunities. In terms of tikanga, my observation is that at a whānau or hapū level, tikanga can be easier to practice, because where kuia, koroheke or pahake have the respect of the whānau or hapū, they guide the whānau or hapū in ways in which Māori values can be adhered to, and tikanga can be practised. This can be difficult, however, in situations where whānau have not been raised in an environment where tikanga is central to the practices and values that develop, and where they might live away or be disconnected from their marae, hapū and iwi, and as such, experience quite different realities. In those situations, and in any given situation, tikanga may need to be redefined and adapted if it is to survive and thrive beyond the marae and outside of the embrace and protection of hapū, iwi, ahi kā and pahake.

### **7.3 Ahi kā**

Matters that relate to the notion of ahi kā, in both traditional and contemporary contexts, have arisen throughout this study and, although not always mentioned or discussed overtly, were manifest or understood across all five case studies. In Chapter One, it was stated that ahi kā was demonstrated by living, working and enjoying those spaces that had significance ancestrally, and the intimacy of this connection is such that ahi kā now also applies to the people who maintain their ahi kā. This study endorses the view that ahi kā can guide research processes (R. S. Tinirau et al., 2008), and can train and prepare researchers, particularly in matters pertaining to tikanga.

In the waiata that were reviewed (Chapter Three), connections to places and spaces were evident in nearly every example, all of which had significance to the composer and the purpose for which the waiata was composed. Given that many of the waiata reviewed in this

study are traditional, it can be assumed that most, if not all composers of those waiata presented here, maintained their ahi kā across their ancestral domains. Participants from three of the case studies (Cases 1, 2 & 3) recognised the impact that Government policies and legislation has had historically on their people's ability to maintain their ahi kā. For two of those case studies (Cases 1 & 2), the effect of massive land confiscations – *uru me te raupatu* – has been wide-spread and intergenerational, which led to the displacement of whānau, hapū and iwi in South Taranaki. This in turn has impacted on the ability of whānau, hapū and iwi to maintain cultural mores, such as ahi kā, thus affecting their identity, connection and confidence, with many being raised away from their ancestral lands. These issues resonate with those concerns outlined in waiata composed from the mid to late nineteenth century (Chapter Three). For another case study (Case 3), the incorporation model saw land owners become shareholders, and this too has had a detrimental impact on the people, as they no longer actively exercise ahi kā or mana whenua of their lands.

Within the activities of the case studies, there is a genuine desire to find ways in which the concept of ahi kā can be nurtured, supported and maintained, which was the kaupapa of a waiata presented in Chapter One (Apou & Prime, 2003). For some, this is achieved through the facilitation of cultural activities, including supporting wānanga for whānau to learn about their whakapapa and tikanga (Case 1), formalising arrangements where marae spaces are maintained by employees (Case 2), and encouraging uri to participate in opportunities that allow them to reconnect with their ancestral lands, such as growing and harvesting kai (Case 2), hunting activities (Case 3), and having open days (Cases 2, 3 & 4) where uri may walk the lands of their tūpuna. One of the case studies (Case 1) facilitates the retention of land interests, ensuring that fragmentation of land interests is actively discouraged, and ahi kā is evident in their resolve and endeavours that focus on actively managing ancestral whenua.

For another case study (Case 4), the demands on ahi kā were acknowledged, as many uri now live away from their ancestral lands, and often the burden of maintaining and upholding the mana and tikanga of the marae and hapū community falls on the shoulders of a selected few. This responsibility was also discussed by kuia and koroheke of Ngāti Ruaka/Ngāti Hine (Chapter Four), who considered that the responsibility to guide discussions and decisions regarding tikanga within the hapū and on the marae lies with the ahi kā (R. S. Tinirau et al., 2008). Those that do maintain their ahi kā have an in-depth understanding of home, and the ancestral lands upon which they live and work (Cases 1 & 2), and their focus is often

intergenerational and collective. In one organisation (Case 4), it was noted that many of the learnings gleaned from the institution of marae, such as being the best in your role ('Whāia te iti kahurangi'), can be adapted and adopted in business and organisational settings. Here, we have an overt link and relevance of tikanga to Māori businesses and organisations, which links to research findings that suggest that elements of marae protocols are executed in organisational settings (R. S. Tinirau & Gillies, 2010b).

Ahi kā became a selection criterion for rangatahi chosen to represent their iwi in an international setting (Case 5). The ability to uphold tikanga was important for participants, but was not always respected, due to a lack of maturity. The observation here is that despite errors in judgement, the notion of ahi kā ensured that rangatahi had the necessary grounding in iwi kōrero and tikanga to make sound decisions. However, certain social issues relative to rangatahi came to the fore and affected their ability in this regard. Despite most if not all rangatahi exercising ahi kā at home, there were personal or whānau influences that superseded an iwi or kaupapa-based understanding of values or tikanga. This supports the earlier proposition regarding diverse realities (Henry, 1997), even among those who maintain their ahi kā. Previously, other case studies (Cases 1, 2 & 3) referred to the detrimental impact of being displaced, removed or absent from one's ancestral lands, and this case study, in a more modern context, appears to support these sentiments.

#### **7.4 Tikanga-a-whānau, a-hapū**

Another theme that has come through strongly in this research incorporates tikanga that are peculiar to whānau, hapū, and other groupings – tikanga-a-whānau, a-hapū. In the context of Kaupapa Māori and tikanga-based research approaches, an appreciation and respect for other possibilities and forms of tikanga is critical for researchers (R. S. Tinirau & Gillies, 2011). Tikanga was gleaned from across all five case studies in this study. For four case studies (Cases 1, 2, 3 & 5), the context within which they are centred is influenced by tikanga that are peculiar to their whānau, hapū and iwi and, in particular, those iwi associated with the Aotea waka – Ngāti Ruanui, Ngā Rauru, and Te Āti Haunui-a-Pāpārangi (Whanganui). This resonates with the views of kuia and koroheke of Ngāti Ruaka/Ngāti Hine (Chapter Four), as well as several writers, who suggest that tikanga is unique to people, place and context (M. Durie, 1998; Law Commission, August 2002; H M Mead, 2003; Metge, 1976; Salmond, 1976).

For the one pan-tribal case study (Case 4), tikanga associated with this organisation is again contextual, but depends on who the people are practising or observing the tikanga, or where the tikanga is being practised. For the internationally-based case study (Case 5), tikanga had to be developed in a foreign country, but most were based on observances from Whanganui, because of the people involved. Of consideration too were those practices (tikanga) that were inherent with the host country, and being respectful of their beliefs and values.

In all cases, the concept of koha, whether financial or otherwise, was widely practised and presented for certain occasions or events (kaupapa). For some, these koha were in the form of educational or travel grants (Cases 1, 3 & 4), kai (Case 3), or koha for events or places that have significance for the organisation (Cases 1, 2, 3 & 4). Often these koha are given without any need or requirement for reciprocity, and are considered ways in which Māori businesses or organisations assist shareholders, beneficiaries, whānau members or the community. The necessity to give to stakeholders links with another research finding in the area of tikanga in business, and to a value termed whakakoha (Harmsworth, 2005).

All case studies offered karakia and mihi as part of their formalities, as both are used to open and conclude hui. Often the responsibility associated with these fall upon pahake, because of their social standing, knowledge and experience within whānau, hapū, iwi, communities and organisations (Knox, 2005; R. S. Tinirau et al., 2007). The kaupapa of the hui is articulated during karakia and mihi, and this allows for a common understanding and purpose of the hui to be developed amongst attendees. Furthermore, mihi is also used to make connections through whakapapa and te ara whanaunga.

In all cases, the importance of tikanga associated with tangihanga was noted. For one case study (Case 1), the organisation was created to contribute towards tangihanga, as the costs associated with tangihanga were escalating. For another organisation (Case 2), employees pay their respects at tangihanga staged at neighbouring marae. Another case study (Case 3) provides koha and meat for tangihanga of shareholders, beneficiaries and others associated with the organisation. For the internationally-based case study (Case 5), tikanga pertaining to the valediction of loved ones who had died at home were developed and practised, which included travelling to the local waterway, and offering ruruku, karakia, tangi and poroporoaki [speeches of farewell] there. Of interest is that these examples of tikanga associated with tangihanga are a way of honouring, remembering and bidding farewell to the deceased, which are similar to the reasons why waiata tangi were composed and performed (Chapter Three).

Further to the examples of tikanga discussed above, certain understandings regarding tikanga were shared by participants. Tikanga can be impeded by policies and legislation, which was raised by one participant (Case 3). For example, general practice in relation to the succession of Māori land interests sees land interests held by a parent being divided equally amongst his or her children; therefore, the more children one has, the smaller the interest once shared amongst all children. This was said to be contradictory to tikanga, which holds that the more children one might have, the more whenua they will need to live and survive. Another issue raised was that there is vulnerability in the way that elections for governance positions are held. A poll vote can be called by shareholders, which means that the weight of a shareholder's vote is determined by the number of shares held. Those that have a larger shareholding will potentially have more influence over an election result, which may contradict tikanga, as there is no recognition of skills or attributes required of the position, the person's whakapapa, or other cultural forms of appointment, such as whānau, hapū or iwi endorsement, or tikanga-based decision-making processes that aim for consensus.

In at least one case study (Case 1), tikanga was said to prevail and take precedence over legal or organisational requirements and, although the latter are important, the organisation leaned towards a tikanga-based process in decision-making. This view is in stark contrast to other research findings, where in such circumstances, tikanga is weakened (Knox, 2005). For another case study (Case 2), tikanga certainly prevailed when the organisation decided to change focus, due to issues concerning intellectual and cultural property, and the commercialisation of mātauranga and tikanga. This supports the view that tikanga and values should not be compromised for financial gain (W. Winiata, 2012).

Across all five case studies, there were a number of examples provided by participants that demonstrate the existence of Māori values. One of those values was rangatiratanga, which infers exercising authority and responsibility over a particular domain, or group of people or practice. For many, understandings of rangatiratanga were evident in the way in which the organisations articulated their vision, which included realising whānau aspirations (Case 1), ultimate autonomy for whānau and hapū (Case 2), and active management of lands and resources (Cases 1, 2, 3 & 4). As such, and as suggested by one participant (Case 4), rangatiratanga can be viewed as an overarching goal for all Māori businesses and organisations. A word of caution, however, needs to be given to those organisations that espouse this value, that in exercising rangatiratanga, this should not be at the expense of

diminishing or inhibiting the ability of whānau, hapū and iwi to exercise their own rangatiratanga. In fact, Māori businesses and organisations should be considered an enabler of rangatiratanga for whānau, hapū and iwi, and encourage our customary social foundations to explore and realise rangatiratanga.

Consideration is given to the attribute of kī tahi (not to be confused with the case study organisation), the ability to articulate oneself clearly and to honour one's word or promise, thus engendering attributes such as integrity, transparency and accountability. Again, there were several examples cited by participants with regard to this attribute, and for two case studies, the term itself is attributed to a tupuna from whom they descend (Cases 1 & 2). One of the issues here is that for large organisations (Cases 3 & 4), the net of accountability extends far and wide, as the stakeholder group grows. At times, there is discontent, which affects the perception of a business or organisation from a stakeholder's position. This has been the experience of at least two of the case studies (Case 4 & 5), who have been criticised for not following tikanga at times.

All five case-studies engaged with pahake in very different ways, dependent on the needs or practices of the Māori business or organisation. In one case study (Case 1), pahake guide all decisions, and given the whānau context, this makes perfect sense as they are respected elders within their whānau and on their marae, which aligns with a finding from Colin Knox's (2005) research. For another organisation (Case 2), pahake are involved in certain activities, but that is the extent of their involvement. In another case study (Case 3), pahake are consulted on cultural matters (Federation of Māori Authorities & Te Puni Kōkiri, 2005), and are engaged as shareholders or beneficiaries, and receive a travel grant to facilitate this engagement. For another organisation (Case 4), the manager and board members perform pahake functions, as and when required. Finally, for one organisation (Case 5), there was no direct involvement of kuia and/or koroheke, with younger ones taking up the pahake mantle.

## **7.5 Tiakitanga**

Tiakitanga is another notable doctrine that has been discussed in this study. A review of traditional waiata (Chapter Three) has revealed reference points to important food sources, gathering places and extensive gardens, and the tiakitanga practices associated with them. Tiakitanga was also reinterpreted and applied in the context of this research, where research

protocols – tikanga in a sense – were designed and followed to safeguard those involved in this study, and the knowledge they hold (Chapter Two).

Though tiakitanga was evident across all five case studies, there are different understandings of the term, and applications of its associated tikanga. All five case studies were involved in land-based activities to some degree, with three case studies (Cases 1, 3 & 4) involved in farming, as leasees, land owners, farmers and/or managers. Despite the environmental impact that farming has on the land and environment, there was a deep concern for the state of the environment and efforts to improve land, water and soil quality were noted. One participant (Case 3) acknowledged their organisation as a major polluter. There is, therefore, an apparent contradiction between notions of tiakitanga and farming practices, and the impact that these practices can have on the land and environment. In another sense, there is a dichotomy between cultural and environmental views, and economic imperatives. This dichotomy is not new (W. Winiata, 2012), though further thinking around tiakitanga and balancing the costs and benefits of various approaches is required, if tiakitanga is of importance to Māori businesses and organisations. Although certain activities may be trialled and adopted that lessen an organisation's impact environmentally, does this constitute tiakitanga, given that practices that come with the core business of an organisation might have a detrimental effect on the environment?

For one case study (Case 2), the organisation's core business (kaupapa) is indeed focused on tiakitanga, involving the propagation of native seedlings, riparian planting and allowing whānau to grow their own kai on lands leased by the organisation. These tikanga examples are also inherent within the worldview of the iwi who owns this organisation (Chapter Two). For another case study (Case 5), their connection with the whenua was unique, because they did not whakapapa to the land; rather they were offered the whenua to live off and work on. Protocols were followed to clear the land of anything that could cause spiritual harm, and from there, the land was deemed suitable to utilise for kai and other purposes. When occupation of the land was about to cease, certain items were returned to the land, that belonged to the land, such as stones that were used for hāngi, rākau that were used for performances, and a flag-pole.

For two case study organisations (Cases 3 & 4), other tikanga were practised, which might, at first glance, be performed by those exercising tiakitanga. Such activities included the

acknowledgement and fencing of wāhi tapu from other parts of the farms, the erection of pou whenua acknowledging ancestral figures and spiritual forces, and the planting of mauri. However, these activities and rituals need to be seen and understood in the greater context of the operations on the land, and what impact these operations are having on the environment.

## **7.6 Te ara whanaunga**

Te ara whanaunga – with derivatives such as whanaungatanga and whakawhanaungatanga – was also explored throughout this study. It evokes notions of connectedness, affiliation, association, networking and building relationships, and is used in research and business contexts. Discussions with participants has found that the concept of te ara whanaunga is of significance to Māori businesses and organisations, which agrees with previous research findings (Harmsworth, 2005; Harmsworth et al., 2002; Knox, 2005; Te Puni Kōkiri, 2006b; W. Winiata, 2012; Zygadlo et al., 2003), and associated tikanga is as important now as it was to tūpuna.

In the context of one land-based organisation (Case 3), no matter how small the shareholding, that interest facilitates certain rights to information, communication and opportunities that realise te ara whanaunga. Hence the whakataukī ‘Piri whenua, piri tangata’ (Broughton, 1993). For another case study (Case 1), the inclusion of whāngai and taurima was considered important, which echoes sentiments from Chapter One. Another manifestation of te ara whanaunga was found in the way in which all whānau members – from the eldest to the youngest – are involved in decision-making.

Across all five case studies there was a clear preference to work and collaborate with like-minded Māori organisations, as well as local businesses and community groups, who share similar interests and philosophies. In such cases, it could be stated that they have found commonalities based on kaupapa and through tikanga. For the larger case studies (Cases 3 & 4), collaboration might occur at a national or international level, and may include organisations that were established to represent, benefit or advance all Māori. For the international case study (Case 5), collaborations with relatives and Māori trusts was somewhat easy, and reflected those practices that were evident in some of the traditional waiata (Chapter Three). Collaborations, however, proved to be more difficult to negotiate with an international business partner, due in part to communication issues, cultural variations (tikanga), misinterpretations, and personal differences.

Opportunities are also afforded for pahake of one case study (Case 1) to visit those residing in Australia to update them on organisational developments and whānau affairs. For another case study (Case 2), te ara whanaunga is enhanced through their preference of recruiting and employing those who have whakapapa connections to the iwi, which again differs to an earlier research finding (Knox, 2005). For the pan-Māori organisation (Case 4), there was a tendency to recruit those who were previously unemployed or provide work experience to secondary and undergraduate students.

## **7.7 Manaaki tangata**

Manaaki tangata is another concept that prevailed throughout this study, a concept that is synonymous with sharing and showing kindness to others. Practices associated with manaaki tangata were evident in the research process also, and given that whakapapa and te ara whanaunga connections existed, manaaki tangata was heightened.

The importance of sharing and giving has already been expressed in an earlier discussion on koha (Harmsworth, 2005). However, all five case studies exhibited various ways in which they genuinely shared and cared for their stakeholders. For some (Cases 1, 3 & 4), it is through the provision of grants for education, wānanga or travel. For others (Cases 1, 2 & 3), it is through supporting whānau during tangihanga, either financially or non-financially. Some case studies have received (Case 5) or given (Cases 1, 2, 3 & 4) to causes or events beyond their own membership that resonate with their kaupapa. Others (Cases 2, 4 & 5) provide opportunities for students or the unemployed, to gain valuable work experience.

Beyond the context of these case-studies, research participants (Cases 1, 3, 4 & 5) have also led initiatives at hapū, iwi or national levels, and in at least one case study (Case 1), it was expressed that through ‘giving’ to others, this has been at the detriment of their whānau, hapū and marae. Treating people with respect – whether they are employees, uri, shareholders or others – is a priority and is practised by all.

For the international case study (Case 5), the entire premise upon which the concept was based was manaaki tangata; this was evident when the business partner visited Aotearoa and was replicated by the rangatahi delegation overseas when hosting manuhiri. This same tenet was practised by the group prior to leaving their host country, where the group hosted and fed

the entire community as a way of thanking them for their hospitality over their four months stay – an example of reciprocity (Harmsworth, 2005).

## **7.8 Hāpainga mahi**

The theme of hāpainga mahi was also evident throughout this study, and the importance of getting on with the task at hand is one that was recognised across all five case studies, particularly in those Māori organisations and businesses that were established to address a particular issue or need. For one case study (Case 1), they were concerned with encouraging whānau into education, given that whānau members had a lack of skills and high unemployment. For another organisation (Case 2), one of their aims was to provide employment for uri who may not necessarily have the track record to enter the job market.

Collectively, participating case studies aim to assist current and future generations in various ways, which aligns with some of the messages, explanations and reasons behind some of the waiata reviewed (Chapter Two & Three). The expression through tikanga, however, may have changed, as examples cited include: assisting whānau members with tangihanga costs (Case 1), sustainable land use and diversification (Cases 1, 2, 3 & 4), contributions to education fees (Cases 1, 3 & 4), and employment and training opportunities for rangatahi, students and the unemployed (Cases 2, 3, 4 & 5). Funds to support these kaupapa have come from several sources, including private sources (such as whānau contributions, leases, private bequests), public fundraising, Treaty settlements, government contracts, income from other trusts and investments, grants and sponsorships and private and bank loans, which are all examples of how hāpainga mahi is supported financially from a range of sources.

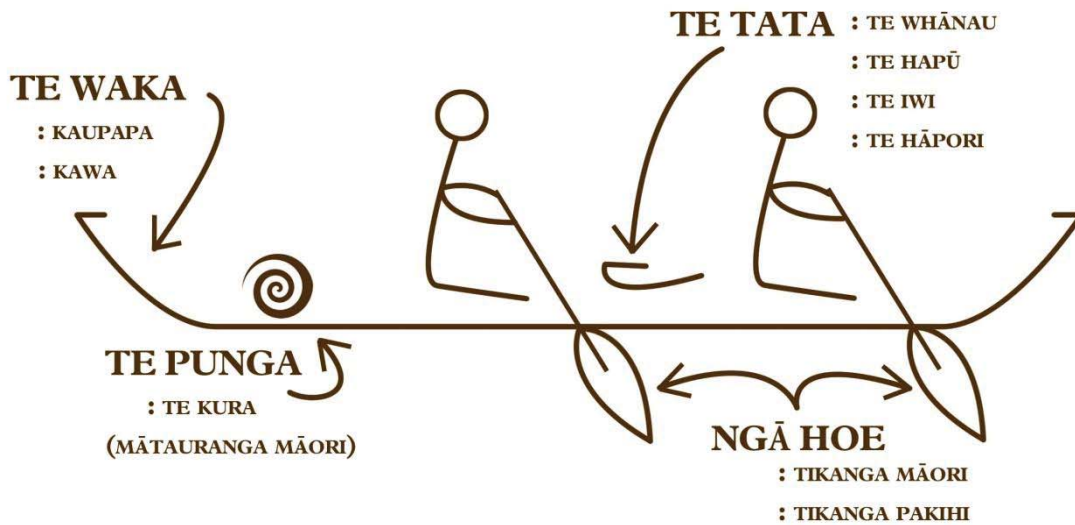
At least four organisations (Cases 1, 2, 3 & 4) offered internships, cadetships, on-the-job training or other opportunities, from which they could learn skills or gain valuable work experience. However, there were sometimes impediments, such as absenteeism, whānau or social issues, or a poor work ethic that had to be overcome. Some of the case studies (Cases 2, 3 & 4) drew on other organisations to assist with certain elements, such as administration, legal advice, human resource and/or financial management. With regard to employment, some case studies have a preference for uri (Case 2), others may focus on those who are unemployed or have a low skill-base (Case 4), or may choose the best person for the job (Cases 3 & 4). One participant (Case 4) noted that choosing the best person was for them learnt and observed throughout his upbringing on his marae.

In all cases, there is a clear organisational structure that is used for communication and reporting purposes, and systems are reviewed regularly or when required. Despite all case study organisations utilising common business structures and legal entities, only one (Case 3) felt there were clashes between tikanga and business practice, echoing some of the reasons outlined in earlier research (Henry, 1997; Knox, 2005; W. Winiata, 2012). However, most case-studies appear to successfully utilise their organisational structures and systems to their advantage, despite the underlying tenets being distinctly non-Māori.

## **7.9 Chapter summary**

It is clear that tikanga needs to be redefined, adapted and adopted in Māori business and organisational settings, though it should also be noted that tikanga associated with marae, whānau, hapū and iwi can and is applied in these settings. As such, Māori businesses and organisations adopt tikanga that stem from these social structures and cultural spaces, and/or develop tikanga that are relevant to their organisational context. Further values on which organisational tikanga is based include rangatiratanga, kī tahi, and pahake guidance, which were implicit in earlier chapters within this thesis. Collaboration and connectivity is valued, and genuine sharing and caring for others and for the natural environment also underpin tikanga within Māori business. Māori businesses and organisations that express Māori values through adapting and/or adopting tikanga do so because those who are involved in those organisations are grounded in Māori values and tikanga.

In keeping with the ruru that was used to structure this thesis, a simple, conceptual framework has been created, which draws on many elements that have arisen throughout the course of this study. Within the conceptual framework that follows, the waka not only resembles a Māori business or organisation, but also represents kawa or kaupapa – those Māori values that underpin the way of being for those on board. The paddlers aboard are the internal and possibly external stakeholders. The paddles represent tikanga (Māori) and good business practice, which I call ‘tikanga pakihi’, which are used in different ways, depending on the challenges a Māori business or organisation faces, represented by rapids, tides, weather patterns or other externalities. Worldviews are held in the hearts and minds of the paddlers, as they navigate their way to their desired destination.



**Figure 11:** Te Waka o te Ora: Conceptual framework

On board the waka is an anchor stone, representing Māori knowledge, which anchors a Māori business or organisation in traditional and contemporary knowledge systems, and is critical for any discussions on tikanga. The bailer represents whānau, hapū, iwi and hāpori, those who may be called upon when the going gets tough, and where guidance on issues is required. This includes the role of pahake, which has been found to be extremely important in this study. The name of this waka, Te Waka o te Ora, is inspired by a waiata-ā-ringa, composed by the late Moe Anaera Ruka of Ngāti Rangī. The waiata offers an insight into a belief system and actions that can help sustain the spirituality of the people:

|                                    |                                    |
|------------------------------------|------------------------------------|
| E te iwi Māori, purutia kia mau    | May Māori people draw together     |
| Utaina ki runga i te waka o te ora | Come on board the vessel of life.  |
| Ka hoe ai ki te tauranga.          | We will paddle to our destination. |

(Ruka, n.d.)

Likewise, Te Waka o te Ora as a conceptual framework, offers key principles, philosophies and practices that Māori businesses and organisations might take into consideration when considering the development, adaption and/or adoption of tikanga in their business undertakings.

## 8. He openga kia wātea te tuanga mō te toki nei, mā Te Āwhiorangi: Creating a space, for this adze, for Te Āwhiorangi

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### 8.1 Chapter introduction

|  |                                 |
|--|---------------------------------|
| Amo ake au i taku toki                 | I bear my adze                  |
| Ko Te Āwhiorangi, Wai-o-rua            | Te Āwhiorangi, Wai-o-rua        |
| I hoki ki runga                        | Returned above                  |
| I hoki ki raro                         | Returned below                  |
| I hoki ki te whai ao, ki te ao mārama. | Returned to the world of light. |

(Turi Ariki & Kauika, n.d.-a)

The overarching aim of this research was to investigate how Māori businesses and organisations understand, value and practices tikanga. Following a Kaupapa Māori and tikanga-based approach to research, five case studies were analysed and in this chapter, the themes that emerged are presented, together with the challenges these findings present, including opportunities for further research.

As with all chapters in this thesis, this final chapter is named for the last line in the section of the ruru, and refers to creating a space for Te Āwhiorangi, the sacred adze that was used in the ceremony to fell the tree that became the Aotea waka. Te Āwhiorangi also features in the oral traditions of my father's people, of Ngāti Kahungunu. It is mentioned in the Rangitāne oriori, 'He oriori mō Whakaewa-i-te-rangi', as the adze that assisted waka through the turbulent seas from Hawaiki-Rangiātea to Aotearoa:

|   |   |
|---|---|
| Rere te maramara o Te Āwhiorangi        | Let the chips of Te Āwhiorangi fly              |
| Ko te toki tēnā i topetope ai ngā ngaru | That is the adze that chopped away at the waves |

(translation by McEwen, 1986, p. 163)

In this chapter, conclusions are drawn, assisting in answering the research objective: How is tikanga understood, valued and practised in Māori businesses and organisations? Responses to this question are integrated into the following conclusions. Space is made for future research through the identification of research opportunities, as raised by discussions with

participants and analysis of the findings from the case studies. Limitations and recommendations are also provided, followed by some closing remarks.

## **8.2 Tikanga: A guide to living ethically and culturally**

Tikanga is described as a range of practices that are underpinned by Māori values, which are known as kaupapa or kawa, and therefore, cannot be viewed in isolation from the values that underpin tikanga. As such, tikanga is part of a broader framework that guides Māori attitudes, values, ethics and behaviours. Furthermore, given tikanga is anchored in mātauranga Māori and is an expression of kaupapa or kawa that are uniquely Māori, tikanga is critical to being Māori, and to living as Māori. Given the range of responses of what might constitute tikanga in a particular context, there is a need for Māori organisations and businesses to consider the underlying values that underpin their practices, and develop tikanga that resonate with those values and hold relevance to the organisation and its people.

## **8.3 Tikanga: Up close and personal**

Tikanga that is practised by an individual reflects whānau, hapū, iwi and organisational culture, beliefs and values, and conversely, tikanga belonging to whānau, hapū, iwi and organisations reflect an individual's tikanga. Tikanga, therefore, is considered a 'glue' that reinforces the bond between the collective and the individual in te ao Māori, and is highly personal, as tikanga requires one to behave in a manner befitting not only Māori social structures, and possibly one's organisation, but also the whakapapa, te ara whanaunga and tūpuna connections that are manifested in and by the individual.

## **8.4 Tikanga: Purpose, practice, place, people**

Based on Māori values, which emanate from Māori worldviews anchored in mātauranga Māori, tikanga ultimately involves: a purpose (why is a particular tikanga important?); practice (what is the tikanga to be practised?); place (where and when is it appropriate to practice this tikanga?); and of course, people (who will practice this tikanga?). As such, tikanga is an ever-changing phenomenon, and is dependent on different variables. However, a number of Māori values have been identified that may help Māori organisations determine appropriate tikanga, despite variability. These values include: whakapapa; ahi kā; tikanga-a-whānau, hapū; tiakitanga; te ara whanaunga; manaaki tangata; hāpainga mahi, rangatiratanga; and kī tahi.

## **8.5 Tikanga: Diverse range of knowledge and skills**

Conscious understandings of tikanga vary from little or none, to highly advanced, and as such, the development of a common understanding of core values and tikanga is required in Māori organisations. This may prove difficult in some larger organisations, or in situations where various interest groups or iwi affiliations are present, because the more diversity that a context has, the more likely there will be numerous, and possibly diverging, understandings. As such, difficulties may be experienced where individual and organisational understandings of Māori values and tikanga differ.

## **8.6 Tikanga: Opportunities to share, learn and live**

Opportunities to share, learn and live tikanga at home (and away) are needed to keep tikanga ‘alive’ and ‘relevant’ today and into the future. Some case studies used wānanga as an appropriate vehicle for discussing and debating matters pertaining to tikanga, with guidance from experts, such as pahake. For those who are not connected with their hapū or iwi, or who have limited access to cultural advice and support, Māori businesses and organisations offer an opportunity to fill this void, and provide a connection for them to te ao Māori through tikanga.

## **8.7 Tikanga: Formalisation versus flexibility**

There is debate about whether tikanga should be formalised or remain flexible within an organisation. The ongoing debate may be because there is confusion around what the term means, as well as misunderstandings about the intent of tikanga. Within an organisation, people and positions may be fluid, to meet the challenges they face; as such, tikanga too will need to be fluid, to meet the needs of an organisation at any particular point in time. Formalising tikanga may inhibit an organisation’s ability to change as circumstances require, and may also lead to further misunderstandings around tikanga being unchangeable. However, adopting a formal process that describes how tikanga is defined, designed and reviewed provides a point of reference, and may help organisations balance the need for formality with the flexibility that tikanga requires.

## **8.8 Tikanga: Beyond ritual**

As well as providing the means to live as Māori, in a highly ethical manner, tikanga also refers to customs and rituals, often seen practised on marae. Elements of these practices are appropriate in Māori organisational contexts, and are practised widely. Therefore, tikanga

extends beyond ritual circumstances and is executed in formal and informal settings, both here in Aotearoa and further abroad.

## **8.9 Tikanga: Complementary and conflicting**

There are instances where tikanga and business practices are considered complimentary and, at other times, are conflicting. This is often because the underlying values and philosophies could be polar opposites. In those situations, a balance and possible negotiation is required. However, care needs to be exercised, so that tikanga is not severely compromised, misappropriated or abused. Balancing tikanga and good business practice is beneficial to the organisation and any imbalance can be detrimental.

## **8.10 Limitations**

There were some limitations in this study on tikanga in Māori businesses and organisations. In analysing many traditional waiata, it was acknowledged that there are sometimes difficulties in understanding the messages, lyrics, concepts and tikanga illustrated. Another difficulty was ensuring that the kōrero imbedded within and around waiata are interpreted in an appropriate way. In this study, there was a reliance on existing translations and materials, particularly where ancient knowledge was used. With regard to the case studies, research participants may not be entirely representative of the thoughts and views that exist within each of the participating organisations. However, it was for the organisation to choose who would participate on their behalf, and to recommend other stakeholders to share kōrero pertaining to the research.

## **8.11 Recommendations**

This study has implications for other research conducted in management and business studies, in that it not only supports Kaupapa Māori research approaches, but encourages the use of tikanga-based research approaches also. It promotes the use and review of other culturally appropriate forms of literature, including traditional waiata, particularly with regard to Māori knowledge, concepts and frameworks that are moored in te ao Māori. Māori concepts and values were applied in the context of this research, where research protocols – or tikanga in a sense – were designed and followed to safeguard those involved in this study, and the knowledge they hold. Furthermore, the inclusion of hapū perspectives regarding tikanga is a novel approach to business and management studies, and is entirely relevant

given the focus of this research, and the responses regarding pahake involvement in Māori organisations.

There are a number of future research implications that this study gives rise to. Understandings and motivation in applying tikanga in non-Māori organisational settings is an area of potential study, given that positions/roles and teams that focus on Māori client engagement exist within those organisations. Building on earlier studies, action research that follows the design, implementation and review of tikanga in business settings would be of research interest, as well as research that considers the competitive advantage of implementing tikanga. Further research on other whānau, hapū, iwi and organisational kōrero on the way in which these groups understand, value and practice tikanga in their business affairs would also contribute to this growing area of research and interest.

There are practical implications of this research for Māori businesses and organisations; for example, developing a deeper understanding of tikanga in business and organisations is essential, which can be facilitated through the medium of organisational wānanga. The ability to differentiate between tikanga, and kaupapa or kawa is also necessary, so that the fluidity of tikanga is acknowledged and understood. However, despite tikanga being flexible, tikanga must be applied appropriately and consistently to ensure that misappropriations and misunderstandings do not arise. Tikanga are protocols that inform a way of life and, as such, are informed by worldviews of those involved in Māori organisations, as well as kaupapa or kawa of Māori organisations. Tikanga and good business practice are not only complementary, but tikanga is good business practice.

In Chapter One, a waiata by Harihari Rongonui of Ngāti Ruanui drew on the waka analogy and, in closing, I draw inspiration from that waiata to compose a new waiata that explains the conceptual framework in Chapter Seven:

|  |  |
|--|--|
| Haere mai e ngā iwi, huihui tātau                | Welcome all tribes, let us gather              |
| E piki ki runga ki tō waka, ki Te Waka o te Ora  | Climb aboard your canoe, of the values of life |
| Hāpainga ngā hoe, ko te Tikanga Māori,           | Uplift the paddles of tikanga                  |
| ko te Tikanga Pakihi                             | And good business practice                     |
| Ko te Whānau, te Hapū, te Iwi, te Hāpori te tata | Whānau, hapū, iwi and pahake are the bailer    |
| Ko Te Kura te punga ...                          | And Māori knowledge the anchor ...             |

(R. S. Tinirau, 2016)

Kei tō te ihu, takoto ake! Kei tō waenganui tirohia! Tēnei ākina, rite kia rite, rite kia rite!  
Ngā toa pohe, e ngari tō hoe!<sup>21</sup>

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<sup>21</sup> A waka chant from the Whanganui River region.

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## He rārangi āpitihanga: Appendices

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## Appendix A: Endorsement from Rānana Māori Committee

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### **Rānana Māori Committee** c/- 117 Pūtiki Drive, Pūtiki, Whanganui 4500

8 December 2016

School of Management  
Massey University  
Private Bag 11 222  
Palmerston North 4442

Tēnā koe, i runga i ngā tini āhuatanga o te wā iti nei.

On behalf of the Rānana Māori Committee, I write to formally endorse and support the doctoral research being submitted by Rāwiri Tinirau, to Massey University.

The Rānana Māori Committee are the recognised body that manages and cares for the day-to-day affairs of Rānana Marae, which provides the executive leadership and management for the marae, as well as the expanding interests of Ngāti Ruaka, Ngāti Hine and Ngāti Rangi hapū at Rānana, Whanganui River.

For over 10 years, Rāwiri has been an active, valued member of our Committee, and has been a hapū member since birth. His late maternal grandparents – Regina Ngāhoari (née Marshall) and Meterei Raphael Tinirau – have whakapapa connections to our hapū, marae and whenua, and I am related to them both. They were born, raised, and are now buried, at Rānana.

In 2006-2007, together with his mother, Rachael Tinirau, he conducted interviews with a number of kuia and koroheke affiliated to our hapū, marae and community. This research was commissioned by the Rānana Māori Committee, and has not been formally published, other than two refereed journal articles and one paper that featured in a conference proceeding. These papers were focused on research methodology.

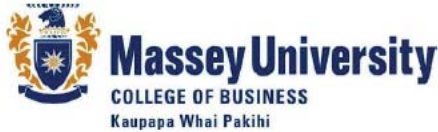
Rāwiri has the blessing, permission and unanimous support of the Committee to present a chapter in his thesis on Ngāti Ruaka/Ngāti Hine kuia and koroheke perspectives of tikanga Māori. We have provided him with the necessary cultural support whilst he has been a doctoral student, and we are excited to hear that he will soon submit his thesis for examination. We wish him well.

Ngā mihi,

Kataraina Millin  
Vice Chairperson

## Appendix B: Information Sheet (Participant)

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### Tikanga Pakihi/Tikanga Māori: The Impact of Business Practices on Māori Organisations and their Communities

#### PARTICIPANT'S INFORMATION SHEET

Nau mai, haere atu rā ngā mihi ki a koe, ki tō whānau, ō hapū, ō iwi. Tēnā rā koe i runga i te āhuatanga o tēnei rangahau, otirā i te āhua ki a rātou mā, kua kirimatuatia atu i te pō. Ngā mate, haere, haere, haere oti atu. Kāti rā, huri mai ai ki te whai ao, ki te ao marama, kia ora mai tātou katoa.

#### Who is the researcher?

My name is Rāwiri Tinirau, and I am a Research Associate with Te Au Rangahau – the Māori Business Research Centre at Massey University. I am conducting the research (with guidance from my research team at Massey University). My mother is Rachael Pare Kataraina Tinirau, and my father is John Charles Hamlin. Through my mother's whakapapa, I have extensive iwi connections, including Te Āti Haunui-ā-Pāpārangī, Ngāti Rangī, Ngāti Tūwharetoa, Ngā Rauru, Ngāti Ruanui, Ngāti Apa, Ngāti Porou, Rongowhakaata, Te Arawa, Ngāti Kahungunu ki Wairarapa, Rangitāne and Kāti Māmoe. Through my father, I am Ngāti Kahungunu, Ngāi Tūhoe, Te Whakatōhea and Te Whānau-ā-Apanui. My contact details are: -

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PALMERSTON NORTH

Phone: (06) 356 9099 ext. 2801 or (021) 170 3206  
Fax: (06) 350 5611  
E-mail: [R.S.Tinirau@massey.ac.nz](mailto:R.S.Tinirau@massey.ac.nz)

#### Who is the research team?

The research team comprises two other members of Te Au Rangahau.

Dr Annemarie Gillies is the Director of Te Au Rangahau, and together with Professor Tony Vitalis, they will be supervising me as a PhD candidate. Annemarie has iwi links to Ngāti Kahungunu, Ngāti Awa, Te Whānau-ā-Apanui and Te Arawa. Annemarie is also a Senior Lecturer in the Department of Management.

Ms Noreen Mako is the Research Manager for Te Au Rangahau. Noreen is from Ngāti Kahungunu, Ngāti Raukawa, Ngāti Tuwharetoa and Waikato.

#### What is the purpose of this project?

The purpose of this research is to investigate the influences that business practices have on Māori organisations and their communities. Most of the research that has been completed on Māori business



has been descriptive, and include profiles on Māori organisations. This research will go beyond this, and will take into account the unique diversity of Māori organisations and communities, and will acknowledge your organisation's capacity to contribute to the development of new knowledge within the area of business.

There will be two key outputs from this research project. The first is a pūrongo (final report) that will discuss the impact of business practices on Māori organisations. The second is a PhD thesis, which looks at your understanding of tikanga, and application of tikanga in your given context.

#### **Who will be involved?**

Māori businesses/organisations have been identified and recruited, based on whakapapa and business connections with the research team. The selection of participants has also been considered with these factors in mind, and where appropriate, consultation may have occurred with your business/organisation.

#### **What will I be asked to do?**

- You will be interviewed on a series of questions, which relate to your organisation, its business practices and tikanga Māori. This interview will be conducted by Rāwiri Tinirau (the researcher) and will take place at a time and place that is convenient for you and your organisation (where appropriate). The interview will be conducted kanohi-ki-te-kanohi (face-to-face).
- Depending on the organisation's needs, hui-ā-rōpū (focus group sessions) may be held, where the forum will be asked a series of questions that are similar or related to those used during the interview.
- Hui (feedback gatherings) will be held following the report write-up. These hui are an opportunity for the research team to present their findings through whakarāpopoto (summary sheets) and pūrongo (reports) to you, and for you to make comment.
- For research purposes, you will be asked whether the interview (and where relevant, the focus groups) can be audio-taped.

#### **How much time will be involved?**

The interview will take as long as required (possibly 1-2 hours). If a hui-ā-rōpū is required by your organisation or the research team, then this will take additional time.

#### **What will happen to the information that I provide?**

- Data collected as part of the interviews and focus group will be taped, and used to write whakarāpopoto (summary sheets) and pūrongo (final report) for this project.
- Information pertaining to tikanga Māori and the application of tikanga will be used to inform my PhD thesis. Your organisation will receive a copy of my thesis on completion.

The interpretation of any information provided by you will be my responsibility as the researcher; however, you will be consulted during this process as a measure of protecting your knowledge and whakaaro, and ensuring that the analysis and interpretation of information is consistent with your whakaaro.

All data will be held in a secure place, and you may have access to the information that you provide.

- You will receive whakarāpopoto and pūrongo on completion of the project.
- You can also choose to have a copy of your taped interview returned to you and/or a copy given to your business/organisation.



- Data collected from the interview and focus group sessions will be held for five (5) years in a secure place, after which it will be retained by the researcher, returned to you and/or your business/organisation, or destroyed (to be determined by you).
- Consent forms will also be held for five (5) years in a secure place and will be disposed of thereafter in Massey University's confidentiality bins.

Because of the context within which Māori businesses and organisations operate, there is a risk that the information you provide about your organisation will not guarantee anonymity. This is a common risk associated with research of this nature. Therefore, I ask that we be able to identify (name) you and your business/organisation in the body of the report and thesis.

#### **What are my rights?**

If you agree to take part in this research, you have a number of rights. You have the right:

- to decline to answer any particular question;
- to withdraw from the study at any time;
- to ask any questions about the study at any time during participation;
- to provide information on the understanding that your name will not be used unless you give permission to the researcher;
- to access any personal information held by me (the researcher), and to amend it where necessary;
- to see and amend transcripts of your taped interview and your own contribution to the focus groups;
- to be given access to whakarāpopoto and pūrongo when it is concluded; and
- to ask for the tape to be turned off at any time during the interview (applies to individual interviews only).

#### **What if I need clarification about this research project?**

If you have any queries, please contact me or my supervisors directly. My contact details are listed above. Annemarie Gillies can be contacted at [A.M.Gillies@massey.ac.nz](mailto:A.M.Gillies@massey.ac.nz) or on (06) 356 9099 ext. 2810. Tony Vitalis can be contacted at [A.Vitalis@massey.ac.nz](mailto:A.Vitalis@massey.ac.nz) or on (06) 356 9099 ext. 2806.

#### **Committee Approval Statement**

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 07/49. If you have any concerns about the conduct of this research, please contact Dr Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, Telephone (04) 801 5799 x 6929, E-mail [humanethicsouthb@massey.ac.nz](mailto:humanethicsouthb@massey.ac.nz).

Kāti ake, ka tuku tonu āku mihi ki a koe i runga i te kaupapa o te wā.

Nāku noa nei, nā

Rāwiri Tinirau



## Appendix C: Information Sheet (Organisation)

---



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### Tikanga Pakihi/Tikanga Māori: The Impact of Business Practices on Māori Organisations and their Communities

#### ORGANISATION'S INFORMATION SHEET

Nau mai, haere atu rā ngā mihi ki a koe, ki tō whānau, ō hapū, ō iwi. Tēnā rā koe i runga i te āhuatanga o tēnei rangahau, otirā i te āhua ki a rātou mā, kua kirimatuatia atu i te pō. Ngā mate, haere, haere, haere oti atu. Kāti rā, huri mai ai ki te whai ao, ki te ao marama, kia ora mai tātou katoa.

#### Who is the researcher?

My name is Rāwiri Tinirau, and I am a Research Associate with Te Au Rangahau – the Māori Business Research Centre at Massey University. I am conducting the research (with guidance from my research team at Massey University). My mother is Rachael Pare Kataraina Tinirau, and my father is John Charles Hamlin. Through my mother's whakapapa, I have extensive iwi connections, including Te Āti Haunui-ā-Pāpārangi, Ngāti Rangi, Ngāti Tūwharetoa, Ngā Rauru, Ngāti Ruanui, Ngāti Apa, Ngāti Porou, Rongowhakaata, Te Arawa, Ngāti Kahungunu ki Wairarapa, Rangitāne and Kāti Māmoe. Through my father, I am Ngāti Kahungunu, Ngāi Tūhoe, Te Whakatōhea and Te Whānau-ā-Apanui. My contact details are: -

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E-mail: [R.S.Tinirau@massey.ac.nz](mailto:R.S.Tinirau@massey.ac.nz)

#### Who is the research team?

The research team comprises two other members of Te Au Rangahau.

Dr Annemarie Gillies is the Director of Te Au Rangahau, and together with Professor Tony Vitalis, they will be supervising me as a PhD candidate. Annemarie has iwi links to Ngāti Kahungunu, Ngāti Awa, Te Whānau-ā-Apanui and Te Arawa. Annemarie is also a Senior Lecturer in the Department of Management. Ms Noreen Mako is the Research Manager for Te Au Rangahau. Noreen is from Ngāti Kahungunu, Ngāti Raukawa, Ngāti Tuwharetoa and Waikato.

#### What is the purpose of this project?

The purpose of this research is to investigate the influences that business practices have on Māori organisations and their communities. Most of the research that has been completed on Māori business has been descriptive, and include profiles on Māori organisations. This research will go beyond this, and will take into account the unique diversity of Māori organisations and communities, and will



acknowledge your organisation's capacity to contribute to the development of new knowledge within the area of business.

There will be two key outputs from this research project. The first is a pūrongo (final report) that will discuss the impact of business practices on Māori organisations. The second is a PhD thesis, which looks at your understanding of tikanga, and application of tikanga in your given context.

#### **Who will be involved?**

Māori businesses/organisations have been identified and recruited, based on whakapapa and business connections with the research team. The selection of participants has also been considered with these factors in mind, and where appropriate, consultation may have occurred with your business/organisation.

#### **What will my organisation be asked to do?**

- People/representatives associated with your organisation (for example, directors, managers, employees, whānau members, other stakeholders) will be interviewed on a series of questions, which relate to your organisation, its business practices and tikanga Māori. This interview will be conducted by Rāwiri Tinirau (the researcher) and will take place at a time and place that is convenient for the participant and the organisation (where appropriate). The interview will be conducted kanohi-ki-te-kanohi (face-to-face).
- Depending on your organisation's needs, hui-ā-rōpū (focus group sessions) may be held, where the forum will be asked a series of questions that are similar or related to those used during the interview.
- Hui (feedback gatherings) will be held following the report write-up. These hui are an opportunity for the research team to present their findings through whakarāpopoto (summary sheets) and pūrongo (reports), and for the organisation and the participants to comment.
- For research purposes, participants will be asked whether the interview (and where relevant, the focus groups) can be audio-taped.

#### **How much time will be involved?**

Firstly, the consultation process will take as much time as your business/organisation requires. It will involve an initial hui, and will be held at your organisation's convenience. The interview will take as long as required (possibly 1-2 hours). If a hui-ā-rōpū is required by your organisation or the research team, then this will take additional time.

#### **What will happen to the information that is collected?**

- Data collected as part of the interviews and focus group will be taped, and used to write whakarāpopoto (summary sheets) and pūrongo (final report) for this project.
- Information pertaining to tikanga Māori and the application of the 'tikanga test' will be used to inform my PhD thesis. Your organisation will receive a copy of my thesis on completion.

The interpretation of any information provided by participants will be my responsibility as the researcher; however, participants will be consulted during this process (through hui as a form of on-going consultation), as a measure of protecting a participant's knowledge and whakaaro, and ensuring that the analysis and interpretation of information is consistent with their whakaaro.

All data will be held in a secure place, and participants may have access to the information that they provide.

- Participants will receive whakarāpopoto and pūrongo on completion of the project.



- They can also choose to have a copy of their taped interview returned to you and/or a copy given to your business/organisation.
- Data collected from the interview and focus group sessions will be held for five (5) years in a secure place, after which it will be retained by the researcher, returned to the participant and/or organisation, or destroyed (determined by the appropriate participant and/or organisation).
- Consent forms will also be held for five (5) years in a secure place and will be disposed of thereafter in Massey University's confidentiality bins.

Because of the context within which Māori businesses and organisations operate, there is a risk that the information you provide about your organisation will not guarantee anonymity. This is a common risk associated with research of this nature. Therefore, I ask that we be able to identify (name) you and your business/organisation in the body of the report and thesis.

#### **What are the participant's rights?**

If the organisation's participants agree to take part in this research, they have a number of rights. They have the right:

- to decline to answer any particular question;
- to withdraw from the study at any time;
- to ask any questions about the study at any time during participation;
- to provide information on the understanding that the participant's name will not be used unless they give permission to the researcher;
- to access any personal information held by me (the researcher), and to amend it where necessary;
- to see and amend transcripts of their taped interview and their own contribution to the focus groups;
- to be given access to whakarāpopoto and pūrongo when it is concluded; and
- to ask for the tape to be turned off at any time during the interview (applies to individual interviews only).

#### **What if I need clarification about this research project?**

If you have any queries, please contact me or my supervisors directly. My contact details are listed above. Annemarie Gillies can be contacted at [A.M.Gillies@massey.ac.nz](mailto:A.M.Gillies@massey.ac.nz) or on (06) 356 9099 ext. 2810. Tony Vitalis can be contacted at [A.Vitalis@massey.ac.nz](mailto:A.Vitalis@massey.ac.nz) or on (06) 356 9099 ext. 2806.

#### **Committee Approval Statement**

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 07/49. If you have any concerns about the conduct of this research, please contact Dr Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, Telephone (04) 801 5799 x 6929, E-mail [humanethicssouthb@massey.ac.nz](mailto:humanethicssouthb@massey.ac.nz).

Kāti ake, ka tuku tonu āku mihi ki a koutou i runga i te kaupapa o te wā.

Nāku noa nei, nā

Rāwiri Tinirau



# Appendix D: Participant Consent Form

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TE AU RANGAHAU  
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## Tikanga Pakihi/Tikanga Māori: The Impact of Business Practices on Māori Organisations and their Communities

### PARTICIPANT CONSENT FORM

This consent form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

*Please circle*

I agree to participate in this study under the conditions set out in the Information Sheet. Yes No

I agree to participate in the focus group sessions for the purposes of this research. Yes No

I agree to the audio tape being returned to me on completion of the project. Yes No

OR

I agree to the audio tape being given to my organisation on completion of the project. Yes No

OR

I agree to the audio tape being returned to me and a copy be given to my organisation on completion of the project. Yes No

OR

I agree to the audio tape being retained by the researcher on completion of the project. Yes No

OR

I agree to the audio tape being destroyed. Yes No

Signature:

Full Name – printed:

Date:



## Appendix E: Confidentiality Agreement (Transcriber)

---



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Tikanga Pakihi/Tikanga Māori:  
The Impact of Business Practices on Māori Organisations and their  
Communities

**CONFIDENTIALITY AGREEMENT**

I \_\_\_\_\_ (Full Name – printed)

agree to keep confidential all information concerning the above named project.

I will not retain or copy any information involving the project.

Signature:

.....

Date:

.....



# Appendix F: Authority for Release of Tape Transcripts

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Tikanga Pakihi/Tikanga Māori:  
The Impact of Business Practices on Māori Organisations and their  
Communities

## AUTHORITY FOR THE RELEASE OF TRANSCRIPTS

|   | Please circle |    |
|---|---------------|----|
| I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me  | Yes           | No |
| I agree that the edited transcript and extracts from this may be used by the researcher, Rāwiri Tinirau, in reports, publications and PhD thesis arising from the research. | Yes           | No |

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Full Name – printed \_\_\_\_\_



# Appendix G: Interview Schedule

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## Tikanga Pakihi/Tikanga Māori: The Impact of Business Practices on Māori Organisations and their Communities

### INTERVIEW SCHEDULE

#### **Introduction** *(for all participants)*

- Karakia/Mihimihi.
- Whakawhanaungatanga.
- Provide background to research.
- Ascertain participant's role in business/organisation and/or community.

#### **Business perspective** *(for those participants located within the business/organisation)*

- Describe the business/organisation and its operations.
- Where is it located and why?
- Describe how the organisation is structured and why?
- What is the role of governance in your organisation?
- Would you classify the business/organisation as Māori? Why? Why not?
- What conventional business practices are followed in the business/organisation? How?
- Who do you perceive to be the organisation's stakeholders?
- How does the organisation contribute (or not) to Māori development?
- Are kaumātua involved in the business/organisation? How and why?
- Are whānau involved in the business/organisation? In what ways?
- Describe how the Māori community is involved in your business/organisation.
- In your view what has been the impact of the business/organisation on the Māori community, in the past, currently, and in future?
- What Māori supports are available to those that work within the business/organisation?

#### **Māori community perspective** *(for those participants located within the community)*

- What does your business/organisation do?
- Describe what conventional business practices it follows.
- In what ways do conventional business practices in this business/organisation impact on you? On whānau, hapū, iwi?
- Describe how you perceive the business/organisation is structured.
- In your view what has been the impact of the business/organisation on the Māori community, in the past, currently, and what this impact might look like in the future.
- Is this community a stakeholder in the business/organisation? How?
- Does the community have some influence over the business practices of this business/organisation? How and why?
- Explain what you think are the differences between this business/organisation and others.



- How does the organisation contribute (or not) to Māori development?
- Are kaumātua involved in the business/organisation? How and why?
- Are whānau involved in the business/organisation? In what ways?
- What Māori supports are available to those that work within the business/organisation?
- Does the business/organisation encourage interaction between itself and the Māori community? How and in what ways?

**Tikanga issues** (for PhD purposes; for all participants)

- What is your understanding of the term tikanga?
- In what ways are tikanga Māori/cultural aspects incorporated or applied into the business/organisation?
- What do you perceive to be the future of tikanga Māori in your whānau/hapū iwi? In your business/organisation? In Māori society? In society generally?

(For all of the questions below, different situations are to be discussed with the participant that has relevance to the organisational context)

- How is tapu acknowledged and dealt with any given situation?
- How is mauri acknowledged, preserved, enhanced and/or managed?
- What elements of tapu and/or mauri are affected, and what utu is appropriate for these affects?
- Is there a precedent for this situation? (including oral traditions)
- How are whanaungatanga, manaakitanga, mana and noa accounted for?

(Other facets to be discussed here, based on 'tikanga')

- Ideology (What are the founding values/practices/tikanga that guide the business/organisation?).
- Law/Professional duties (What laws surround the business/organisation? How does the business/organisation deal with these? What professional duties or regulations guide the operations? How do these influences impact on tikanga?).
- Land (Are there wāhi tapu? How is the mauri of the land preserved? What is the utu, e.g. arrangements with local bodies?).
- Capital (Where does the capital for your business/organisation come from? What tikanga is involved).
- Technologies (What technologies are used in your business/organisation? This might include fertiliser use, or some type of filtration system to protect mauri).
- Labour (Who is the workforce? How are various stakeholders (and their tikanga) involved, e.g. tangata whenua, scientists, relationships with tertiary institutions etc?).
- Controls (What controls (tikanga) currently exist? Who enforces or regulates these control mechanisms?).
- Exchange (How are commodities from the land exchanged, and what tikanga is involved? MOU, voting etc?).
- Distribution (To whom are commodities transferred and what are particular tikanga around this?).
- Expropriation (Who benefits from the organisation? Iwi, shareholders, local businesses?).
- Education (Do people need specific education qualifications within the business/organisation? What strategies for up-skilling/succession are being considered or employed?).
- Religion (Does religion impact/influence the business/organisation? E.g. whenua used for a church, held by a mission, give values for the operation of the organisation).

Is there anything else you wish to add?

