



**Title of Project:**

*Kia Aki: Encouraging Māori Values in the Workplace*

**Research Team:**

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The project was aided by an anchor publication – a 2014 paper by Joana Kuntz, Katharina Naswall, Alicia Beckingsale and Angus Hikairo Macfarlane of the University of Canterbury.

Te Rū Rangahau, the Māori Research Laboratory located at the College of Education, provided a physical and spiritual home for the Internship.

## **Preamble: He whakataki**

Ko Whiria te maunga

Ko Mamari te waka

Ko Ngāpuhi te iwi

Ko Waitaha te whare wānanga

All waka with Ngāpuhi whakapapa - that is to say genealogical lines - landed in Hokianga and spread out from there to many parts of Te Tai Tokerau. So it is that Ngāpuhi claim a tribal area with boundaries regularly referred to as 'Ngāpuhi-nui-tonu' so as to depict the multiplicity of iwi, hapū and marae in Te Tai Tokerau (Taonui, 2012).

Whiria is a significant place for Ngāpuhi. It is the home of many of the founding families who come under the House of Ngāpuhi. The house of Ngāpuhi stretches from Tāmaki Makaurau in the south to Cape Reinga in the north; its walls are the sub-tribes: Ngāti Whatua in the south, Te Rārawa in the west, Te Aupouri in the north and Ngāti Kahu in the east. Ngāpuhi holds the centre of the House, and the mountains of significance within Ngāpuhi are the pillars or poupou, which hold the ridgepole aloft. Whiria is one of these mountains (Taonui, 2012).

I am a postgraduate student at a tertiary institution that is geographically distant from Ngāpuhi; the University of Canterbury - Te Whare Wānanga o Waitaha. The University of Canterbury has a vision of attracting and supporting people who are passionate about making a positive difference: *tangata tū, tangata ora*. I share this vision to be part of an organisation that has a tradition of world class research, scholarship and teaching.

Having gained university entrance from my studies at Rangiora High School, I enrolled at the University of Canterbury with a keen interest in the geographical and geological sciences. I completed a Bachelor of Science degree with majors in Geology and Geography and then went on to complete a Postgraduate Diploma in Geology. During my studies at the University of Canterbury I have found a passion for earth processes, natural hazards and management, and geographic information systems.

I have many sporting interests due to the ongoing commitment of my parents, having played and represented Canterbury in league, tennis, badminton and other sports. They supported my interest of playing competition level rugby and tennis and social badminton and biking during my childhood and adolescence. Some of my sporting achievements include representing the Canterbury Māori and North Canterbury rugby teams.

In life I aspire to work in a field that interests me, supports my continued learning and provides positive outcomes for communities in Aotearoa.

## Section One: Introduction: Setting the Scene

This study; *Kia Aki: Encouraging Māori Values in the Workplace*, aims to complement the research carried out by Kuntz, Naswall, Beckingsale and Macfarlane (2014) which investigated the relationship between organisational espousal of cultural group values and employee attitudes and behaviours. Their research focused on Māori employees' perceptions of the extent to which their organisation adopted, and advocated form some of the core values of Te Ao Māori (The Māori world). Undertaking this study also provides me with a first-time experience in working in a Māori research environment, Te Rū Rangahau<sup>1</sup>, on a topic that is relatively new to me. In a sense, this experience (as a *Ngā Pae o te Māramatanga* summer intern) can be considered as not just crossing disciplines, but also crossing cultures. Crossing cultures is about making sense of hitherto blurred accounts of identities, languages, places and times. It shapes my personal practical knowledge while simultaneously contributing to the discourse of socio-psychological research relating to Māori values in the workplace.

Māori have a distinct cultural identity and their perspective, compared to the mainstream culture in Aotearoa New Zealand, is often different. As the traditional custodians of this land, Māori are bound by whakapapa and the responsibilities bestowed on them as descendants, which also determines the responsibilities to, and for, future generations. Māori have co-habited with the environment for many generations and have developed an all-embracing and intricate knowledge of its ecosystems, aligned with their extensive cultural heritage; the tāhuhu (backbone) of the identity of Aotearoa New Zealand. Therefore, Māori must be seen as vital contributors to planning, policy and decision making activities, as they can offer a distinctive indigenous perspective to the shared commitment of protecting and preserving the unique aspects of this country's environment and culture.

Tikanga refers to the central customs that influence Te Ao Māori; they establish protocols for Māori, the behavioural standards that are accepted in society. During the process of European settlement Māori experienced pressures to conform to European ways and

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<sup>1</sup> Te Rū Rangahau: The Māori Research Laboratory at the University of Canterbury has incorporated into its title two key words. One of these, Rū (in this instance taken to mean vibrant) is a tribute to the mythical Rūaumoko (god of earthquakes and seasons) and the other, Rangahau (research), is a marker to remind us of an important dimension of our core work. This title was chosen as a way of recognising the resiliency and camaraderie that has been evident at the University of Canterbury. Te Rū Rangahau is a place of vibrant scholarship where postgraduates and staff can discuss plans, analyse activities, write proposals, report on and complete projects, and, importantly, express whanaungatanga.

protocols. They were required to adjust their lifestyle, behaviours and priorities in order to succeed in the intensifying Pākehā way of life. How then have these requirements to change impacted on the status of tikanga Māori in the 'here-and-now' – in the contemporary workplace? In order to gain greater clarity around this issue, this project investigated the adoption of five core values that influence tikanga: manaakitanga (hospitality), whakawhanaungatanga (relationships), wairuatanga (spirituality), auahatanga (creativity) and kaitiakitanga (guardianship), in the workplace.

The adoption of these Māori values into contemporary organisations is an important focus within Aotearoa New Zealand communities as it impacts not only the organisations as entities in their own right, but also Māori people. What then are the benefits to organisations in adopting these five core Māori values? Recent studies suggest that the adoption of the principles of enacting kaitiakitanga result in noticeable financial benefits to the organisation and the adoption of values beyond kaitiakitanga will also result in employee attitudes and behaviours associated with high performance (Harmsworth, 2005). The evidence indicates that when organisations adopt aspects of tikanga into the workplace, then employees are engendered with a greater sense of belonging and wellbeing - which in return results in positive behaviours from employees. This also positively impacts on the organisation with increases in production and profit margins; but it also affects Māori people as a whole, by enabling businesses to provide a bi-cultural (more culturally responsive) workplace environment that allows Māori staff to better express their culture and beliefs (Kuntz et al., 2014; Reid, 2011).

The overarching aim of this study was to examine employee's perceptions of the espousal of the Māori values specified above in a contemporary workplace and the impacts they have on employees' behaviour, specifically affective commitment and organisational citizenship behaviours. This was achieved through interviews, assessment of the organisations policies, and a description of workplace iconography.

The auxiliary aims of this project were to:

- respond to the research questions that had been set as outlined in the methodology;
- follow a research agenda that could be seen to be compatible to the responsibilities of a postgraduate Ngā Pae o te Māramatanga internship; and

- be part of a compact group of researchers located in a research laboratory who are dedicated to the sharing of knowledge about Indigenous advancement.

### **A research CoRE, a campus research site, and a postgraduate student**

Ngā Pae o te Māramatanga (NPM) is a Centre of Research Excellence (CoRE) which undertakes and invests in research concerning the needs and opportunities arising in Māori communities. They are particularly interested in the creative potential of:

- resources, assets, organisations and institutions of Māori peoples
- mātauranga Māori
- Māori people.

The NPM research programme has specific themes and priorities, declaring that it is critically aware of the importance of sharing research outcomes with appropriate audiences, user groups and stakeholders – Māori communities especially – so that positive change can be achieved. NPM is keen to support emerging researchers in the field of indigenous development and to build capacity and capability through our research projects and programmes. Ngā Pae o te Māramatanga has five overlapping research themes:

- New Frontiers of Knowledge
- Economic Development
- Environmental Sustainability
- Health and Social Wellbeing
- Educational Achievement.

The *Kia Aki: Encouraging Māori Values in the Workplace* project orients strongly towards the theme of Health and Social Wellbeing but the nature of the kaupapa also ripples outward to the four other themes, within reason. Māori values in the workplace, it could be argued, is in itself a frontier of knowledge that affects economics, the environment and educating people in the workplace. To that end, two key questions were posed:

- What are employee perceptions of the adoption of Māori values into their organisation?



- Does the adoption of Māori values into the organisation result in higher affective commitment and organisational citizenship behaviours?

The team:

- Matthew Jolly: University of Canterbury student with majors in Geology and Geography from the College of Science
- Dr Angus Hikairo Macfarlane: University of Canterbury; Professor of Māori Research and Director of Te Rū Rangahau
- Dr Fleur Harris: University of Canterbury; Research Analyst
- Dr Sonja Macfarlane: University of Canterbury; Senior Lecturer; Co-Director of Te Rū Rangahau

### **Structure of the monograph**

This section sets the scene by providing opening statements that acknowledging my whakapapa links to Ngāpuhi. Key tribal landmarks are saluted. The aims of the study are then outlined; the study questions stated, and key personnel listed.

The fields of literature that needed to be reviewed are covered in section two of this monograph. Positioning the review of the literature early in the monograph helps to reflect on authoritative work already carried out, and to identify the key factors impacting Māori positionality within the workforce conundrum.

The research methodology is outlined in section three and includes the dimensions and meanings of the research approaches. Methodology is described as a plan of action that includes a view of the world and the nature of knowledge. These phenomena help answer the research question(s) and have a bearing on the methodology adopted. Consequently, kaupapa Māori research principles were used in tandem with a Case Study research approach.

Section four, the Results and Discussion section, outlines the 'data stories' that emanated from the interviews and focus group discussions. The primary aim was to identify patterns

and regularities in the data. Analysing qualitative data is at times quite intensive, and time-consuming, but captures data that is culturally more compatible in terms of elaborating on the stories and espousing the reasonings. In this section thematic analyses had prominence.

The Discussion links back to the literature that was previously reviewed and interweaves the findings with the inquiry processes. The Discussion presents opportunities to group the trends and to clarify meanings as they relate to the findings and the literature, so as to help to answer the over-arching research question and to expand on existing knowledge.

Section five wraps up the manuscript by setting out what are regarded as the implications of the research for culturally responsive workplace environments.

## **Section Two: Literature Review**

The impact(s) from Māori values being incorporated into contemporary organisations are largely influential to the successes of the organisation (Harmsworth, 2005; Kuntz et al., 2014; Reid, 2011). However there is very little research on investigating:

- the incorporation of Māori values and its impacts within organisations; and
- the provision of ways in which companies can adopt tikanga to positively benefit their organisation.

### **Te Ao Māori**

Through time and whakapapa Māori have gained and grown knowledge, known as Mātauranga Māori. This knowledge has been created and passed down through the generations for hundreds of years; a reality that continues. It is from this knowledge that Māori values – tikanga come to light. Based on tradition and beliefs, they provide an explanation for and guidance around the correct ways to perform activities and enable Māori to act in a manner that is socially acceptable within their community. Māori values are central to the guiding principles of Te Ao Māori – the world of Māori (Harmsworth, 10/2005).

During the early 19<sup>th</sup> century, European colonialist settlement enforced Māori to conform to the Pākehā world which increased the economic benefits for Māori but came at a significant cultural cost: a large decline in the Māori population; an increase in health problems resulting from introduced / foreign Pākehā illnesses; and an increase in poverty due to the pressure to sell land and sustainable resources. Although Māori experienced these external pressures, they retained their guiding principles and values, and Mātauranga Māori was sustained (Kuntz et al., 2014).

### **Te Tiriti o Waitangi**

The 1840 Tiriti O Waitangi (Treaty of Waitangi) is regarded as the founding document of Aotearoa New Zealand. It was constructed to form an agreement between the British Crown and Māori - for the Crown to provide governance and to gain control over the increasing

European settlement process in a Māori led country that had no law and order that was understood by British migrants (Orange, 2012).

In 1839 the British Crown appointed William Hobson as consul, with directions to negotiate for British sovereignty over Aotearoa New Zealand. He drew up notes in the form of a Treaty and then translated into te reo Māori (Māori language) overnight. Hobson presented the Treaty to Māori tribal leaders on the 5<sup>th</sup> of February at Waitangi wherein long discussions and debate ensued. On the 6<sup>th</sup> of February 1840, 40 Chiefs signed the Treaty, followed by another 500 in the months later. However, the intent of the Treaty was perceived differently between the British and Māori. The British considered they had attained sovereignty over Aotearoa New Zealand, whereas Māori believed that they had agreed for the British to govern the country; to safeguard their culture, language, territories and resources, and to protect Māori as the indigenous people. Since the signing of the Treaty over 170 years ago, the Crown has failed to uphold the Treaty commitments that were agreed to, the results of which continue to impact negatively on Māori (Orange, 2012).

The Treaty of Waitangi is an internationally recognised document with a valid and significant place in the history of Aotearoa New Zealand. It acknowledged the customary rights of the indigenous people, established the rights for British governance and provided the basis of equal rights. It also formed the pathway toward partnership between two distinct people; two diverse cultures. The extent to which this pathway is followed reflects the degree of Treaty misinterpretation and a covert lack of respect towards the uniqueness of Māori as the tangata whenua (original inhabitants) (Harmsworth, 2005).

Today most Māori view the Treaty as a significant document that forms the basis for: equal rights and representation; equity; partnerships; and the rights to sustain the notion of rangatiratanga - or Māori authority (Harmsworth, 2010).

### **Māori Values**

Kuntz, Näswall, Beckingsale and Macfarlane (2014) established five core Te Ao Māori values that were supported by senior Māori academics' recommendations. They defined these values and outlined how they are relevant to workplace behaviours and attitudes.

*Manaakitanga* involves reciprocity of kindness, respect, humility, hospitality – being a responsible host, caring for others, making people feel at home, treating others with respect, and caring for the environment. Overall it refers to the relationship between host and visitor. For Māori, it is important that the host shows they are capable of caring for their visitors otherwise the host is at risk of their mana (dignity; status) decreasing, specifically from the perspective of the visitor and the Māori community.

*Whakawhanaungatanga* is the notion that embraces whakapapa as a connective device that links individuals through generations. It has a strong focus on relationships. Māori, as tangata whenua, expect the support of their relatives no matter how geographically distant they are. This value also reaches beyond whakapapa relationships and includes non-related people who have developed relationships like kin. It involves taking responsibility for one another and including others in overall kaupapa (situation). In the whānau (family) context, those who encourage involvement in decision making report strengthened collective action and positive outcomes when whakawhanaungatanga is enacted.

*Wairuatanga* encompasses the spiritual and physical dimensions of thinking, being and doing, and, influences the behaviour of individuals in different spheres of life. It is believed and valued that there is a spiritual and physical being held together by a mauri – a unique life force or life energy that everyone and everything has.

*Auahatanga* relates to creativity and is used to represent entrepreneurial behaviours, which are the actions individuals take to create or innovate. Entrepreneurship associated to Māori was first depicted by the stories of Maui – a demigod and a great explorer who embraced an entrepreneurial spirit and embarked on adventures in a new land. The adoption of auahatanga involves: problem solving; learning, using and teaching new skills/knowledge; tackling challenges; and adapting. Creativity and ingenuity are at the heart of Te Ao Māori. The use of auahatanga has continued to characterise Māori, especially with the arrival of Europeans, where Māori formed creative alliances in order to provide benefits to iwi.

*Kaitiakitanga* involves preserving, protecting and sheltering – relating to environmental issues and the guardianship / preservation of traditional knowledge for the benefit of future generations. Consequences are severe when the responsibility of kaitiakitanga is not taken

seriously, resulting in the loss of mana and taonga (treasures), or damaged and depleted resources.

Kuntz et al., (2014) used exploratory factor analysis (Gorsuch, 1988) of these five Māori values to understand their meanings more fully. Wairuatanga was found to be a value that could stand independently, represented by a distinct dimension, but the values of kaitiakitanga, manaakitanga, whakawhanaungatanga and auahatanga were collectively underpinned by a common distinct factor; *whakamana tangata* – the notion of placing people first. Whakamana translates as ‘to enhance and give power and authority to someone or something’, and tangata translates as ‘people’. The term whakamana tangata is displayed in the whakataukī (proverb) ‘*He aha te mea nui o Te Ao? He tangata! He tangata! He tangata!*’ (What is the most important thing in the world? It is people! It is people! It is people!).

### **Business Values**

It is well-established globally that the values within a business/organisation are integral to effective management. Further, while values are foundational to all businesses/organisations, some state what these are and others do not, with many actually unaware of what their values are. Regardless of the explicit or implicit nature of values within an organisation they impact on staff and also consumer/client behaviour (Harmsworth, 2005). The degree to which an organisation adopts values specific to their work plan, directly impacts on the degree of success the organisation can expect. Further, the way an organisation expresses its values can become the determining factor for consumers’ or clients’ preference for products and services. These impacts influence the extent to which an organisation successfully achieves its goals (Harmsworth, 2005).

### **Business Behaviours**

Kuntz et al. (2014) identified the two key factors in a high performing organisation are: to maintain affective commitment from the staff, and promote ‘organisational citizenship behaviour’ (OCB).

Affective commitment is the employee’s desire to stay in their current workplace due to an emotional attachment to it. The connection between positive workplace behaviours and

affective commitment has been well evidenced (Harmsworth, 2005; Kuntz et al., 2014; Reid, 2011). It describes how employees feel involved and identify with their workplace; the notion of fit between the employees and the organisation.

Māori perceptions of the relationship between their personal values and the organisation's values will control the extent to which Māori employees show committed behaviour to the organisation (Kuntz et al., 2014). They become more committed when they perceive the organisation values their contributions and has exhibited care for their wellbeing, whānau, culture and professional growth.

OCB relates to employee behaviours that contribute to how an organisation functions as a whole, and allows the employees to exceed role and performance expectations (Organ, 1997). Within a high performance organisation OCBs are the behaviours that reflect the consciousness of a person caring for the welfare and advancement of others, adhering to professional behaviours such as good attendance, punctuality, working late and overtime helping others, respecting the workplace and supporting change within the organisation. The behaviours exhibited by OCBs follow a pro-social attitude that is consistent within Māori values. Therefore it is expected that the adoption of Māori values by an organisation will result in behaviours associated with OCB among staff (Kuntz et al., 2014).

### **Advantages Associated with the Adoption of Māori Values**

Māori values are adopted in different ways and can create new positive attitudes and behaviours that can greatly benefit how the organisation functions and increase performance (Kuntz et al., 2014).

Adopting manaakitanga within an organisation requires appropriate hospitality (providing a welcoming workplace environment and allowing opportunities for cultural identity expression) and means that the organisation can benefit from employee affective commitment behaviour, including pro-social behaviours and loyalty (Kuntz et al., 2014). New employees will be made to feel welcome, have a greater sense of belonging, and are more likely to be committed to expressing their cultural identity to enhance the organisation's image

Whakawhanaungatanga can be adopted by an organisation by building genuine employer-employee relationships, involving staff in decision making processes, and supporting staff through shared goal setting to advance their knowledge and skill. In addition whakawhanaungatanga can support relationships with whānau, the work life balance and the involvement of whānau in work related decisions, for example changes to work hours and career pathways. Whakawhanaungatanga within an organisation will stimulate employees' helping behaviours and increase their commitment, ultimately resulting in lower staff turnover.

An organisation's inclusion of wairuatanga will enable positive employee attitudes in different work environments and career stages. For example, the policies and customs around bereavement leave are relevant to wairuatanga. The tangihanga (grieving and funeral) process for Māori can last for three days or more, with a high cultural expectation that it takes top priority. An organisation that disregards tangihanga, when they have employed Māori staff, can lead to negative employee to employer attitudes. Therefore it is essential to give tangihanga respect when creating policies for bereavement leave in organisations. Further, learning, from a Māori perspective, is an intellectual **and** spiritual process. It is the spiritual component that motivates Māori employees in the learning process. Acknowledging and adopting wairuatanga within training and learning motivate and support Māori employees.

The pro-social nature of Māori values is aligned with achievement orientation and performance development – auahatanga (Kuntz et al., 2014). Encouraging Māori employees to be creative, participate in strategic planning and engage in innovative behaviours will benefit the organisation (Kuntz et al., 2014). It is this empowerment and skill-enhancing that nurtures employees' affective commitment and organisational citizenship behaviours. It is considered that adopting the concept of auahatanga will result in these positive behaviours among Māori in the workplace (Kuntz et al., 2014).

The role of kaitiakitanga remains the sole responsibility of tangata o te whenua and in Te Ao Māori this is a strong sense of responsibility that involves caring for the environment and the natural resources. It is therefore important that an organisation that is employing Māori acts in accordance with kaitiakitanga concepts. This could involve the promotion of



recycling, respecting the environment and regulating the use of natural resources. Organisations that fail to follow kaitiakitanga principles can experience a decrease in mana in their employees' views, resulting in counterproductive attitudes. Adopting kaitiakitanga within organisations can then result in positive attitudes and respect from Māori staff, and encourage pro-social behaviours towards co-workers and the workplace.

### **Findings from a Seminal New Zealand–Based Study**

The research project conducted by Kuntz et al. (2014) performed field studies on five organisations that were Māori-led or typically had Māori staff. This study tested three hypotheses:

1. Employee perceptions of the organisation's adoption of Māori values will be positively related to affective commitment;
2. Employee perceptions of the organisation's adoption of Māori values will be positively related to the enactment of Organisational Citizenship Behaviour (OCB), specifically altruism;
- 3a/b. Māori identity will moderate the relationship between perceived organisation's adoption of Māori values and affective commitment or OCB, meaning individuals with a high degree of identification with Māori will reciprocate organisational espousal of the Māori values with Affective Commitment or OCB, greater than individuals with low identification to Māori culture.

To attain information from the participants they conducted questionnaires to get their perceptions on the level of adoption of Māori values within the organisation.

From the field research they were able to identify for the first hypothesis that organisational espousal of wairuatanga and whakamana tangata are both positively associated with affective commitment when demographics and Māori identity were controlled for. No significant relationships were found between the espousal of wairuatanga and whakamana tangata and OCB, failing to support the hypothesis 2, as well as no significant moderating effects of Māori identity on the relationships between Māori values and affective commitment which fails to support the hypothesis 3a.

In organisations with low levels of wairuatanga, employees with greater Māori identity reported higher levels of OCB than those with low Māori identity. In organisations with higher wairuatanga it was interesting to find individuals with low Māori identity reported higher OCB than those with higher Māori identity. The moderating effect of Māori identifying employees is also present when organisations are not perceived to enact whakamana tangata they were more likely to engage in helping behaviours. This is consistent with the collectivist behaviour of Māori, which involves going above expectations, responsibility for others and prosocial behaviour within a group to which they are loyal.

The main effects from the adoption of the Māori values of whakamana tangata and wairuatanga is likely to increase Māori employees' affective commitment, involving attendance, performance orientation and lower intentions to leave. Organisations also benefit from employee behaviours aligned with whakamana tangata, and the tendency for Māori employees to engage in these behaviours to advance the group positively contributes to the work environment.

The negative aspect to this is that employees who exhibit these behaviours tend to experience the effects of work overload and burnout to greater extents. Hence Māori employees and other collectivist orientated groups become involved in contextual performance at the expense of task performance. It is important that organisations are aware of the risks of fostering discretionary activities and ensure balanced pro-social behaviours within their staff.

Despite the Māori economy being quite notable in the Aotearoa New Zealand and global markets, businesses are mostly fixed to western business principles and are unaware of the potential impacts associated with espousing Māori values, even in Māori-led organisations. A shift in the current mind-set of Aotearoa New Zealand businesses towards adopting these Māori values (wairuatanga and whakamana tangata) would boost cultural sensitivity, enhance corporate image and improve Māori and non-Māori behaviours and attitudes.

The compelling findings from the research study undertaken by Kuntz et al. (2014) are indeed significant, and provided a great deal of impetus in shaping the focus of this *Kia Aki*

study, and refining the two research questions (see below) that helped shape the methodology.

### **Research questions for the Kia Aki study**

This study focussed on two research questions:

- What are employee perceptions of the adoption of Māori values into their organisation?
- Does the adoption of Māori values into the organisation result in higher affective commitment and organisational citizenship behaviours?

## **Section Three - Methodology**

### **Design of the project**

The project adopted a Case Study approach that incorporated qualitative methods and was underscored by kaupapa Māori principles. This is often referred to as triangulation – aimed at achieving more valid and reliable findings. A qualitative approach strives to understand the perspective of participants or a situation by looking at first-hand experience to provide meaningful data. Kaupapa Māori principles support the notion that a satisfactory explanation is what counts, not the power of the method for deriving it (Bowen, 1996). In addition kaupapa Māori research determines that significance is derived culturally, not statistically (Smith, 2005).

### **Case Study Research**

Case studies strive to portray ‘what it is like’ in a particular situation, to catch the close-up reality of participants’ lived experiences of, thoughts about and feelings for, a situation (Cohen, Mannion & Morrison, 2003). The Case Study approach has been especially used in social science, psychology, anthropology and ecology to accomplish an in depth study of a particular situation, rather than a sweeping statistical survey. It is a method used to narrow down a very broad field of research into one easily researchable topic. Whilst it may not answer a question completely, it will give some indications and allow further elaboration and thought provocation on a subject. Social scientists have regarded the case study as a useful research method for many years, to understand at an in-depth level the contextualised meanings within specific cases, and ensure a more holistic approach to research (reference).

### **Qualitative Research**

Qualitative research is described by Johnson and Christensen (2000) as research relying primarily on the collection of non-statistical data where an emphasis is placed on exploration and experiential discovery. They declare that qualitative researchers strive to study the world as it naturally occurs - without deliberate manipulation or experimentation. One of the strengths of qualitative research is the flexibility of the process, and according to

Kirk and Miller (1986) and Strachan (1997), this allows for the researcher to respond to new or unanticipated knowledge as it emerges.

The information supplied by the participants is of the utmost importance to the qualitative researcher because, in the final analysis, this data informs, validates and enhances current knowledge and thinking. For qualitative research to be empirically credible the voice of the participants must be heard, and the key themes and collective messages that are espoused need to be reflected with clarity and integrity.

Bogdan and Biklen (1992) declare that having access to an 'insider's' point of view allows a researcher to see things that may remain invisible to an 'outsider', that a qualitative research approach is a powerful means of uncovering new knowledge and increasing understanding specific to an area under investigation. According to Williams (2010), the success of qualitative research is largely dependent on a respectful and trusting relationship established between the researcher and the participant(s). As Bogdan and Biklen (2007) reiterate, if "...you want to understand the way people think about their world and how these definitions are formed, you need to get close to them, to hear them talk and observe them in their day to day lives" (p. 35).

A qualitative research approach was considered appropriate primarily because it was compatible with the nature of this investigation - allowing participants' voices and their meanings to be heard, to create space for Māori to share their lived realities. L. Smith (2005) affirms that qualitative research is a valuable tool in this regard especially in terms of indigenous communities and matters of representation. She asserts that:

*.....it is the tool that seems most able to wage the battle of representation; to weave and unravel competing storylines; to situate, place, and contextualize; to create spaces for decolonizing; to provide frameworks for hearing silence and listening to the voices of the silenced; to create spaces for dialogue across difference; to analyze and make sense of complex and shifting experiences, identities and realities; and to understand little and big changes that affect our lives (p. 103).*

Johnson and Christensen (2000) propose that qualitative researchers view human behaviour as dynamic and changing, and they advocate studying phenomena in depth and over a reasoned period of time. They add that the product of qualitative research is usually a narrative report or summary with detailed descriptions, moving through a series of steps toward completion. In taking these steps qualitative researchers focus on people's experiences, behaviours, thoughts and feelings. Strauss and Corbin (1990; 1998) contend that qualitative research methodologies assist in uncovering people's beliefs and understandings of what lies behind yet unknown and already known phenomena. This view is expanded on by Burns (2000) who contends that:

*Qualitative researchers believe that since humans are conscious of their own behaviour, the thoughts, feelings and perceptions of their informants are vital. How people attach meaning and what meanings they attach are the bases of their behaviour. The qualitative researcher is not concerned with objective truth, but with the truth as the informant perceives it (p. 388).*

### **Kaupapa Māori research principles**

Kaupapa Māori research principles stem from a growing consensus that research involving Māori people and their knowledge needs to be conducted in culturally appropriate and responsive ways; that are in tandem with kaupapa Māori theory as well as Māori cultural practices, preferences and aspirations (Irwin, 1994). Kaupapa Māori research is therefore the enactment of kaupapa Māori theory within a research context, and is driven by a social history and worldview that is distinctly Māori (Williams, 2010).

Kana and Tamatea (2006) have outlined six Māori cultural constructs central to facilitating kaupapa Māori research:

- *mana whenua*: power-sharing through guardianship links to the land
- *whakapapa*: gaining access through genealogical ties
- *whanaungatanga*: established relationships within the research context

- *ahi kā*: recognition of the knowledge and contributions of those who maintain the ‘home fires’
- *kanohi ki te kanohi*: closeness and presence of the researcher to the participants
- *kanohi kitea*: being visible and involved outside of the research activities.

In essence these researchers reiterate the need for kaupapa Māori research to be collaborative, where the locus of power within the research paradigm is devolved and shared among the community being researched.

### **Collaboration with the Research Community**

In keeping with the collaborative spirit of kaupapa Māori research, an existing relationship with a Landcare Research –Manaaki Whenua community established the context for this research. In discussions between the Landcare Research – Manaaki Whenua and Te Rū Rangahau, University of Canterbury communities, Landcare Research initiated the desire to have more understanding about the bicultural practices in their workplace and their need to be more inclusive of Te Ao Māori. In response, it was agreed that *Kia Aki* research activities had to be premised on Landcare Research tikanga (workplace protocol) and that senior Māori expertise was to be included at the centre of decision-making. This included ensuring that senior Māori individuals at the University of Canterbury and Landcare Research were kept abreast of activities and invited to actively participate in the project, and that the chief cultural value of manaakitanga was seen as a guiding imperative for encouraging sound information from a small participant group.

Three principles informed these aims:

- to maintain and strengthen Māori cultural traditions;
- to foster connections between a tertiary institution (UC) and a CRI;
- to promote a culture of manaakitanga.

The *Kia Aki* approach is one where researchers endeavourer to explain cultural phenomena in the workforce by looking for the forces that impact on people and their contexts, policies, iconography, and so on, as well as the effect these forces have on employees aspirations.

## **Landcare Research – Manaaki Whenua Participants**

Four senior staff were involved in the study: a science researcher, a manager, a human resources advisor, and a Kaihautū (Senior Māori Advisor).

Landcare Research - Manaaki Whenua, is a Crown research institute (CRI), one of seven in Aotearoa New Zealand. CRIs were formed in 1992 as independent companies that are owned by, and accountable to, the New Zealand Government. They have approximately 330 staff at nine locations across the country, including a subsidiary, Enviro-Mark Solutions at Lincoln and Auckland. They collaborate extensively with other research organisations in Aotearoa New Zealand and around the world. Their Māori name means 'to care for the land' in the sense that the environment is inextricably linked to economic, societal and cultural wellbeing. Landcare Research has a range of science portfolios and their website proclaims that they work closely with central and local government, private sector businesses and organisations, and Māori organisations (Landcare Research, n.d)

## **Fieldwork Tasks and Analysis**

Following a literature review, the fieldwork involved: knowledge and information collection during face-to-face or teleconferencing conversational interactions (whakawhiti kōrero) with each of the four Landcare Research staff using a semi-structured set of questions (Appendix 1); conversations with senior researchers at the University of Canterbury; examination of Landcare Research's policies as outlined in their records, booklets, pamphlets and website; and description of iconography within the workplace setting.

All of the conversational interactions were audio recorded and later replayed repeatedly to record important question-related information. This data was analysed according to a predetermined theme set that was informed by Kuntz et al. (2014): wairuatanga, whakamana tangata, and organisational citizenship behaviours (OCBs) and affective commitment. It was decided that this form of analysis was in keeping with the research constraints – time and intern researcher capability.

Although the analysis used needed to be tenable for the time frame, it was informed by thematic analysis (Braun & Clark, 2006). Thematic analysis is a widely-used qualitative data analysis method. It is one of a cluster of methods that focus on identifying patterned



meaning across a dataset and has been widely used across the social, behavioural and more applied (clinical, health, education, etc.) sciences. The main purpose of thematic analysis is to identify trends and patterns across a dataset that inform the research question being addressed.

In this study the themes had been predetermined according to Kuntz et al. (2014). However the first two steps below were necessary to ensure recorded data was theme appropriate.

Patterns are identified through a rigorous process of data familiarisation, data coding, and theme development and revision. Thematic analysis was undertaken after the data had been organised and categorised:

1. *Familiarisation with the data*: This phase involved reading and re-reading the data in order to become immersed and intimately familiar with its content.
2. *Reviewing themes*: This phase involved checking the candidate themes against the dataset to determine whether or not they tell a convincing story of the data, and one that answers the research question. In this phase some of the themes were refined, split, combined or discarded.
3. *Defining and naming themes*: This phase involved developing a detailed analysis of each theme, working out the scope and focus of each theme and determining the 'story' of each. It also involved the choice of an informative name for each theme.
4. *Writing up*: This final phase involved weaving together the analytic narrative and data extracts, and contextualising the analysis in relation to existing literature.

Although these phases are sequential, and each builds on the previous one, analysis was an iterative process with movement back and forth between the different phases (Braun & Clarke, 2006).

An ethics application was submitted to the University of Canterbury Ethics Chair and approved.

## **Section Four: Findings inform Discussion**

In the course of the research activities carried out at Landcare Research, consideration was given to assessing the level of *pono* and *piripono*. (truthfulness and loyalty) of the organisation to its workers and vice-versa. According to Anglem (2014), these concepts have been historically challenging for organisations to facilitate, and Māori have had to be on their guard with those in the workplace who have been the powerbrokers and decision-makers. Anglem contends that the concepts of *pono* and *piripono* play a significant part in terms of the attitudes that Māori in the workforce are likely to adopt. Truthfulness is manifested by way of showing a genuine respect for Māori tikanga - the converse of tokenism and/or patronisation. Loyalty is similar but there is a subtle difference in that it has wider application. The workplace that shows loyalty to kaupapa Māori (Māori philosophy) is one that reaches out to the Māori community on the one hand, and keenly encourages the Māori community to reach in, on the other.

To that end, the purpose of this section is to interweave the conversational interaction findings related to the employees' perceptions of Landcare Research's adoption of Māori values: *wairuatanga* and *whakamana tangata* (*kaitiakitanga*, *manaakitanga*, *whakawhanaungatanga* and *auahatanga*) into their organisation, the inclusion of iconography, and how these have resulted in affective commitment and organisational citizenship behaviours (OCBs), and a theme that was not anticipated prior to the data collection – funding cuts impact responsiveness to Te Ao Māori.

### **Wairuatanga**

Landcare Research goes beyond the statutory three day requirements for bereavement leave.

“The general principle is three days leave. We can always take whatever time is required. Bereavement is taken seriously within the organisation”

“The organisation is very flexible if more (than three days) leave is required”

These quotes indicate the extent to which Landcare Research acknowledges bereavement and tangihanga processes. This is an important aspect within the organisation and is something they take very seriously.

The opportunities given to karakia (prayer / incantation) and waiata (songs / singing) are enacted at times, but not significantly so, as apparent in answers to the question: "Are there significant opportunities for karakia and waiata?" The answers:

"No. There are some opportunities but I wouldn't say they are significant".

"Karakia is not part of the daily life. It happens only at significant events. There is a waiata group practise every week, and waiata are sung when new staff are welcomed."

To summarise, karakia is not currently used in the daily life at Landcare Research, being used only at significant events, especially when Māori visitors are involved. There is the opportunity to be involved in the waiata group which occurs once a week, but waiata is used in a similar way that karakia is.

Important objects, such as buildings, have been blessed in the past but there hasn't been a specific opportunity for it to occur recently.

New staff members are welcomed at morning tea events scattered throughout the year, depending on the number of new staff starting. This involves a mihi whakatau (a less formal but structured ritual of encounter) by a Māori staff member followed by an introduction by the newcomer's capability/team leader. The new staff member is then invited to introduce themselves if they wish. During visits from important visitors there may be a pōwhiri (a formal and structured ritual of encounter) used to welcome them. This has generally only been done when the visitor is Māori or the visit is significant to Māori. During the earlier days of the organisation important visitors were always welcomed with pōwhiri or mihi whakatau and more mihimihi (greeting / acknowledgement) was used. Further, the physical workplace and iconography of the Māori world provides a welcoming and familiar

environment for Māori staff, in the use of Māori art and carvings and Māori names for different rooms (see later discussion on 'iconography').

It was clear that Māori tikanga was more predominant in recent time, but this has 'dropped off'. The absence of tikanga was evident to staff, who want it to return to the daily life of Landcare Research. The following quote exemplifies this thinking.

"The waiata group participation has dropped off. It was enjoyable. I found it uplifting. Haven't experienced karakia much at Landcare Research. If the occasion calls for it, it does happen but would be good to see an advancement of it."

Another staff member talked about how karakia at meal times had become "... a regular thing and (become) normal" and prayers were said at the beginning of a meeting, mostly led by the Kaihautū. During significant events the waiata used to be performed by all staff members but it is usually just the members of the waiata group that perform it now. In some instances the use of waiata is forgotten at the appropriate time such as after a speech.

The same staff member highlighted the need for tikanga Māori to be entwined in the daily life of Landcare Research.

"Wairuatanga requires constant and real leadership...Without exception if you don't have the leadership, the guidance and the mentorship within an organisation to take it along this pathway I would argue, it wouldn't happen"

The principles of wairuatanga have been adopted by Landcare Research but there is room to improve and further promote the use of waiata and karakia. Landcare Research has a flexible policy for bereavement leave that can allow more time off to acknowledge the time it takes for tangihanga, a serious issue. Taking tangihanga into consideration when creating these policies can promote positive attitudes and increase the mana towards the employer. Karakia and waiata are practised at Landcare Research but not used significantly in daily life. The fact that they are used in formal events shows Landcare Research has adopted wairuatanga to the extent of showing some tikanga. The principles of karakia and waiata need to be used in daily events, such as at meetings, to be adopted fully and make them

become the normal way of life. The use of karakia and waiata can uplift employee morale and be used as a tool to motivate and develop employees especially in training systems.

**Whakamana Tangata (kaitiakitanga, manaakitanga, whakawhanaungatanga and auahatanga)**

Whakamana tangata is espoused by Landcare Research in a variety of ways and contexts.

***Kaitiakitanga*** has a centrality to Landcare Research’s workplace culture. It is the CRI that is responsible for sustainably protecting the environment and natural systems in Aotearoa, depicted in the quotes below:

“They are people that absolutely care about the environment. It is the nature of our work”.

Landcare Research staff are people who treasure the environment “...very highly” and collectively are the “key driver for the environment, finding ways to minimise damage to it”. The organisation works extensively with government, private sector organisations and Māori to ensure natural resources and taonga of Aotearoa are protected.

***Manaakitanga*** is visible when new employees are welcomed, as discussed above in ‘wairuatanga’, and in a care, respect and support for each other ‘culture’.

“I have a sense of whānau in my team, (Landcare Research is a) warm and welcoming organisation to staff”.

“In the research team supportive of each other”.

When asked “Do you enjoy working with this organisation?” the people interviewed were positive:

“I have loved it. I wouldn’t have stayed otherwise”.

While one participant talked about how hard it was when they were a new staff member, “Now I feel that I am part of the organisation and accepted”. She went on to say “Within teams there is a lot of respect for each other” and then voiced awareness of a relationship

situation that Landcare Research is working on “Across teams there can be a dynamic. This is an area we are working on”. Clearly, as in any organisation, relationship issues exist, and while Landcare Research has acknowledged the particular “dynamic”, they are addressing it.

The combination of new employees’ welcomes; a caring and respecting workplace atmosphere; and Te Ao Māori iconography represents a level of biculturalism within the organisation, possibly giving employees a sense of belonging that can be reciprocated with their affective commitment and loyalty.

***Whakawhanaungatanga*** at Landcare Research is embedded in: the support it provides for employees to achieve their goals and aspirations; giving space for whānau involvement in work-life balance; the involvement of staff in company procedures and some decision making; and an overall effort to build positive relationships between employer and employee.

Landcare Research provides the opportunity for employees to express their goals and aspirations, and the required processes/training to achieve them. Further, senior management approve of activities that benefit staff as Māori researchers, for example payment of course fees and encouraging course completion. Landcare Research is open-minded and encouraging, with a desire to build capacity and capability around Māori values, issues and tikanga. They also encourage non-Māori staff to learn about Te Ao Māori to build capacity within the whole organisation. Landcare Research is supportive in creating new ventures for employees. They do not prohibit you to pursue your own ventures but it comes down to funding as to whether those ventures are economically viable.

Whānau are supported within Landcare Research, where partners and children are invited to events and new staff are invited to bring whānau in for their orientation. The organisation is especially supportive if family or dependants are unwell and will allow time for leave, and is amenable to children coming into the office for any reason. Leave is also accepted if the employee is supporting children in sports or other events.

Employees are not directly involved in decisions but managers have some input and may ask the perspective of staff for some decisions. The extent to which this happens is dependent on what the decisions are, for example the Māori research team was involved in the Māori

five year strategy planning and took part in all meetings. According to one of the interviewees the involvement of employees in decision making "... could be improved on. But it is complicated because of the diversity in what people do".

Landcare Research employees take the time to help and care for the wellbeing of others to create an environment with a positive collegial atmosphere. Caring for others is a natural characteristic shown by people on a day to day basis at Landcare Research. Further, there are many opportunities for employees to collaborate on projects or in day-to-day interactions. Within the HR department *whakama tangata* is an underpinning concept of the workplace.

***Auahatanga*** has a life in the way Landcare Research encourages employees to be innovative and creative to find new approaches/methods in work completion and for potential revenue.

"There are opportunities to be creative if there is potential for revenue"

However, time constraints due to work commitments, limits this. Employees are supported and encouraged to complete training programmes to build better capacities and capability as quality professional researchers. It is expected this skill-enhancing process will be reciprocated with affective commitment and OCBs.

### **Organisational Citizenship Behaviours (OCB) and Affective commitment**

OCBs are displayed in people when they care for and help other staff, care for their work space and exceed expected performance. Affective commitment is manifested in employees that enjoy working within the organisation and respect the workplace environment.

Employees at Landcare Research tend to show organisational citizenship behaviours and affective commitment. They develop positive relationships with other staff but, like most workplace contexts, it can take time and work to establish these. The majority of staff have been at Landcare Research a long time and have developed relationships with other staff. New staff have to work to gain these relationships and prove they fit in with the organisation. There is a sense of *whānau* within the research teams and they have a lot of respect for each other but relationships across teams can involve a dynamic which is an area Landcare Research is trying to improve on.

Landcare Research employees take the time to help and care for the wellbeing of each other. Staff members will help each other with heavy workloads to ease the stresses placed on other employees. Health and safety managers and HR staff endeavour to make contact with staff in hardship, take the time to offer support and resolve issues and create a safe and enjoyable environment. This is reciprocated in an environment with good working relationships and a positive collegial atmosphere with a lot of emphasis from the company for people to work together well. The need for help and support is not always communicated by some staff members who don't like to admit they are struggling with workloads.

All the employees interviewed enjoy working within Landcare Research. There are some external systems, for example, funding and reporting specifications, which put stresses on employees and result in a loss of motivation. The staff respect the workplace environment and the organisation as a whole. People at the senior levels care for the wellbeing of staff, and these senior staff are well respected by employees.

A person expressing OCBs will adopt the principles of performance - completing tasks to high standards and working to deadlines, and the social principles - helping others with high workloads and caring for the wellbeing of other employees. The employees at Landcare Research have all developed positive relationships with other employees and there is a sense of whānau within the research teams. Given this there can be a dynamic relationship between research teams that could result in conflict, demotivation and prevention of achievement. This is an area that could be improved on to create a positive relationship between teams and positively benefit staff retention, team and individual performance and company reputation for the organisation.

### **Iconography**

The iconography of a workplace is the physical indicator of the extent of which different cultures are promoted within the organisation. Landcare Research has various forms of iconography displayed around the workplace.

A number of rooms within Landcare Research offices have Māori names displayed on the doors or wall beside them. The image below shows the name of one of the rooms within the



Allan Herbarium. The name of the room is karengo which is a type of seaweed. This name is significant to the type of flora stored within this room and the names of the other rooms within the herbarium represent the type of flora stored within.



A new meeting and seminar room was opened at the Landcare Research offices and was named the Waikirikiri room. The name waikirikiri is presented on a carving at the entrance to the room and is Māori for the Selwyn River which is the Landcare Research Lincoln site's local river and is significant because it represents the Landcare Research's work with the linkage between land and water.



Landcare Research also has artwork and carvings around their offices, some of which are proudly displayed in the receptions. The below image is of a carving displayed in the old reception that consists of two poupou (posts) and a pare (door lintel) above. This carving includes a lot of symbology that is significant to both Māori and the work that Landcare Research achieves. For example a Kō (digging stick) symbolising the natural landscape, the basis of the research undertaken by Landcare Research. Or the tuatara, which according to tradition can survive the waters of Tangaroa (God of the Seas) and the World of

Papatuanuku, symbolising the link between land and water, the area of work of Landcare Research.



The Allan Mere shown below was donated to award the exceptional work achieved by Dr Allan to the field of botany. The mere is a traditional Māori hand club made from pounamu and is awarded to researchers who make the most significant contributions to New Zealand botany.

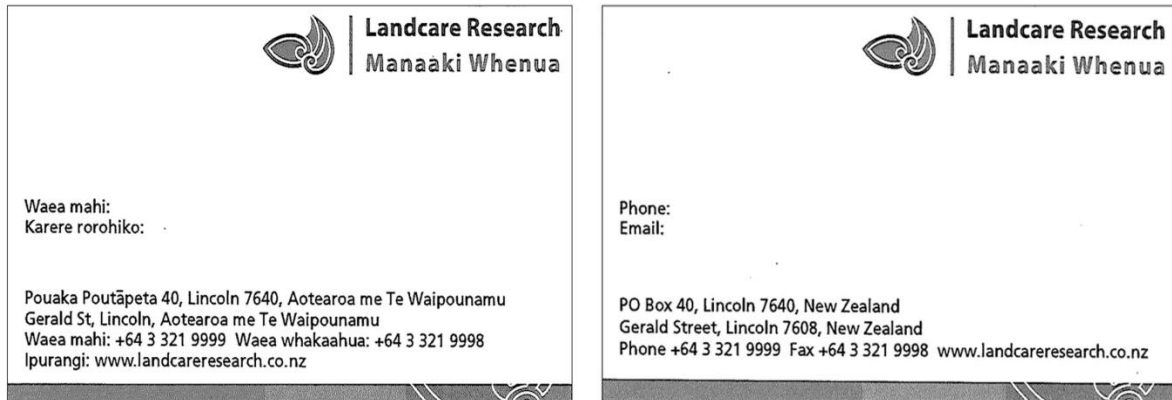


Landcare Research took over stewardship of the Rene Orchiston flax collection in 1992. This pa harakeke (flax plantation) is now growing at Landcare Research as part of the National New Zealand Flax Collection. It contains over 160 provenances of harakeke that have cultural, economic and historical significance. It is regarded as a taonga to Landcare Research and New Zealand and has a lot of mana from all staff at Landcare Research.

Landcare Research in Lincoln is also home to the Allan Herbarium. It contains over 620 000 plant species and the main function is to collect and record the flora of New Zealand to make it readily available to researchers and national authorities. The Allan Herbarium has a rich history since being founded in 1928 with the oldest samples from the Cook expedition in 1769. Landcare Research is the kaitiaki of the herbarium and it is regarded as a taonga to them and New Zealand research. There is high mana towards the herbarium from all staff at Landcare Research. They have created a policy for DNA sampling of specimens from the herbarium that was designed to protect and enhance the value of the specimens and to protect the rights under the Treaty of Waitangi of Māori as expressed through traditional iwi, hapū and whānau structures. Given this, approval for sampling will not be given unless consent is obtained from the majority of iwi, hapū or whānau exercising mana whenua over the collecting locality.



The tukutuku panel shown above is called Te Aitanga ā Tāne (The Descendants of Tane) and shows traditional patterns in the background with modern free-style superimposed. The background pattern is Aromoana – breaking waves, the left pattern is Poutama – stairway to heaven or striving for better things, the centre pattern is Kaokao – armpit of a warrior or chevron from Hawaiki and the right pattern is Roimata Toroa – the tears of the albatross, grieving for departed loved ones.



Business cards

The fact that Landcare Research has a Māori and an English version of their business card shows they are trying to create a bi-cultural workplace environment along with adopting the value of manaakitanga. It also reflects their extensive collaboration with Māori on the projects they undertake.



This carving represents the catchment of the Southern Alps, and the Waimakariri River flowing from the catchment to the sea. From the catchment to the sea is a major research focus conducted by Landcare Research.

## **Funding Cuts Impact Responsiveness to Te Ao Māori**

As a result of the government funding changes to science in the 1990s, Landcare Research staff must constantly write bids to secure resources, for example to the Ministry of Business, Innovation and Employment: Science and Innovation, Department of Conservation, Ministry of the Environment, Regional Councils and so on. Competition for limited and reducing funding is extreme. Science in New Zealand is fraught with tight unrelenting time frames and constant changes to processes. Hence staff members are constantly under pressure to gain funding and complete projects within tight timeframes.

This workplace pressure means that work time is spent writing for funding, just to retain current staff, let alone recruit younger employees, or commit to Māori tikanga in workplace responsibilities. Then when projects are won, work time is tight to complete them. This then impacts on time to attend to creativity, innovation and entrepreneurship. Auatahanga is compromised. Although Landcare Research encourages employees to be innovative and take up new ventures, resourcing such activities is difficult. The drive for revenue is relentless.

In summary Landcare Research has adopted a range of Te Ao Māori values according to wairuatanga and whakama tangata and included Māori iconography in their environment. The values were more vigorously adopted in the recent past with a senior Māori manager position, in which the incumbent provided leadership in this area. However, engagement in Te Ao Māori values has waned with this position becoming part-time, in addition to time and funding constraints. OCBs and affective commitment are visible in employees who enjoy working at Landcare Research, respect their colleagues and environment, and are committed to their workplace tasks. However, there is a need to reinvigorate the organisation and staffs' commitment to Te Ao Māori values. This need is mentioned in the 'Implications' section that follows.

## Section Five: Implications

The findings of this research study indicate that there are positive benefits for organisations when a core set of five Māori cultural values are encouraged and instantiated within the workplace. The evidence is in tandem with earlier studies, and indicates that - with organisational commitment - benefits will accrue for organisations in two key areas, with the first are being the lever for the second:

- **Enhanced engagement of staff**
- **Increased productivity and profits**

This results of this study also highlight a set of implications for organisations to consider, and subsequently address. These have been grouped under four of the five Māori cultural values that guided the study:

### 1. Mātauranga

- The importance of ensuring that the *Treaty of Waitangi* is understood by all staff, and that the principles are embedded and enacted within organisational core business
- The importance of on-going *Professional Development* for all staff within the organisation.

### 2. Whakawhanaungatanga

- The importance of adopting an organisational *Workload Model* that is reflective of a 'collective responsibility' culture, and acknowledges activities that are undertaken by staff due to cultural obligations within the workplace.
- The importance of organisations acknowledging *Whakapapa connections* that connect their staff to whānau (family) and whenua (the environment).

### 3. Auahatanga

- The importance of ongoing *Audit and Review* activities that evaluate and monitor the status, and are a part of core business activities.
- The importance of investing and committing adequate *Resourcing* to the activities that will support sustainability.

#### 4. Kaitiakitanga

- The importance of committed and accountable *Leadership*, that enables, advocates for, and models the five key Māori cultural values in the workplace.
- The importance of developing *Policies and Strategic Initiatives* that are not at odds with the facilitation of the five key Māori cultural values (ie: bereavement leave).

It is contended that if these four cultural values are enacted at a management level, then the fifth value (**wairuatanga**) will be an emanating outcome for individual staff AND the organisation that is committed to this kaupapa.

It is further contended that a larger study be carried out - should a business organisation be willing, and should a qualified research team from the University of Canterbury be amenable.

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## APPENDIX 1

### Questions for Landcare Research Interviews



#### **Mana Motuhake** – *identifying with Māori culture.*

- How important is it to have connections with Te Ao Māori?
- How important is your whakapapa?
- Do you have confidence in Te Reo Māori?
- Is your reo emerging or advanced?
- Do you have an understanding of tikanga?
- What importance do you place on connections with whenua?

**Wairuatanga** – *encompasses spirituality in Te Ao Māori and represents both spiritual and physical dimensions. The adoption of wairuatanga in organisations can promote positive employee attitudes and commitment to the organisation.*

- Does your organisation allow significant time for bereavement leave?
- Are their significant opportunities for karakia and waiata?
- Are important things blessed?
- Welcoming new staff or important visitors with whakatau or powhiri?

**Whakamana Tangata** – *describes the notion of placing people first. It is the common underlying factor of the core values; manaakitanga, whakawhanaungatanga, auahatanga and kaitiakitanga and the adoption of whakamana tangata in organisations is likely to result in affective commitment from employees.*

- How do you perceive this organisation supports your career goals and aspirations?
- How do you perceive the organisation supports and involves your whānau?
- How does your organisation include you in decision making?
- Has the organisation encouraged you to take risks and be creative?
- Has the organisation encouraged you to use innovative ideas and ways to complete tasks?
- Has the organisation created new opportunities for you?

**Manaakitanga** – *applies to the reciprocity of kindness, respect and humility. The concept of manaakitanga means to care for others, be a responsible host, treat others with respect, care for the environment and show hospitality. In this study it is used to describe the affective commitment: how likely they are to remain with their place of employment - and organisational citizenship behaviour-altruism: behaviours aimed at helping and caring for the welfare of others and the workspace - of the employee.*

- Have you established positive relationships with other staff in this organisation?
- Do you care for the wellbeing of other staff in this organisation?
- Do you help other staff with heavy workloads?
- Do you work late to complete tasks?
- Do you enjoy working with this organisation? – People and environment.
- Do you respect the workplace environment?
- Have your experiences in this organisation provided opportunities for the expression of whakamana tangata?

