

**A MĀORI APPROACH TO MANAGEMENT: CONTRASTING TRADITIONAL  
AND MODERN MĀORI MANAGEMENT PRACTICES  
IN AOTEAROA NEW ZEALAND**

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## ABSTRACT

This is a conceptual paper in which we seek to renew interest in Māori management as a distinctive form of management within Aotearoa New Zealand. We attempt to define Māori management and discuss its relevance for today's organisations. We examine some differences and similarities between Western and Māori management in terms of the four functions of management adapted from principles first proposed by Fayol (1949). We propose a theoretical model of Māori management and discuss the implications of Māori management for future management research, policy and practice. We hope to evaluate our theory of Māori management through primary research in a subsequent paper.

### **Keywords:**

Indigenous organisational theories, philosophical understandings of management, cross-cultural management, Māori management, Māori organisation

## CONTEXT

In Aotearoa (New Zealand), management theory and practice tends to be dominated by American and European *legends* of management thought, notably: Taylor, Fayol, Weber, Follet, McGregor, Maslow, Mintzberg, Porter, and Drucker among others (Robbins, Bergman, Stagg, & Coulter, 2009, pp. 42-44). While undoubtedly deserving of their place in the annals of management history, none are indigenous to Aotearoa New Zealand. Some scholars have recently set out to contextualise management theory to the local environment (see for example, Aotahi Ltd, 2008; Geare, Cambell-Hunt, Ruwhiu, & Bull, 2005; Jones, 2011). We contend, however, that Western management theory may not adequately explain the Aotearoa experience, in particular the experience of Māori (indigenous people of New Zealand) within Aotearoa New Zealand. We are prompted to ask: who are the indigenous management scholars of Aotearoa and what are their theories on Māori management? Further, what relevance and bearing might an indigenous perspective have on management theory and the performance of organisations – Māori and non-Māori alike – in Aotearoa New Zealand?

In this paper, we hope to bring to the surface some of the literature on Māori management and renew interest in the field among researchers, policy makers and practitioners. We attempt to define Māori management and discuss its relevance for today's organisations. Māori management we argue gives the concept of management an identity, a character, a face, a place, a time and an alternative source of management principles. Māori management is far from being indistinguishable in style, form or function as Moon (1995) seemed to suggest. We examine some differences and similarities between Western and Māori management in terms of the four functions of management adapted from principles first proposed by Fayol (1949). We propose a theoretical model of Māori management and discuss the implications of Māori management for management research, policy and practice. We hope to evaluate our theory of Māori management through primary research in a subsequent paper.

## LITERATURE REVIEW

### The origins of the Māori of Aotearoa New Zealand

Māori management begins with the migration of polynesian settlers to Aotearoa (New Zealand), with most evidence, including genetic and archeological studies, suggesting this occurred sometime around 1350AD (King, 2003, pp. 46-47). They travelled from their homelands, most likely the islands of East Polynesia (the Society, Marquesas, Astral and Cook groups) in ocean-going waka (canoes) in a series of migratory voyages (King, 2003, pp. 48-49). Māori tradition talks of earlier ancestral explorers discovering Aotearoa, namely Kupe, then Toi followed by the 'great migration' of waka from Hawaiki to which Māori trace their ancestral connections (Buck, 1987, pp. 9-37; King, 2003, p. 38).

These early settlers brought with them sufficient knowledge, capability and resources, including plants, animals, weapons and tools, to establish permanent life in and adapt to their new environment (Buck, 1987, pp. 61-64). As the indigenous settlers began adapting their way of life to Aotearoa, aspects of their East Polynesian cultural heritage were supplanted with the emergence of a new culture and identity, that of the New Zealand Māori. By the time Europeans first sighted Aotearoa on 13 December 1642 (King, 2003, p. 93), Māori had explored and settled every part of it, and through the naming of geographic features and defending their territories, they laid claim to its natural resources and established whakapapa (genealogical) connections to the land (Dyall, 1985, p. 9).

In the challenging natural environment that Aotearoa presented, membership of a social group was vital for survival. Pre-contact Māori defined themselves in terms of the kinship groups to which they belonged (O'Sullivan & Dana, 2008, p. 365; Reilly, 2004, p. 61). The dominant form of social organisation and primary economic unit of pre-contact Māori society was the whānau (family) (O'Sullivan & Dana, 2008, p. 365). This consisted of the extended family, typically mother, father, their children, grandparents, and sometimes aunties, uncles and their families (Reilly, 2004, pp. 61-62). Whānau were connected with other whānau by their descent from a common ancestor and generally lived in close proximity to each other in kāinga (villages) or fortified villages called pā (Buck, 1987, p. 137), undertaking "many industrial pursuits together" (Firth, 1973, p. 111).

Groups of whānau are called hapū (sub-tribe), which united under common ancestry for 'active operations and defence' (Buck, 1987, pp. 331-333; Reilly, 2004, p. 63). Further, groups of related hapū were called iwi (tribes), who in turn traced their common heritage to one of the great ancestral canoes (Firth, 1973, p. 114). Iwi were more a political unit than an economic one as resources were owned and managed by hapū (O'Regan, 2001; O'Sullivan & Dana, 2008, p. 365).

### **What is traditional Māori management?**

We define traditional Māori management as the way in which Māori managed their social, cultural, and economic activities within the Māori institutions of the whānau, hapū and iwi. Thus, traditional Māori management relied on the application of tikanga Māori (Māori customs, values and beliefs), kawa (protocols) and reo (language), to regulate social, economic, cultural and spiritual relationships between themselves and their environments. In the Māori world view, the concept of the self is quite non-individualistic, defined in the context of kinship. Whakapapa (genealogy) and whānaungatanga (family relationships) defined an individual's obligations to the collective, the processes by which decisions were made, how conflict was resolved, and what work was to be done, how and by whom.

The purpose of traditional Māori management was the survival of whānau, hapū and iwi. Ideally, managerial decisions were made by consensus facilitated by the leaders of the whānau, hapū and iwi, in consultation with whānau, hapū and iwi members. Whānau leaders were generally the pakeke (the parents) and kaumātua (the elders, or grandparents). Hapū leaders were rangatira or chiefs whose responsibility extended to several whānau over a defined settlement. Iwi leaders were āriki or paramount chiefs determined by the most direct line of descent from the founding ancestor of the tribe or commander of the ancestral canoe. At the time the Treaty of Waitangi was signed in 1840, it was signed between rangatira of the hapū (rather than with iwi or whānau) and the Crown.

Despite the ingenious and sometimes insidious methods used during colonisation to unseat the Māori way of life (see for example, Waitangi Tribunal, 1991; 2009; Walker, 1990) and the impact of the post-World War II urbanisation of the Māori population (King, 2003, p. 470), the principle of

tribal organisation remained an irresistible force in Māori society (Ngata, 1940, p. 52). This was rejuvenated as a result of protest movements and Māori political and economic struggles of the 1960s and 1970s.

Traditionally, leadership was decided by virtue of being the first born male from chiefly lines of descent, though leadership roles could be acquired through ‘force of character’ (Firth, 1973, p. 108), proven talent or the unwillingness (or inability) of one to assume their inherited status (Mahuika, 1992, pp. 43-45). Indeed, leaders who failed to perform would be by-passed or removed from their position (O’Sullivan & Dana, 2008, p. 365). In some cases, women of ‘high rank’ would assume leadership roles by virtue of their whakapapa and their actions (Mahuika, 1992). In traditional Māori society there were four classes of people: rangatira (the chiefs); ware or tūtūā (commoner); pononga (servants to rangatira); and taurekareka (slaves captured in battle) (Buck, 1987, pp. 337-338; Firth, 1973, p. 107).

Some leadership and management roles were performed by those with the demonstrated skill, knowledge, talent and expertise. These included healers and craftsmen called tōhunga who were experts in various areas of tribal lore (Walker, 1990) and the role of military leader or kaingārahu or toa rangatira, whose responsibility extended to those alongside whom they trained, worked or fought. Tōhunga often travelled widely, sharing their time between hapū, sharing cultural traditions, and created a cultural practise of accepting knowledge generated outside the kinship group (O’Sullivan & Dana, 2008, p. 365).

Rangatira exercised authority with the support of their people who would be assembled to debate any major courses of action. These assemblies or hui provide a forum in which all views are heard and a consensus decision is reached (O’Sullivan and Mills, 2009, p. 27). The importance of gaining support for a course action through speeches created the tradition of oratory which is still present in Māori society.

### **What is a Māori organisation?**

By Māori organisation, we mean organisations that are predominantly owned and controlled by Māori, for Māori specific purposes or purposes which benefit Māori people. While Māori organisations may have adopted many of the techniques of modern management, we argue that Māori do approach these tasks from a cultural lens peculiar to them, informed by cultural imperatives, stakeholder expectations, resource availability, and their particular circumstances (see for example, Knox, 2005, pp. 164-189; Mika, 1994; Te Au Rangahau Maori Business Research Centre, 2006; Te Puni Kokiri & FoMA, 2004; Tinirau & Mika, 2012; Warriner, 2007). There is also the ever-present obligation to mediate between Māori custom and Pākēhā (New Zealander of European descent) laws.

What is written about Māori organisations tends to concentrate on governance, structure and leadership rather than management (for example, Douglas & Robertson-Shaw, 1999; M. Durie, 2005; Dyall, 1985; Law Commission, 2006; Mika, 2005; Modlik, 2004; New Zealand Law Society, 2009; Spencer & Broughton, 2008). However, the topic of Māori management featured in academic writing as early as 1992 (Love, 1992; Mika, 1994; Moon, 1995). Indeed, Māori management scholars such as Warriner (1999), Puketapu (2000), Henry and Pene (2001), Durie (2002), Knox (2005), Ruwhiu (2009), Tinirau and Gillies (2010), and Henare (2011) are creating a body of literature on how tikanga Māori (Māori customs) affect the way in which Māori organisations are managed.

### **What is management?**

Schermerhorn et al., (2011, p. 19) define management as “the process of planning, organising, leading and controlling the use of resources to accomplish performance goals”. Robbins et al., (2009, p. 10) define management slightly differently as “the process of coordinating and overseeing the work activities of others so that their activities are completed efficiently and effectively”. Thus, the modern understanding of management is that it is a systematic action-oriented activity, which can be grouped into functions, for the purpose of regulating and guiding the deployment of resources, including people, toward some specific object, which has meaning for all involved, the manager, the workers and others.

The reason managers exist is the organisation. “An organisation is a deliberate arrangement of people to accomplish some specific purpose” (Robbins et al., 2009, p. 7). Thus, the combination of management and organisations could be regarded as the fundamental building blocks for economic and social activity within any developed or developing society.

What we find interesting is that management and organisations defined in this way appear to be ahistorical, apolitical, acultural, and atemporal. In other words, management and organisations are universal constructs free to inhabit the ‘borderless world’ (Fang, 2012, p. 5) we have created for the uniform good of mankind. Moreover, management and organisational theory are assumed to adequately explain human relations within organised groups in any society at any time in their past, present or future. However, we contend that this is far from reality, however we might define what is real. Organisations, and by implication management, are built on a foundation of power (Clegg, Kornberger, & Pitsis, 2008, p. 256) that operate in an environment of unprecedented cultural diversity because of the mobility of people across the globe and information and communications technology (ICT) (Schermerhorn et al., 2011, p. 54).

### **WHAT IS MAORI MANAGEMENT?**

We define Māori management as the systematic action-oriented deployment of resources by managers of Māori descent and within a Māori world view (āronga Māori), to achieve purposes which are meaningful and of benefit to whānau (family), hapū (sub-tribe), iwi (tribe) and Māori communities, in terms of both the means and ends, and which may be conducted within both Māori and non-Māori organisational contexts. Fundamentally, our definition suggests that whakapapa (a genealogical connection to and identity as Māori) and āronga Māori (a Māori world view) are necessary elements for there to be Māori management. That is, our manager has to be of Māori descent for the activity which they undertake to be described as Māori management. This does not negate the adaptation of Māori management practices by non-Māori organisations.



While the term 'āronga' is used to denote 'world view', it is not commonly used, with the term kaupapa Māori (Māori philosophy) being more prevalent in Māori cultural discourse. Āronga Māori (Māori world view) was first used by Royal (2005, pp. 234, 240) in his conceptualisation of the relationship between kaupapa Māori (Māori principles and values), tikanga Māori (Māori customs), kawa (Māori protocols) and whakahaere (methods and techniques). Figure 1 provides a useful precis of elements of the Māori worldview, based on the work of Reedy (2003), cited in (Mika, 2006, p. 20). This implies that Māori management is management by Māori, for Māori and with Māori, and involves the adoption of kaupapa Māori (Māori philosophy), mātauranga Māori (traditional Māori knowledge), tikanga Māori (Māori customs) and whakahaere Māori (Māori management practices).

Māori management is contextual. That is, there is unlikely to be one approach to Māori management; there will be many. Differences in approach may be influenced by several factors, including: tribal differences; the nature and purpose of the organisation; the nature of the assets under management; the locality; and the strata of Māori social organisation. While some form of management is universally implied within the make-up of Māori organisations, the precise style (principles, process and outcomes) will vary.

### **WHAT ARE THE FUNCTIONS OF MĀORI MANAGEMENT?**

A functional approach (see Figure 2) to understanding the role of the manager has been the most popular approach in management education (Carroll & Gillen, 1987, p. 38) with most management texts drawing on the work of Fayol (1949) to organise this material (Dyck & Kleysen, 2001, p. 562). Taking Fayol's (1949) functions of management as a framework for examining what is it that Māori managers do, we suggest there is a distinctively Māori approach to management in respect to planning, organising, leading and controlling (see Table 2 for examples). We find that Māori management effectively integrates Māori and Western management theories and practices to achieve Māori defined purposes within Māori organisational settings. Table 1 illustrates some of the differences between Western and Māori management replicated courtesy of Massey University.

### A Māori approach to planning

Planning involves setting goals and deciding how best to achieve them (Schermerhorn et al., 2011, p. 166). It sets the foundation for the other management functions (Bartol et al., 2008, p. 136). When Māori managers plan some of the imperatives which influence the process include the needs of future generations, the pursuit of multiple objectives and the invocation of ancestral legacies, identities and values in daily activity. Some of the most oft quoted examples of a Māori approach to planning include the migration of Māori ancestors to Aotearoa over 700 years ago from Eastern Polynesia (Buck, 1987; King, 1975), Ngāti Raukawa's whakatupuranga rua mano strategy (Waitangi Tribunal, 1999, p. 12), and Ngāi Tahu's 2025 strategic plan (Te Rūnanga o Ngāi Tahu, 2005).

The Waitangi Tribunal succinctly describes the Raukawa example:

*The Raukawa trustees, a body representing the tribal confederation of Te Ati Awa, Ngāti Toa Rangatira, and Ngāti Raukawa (the ART confederation)... began a tribal planning experiment entitled Whakatupuranga Rua Mano, or Generation 2000. The purpose of this experiment was to prepare the ART confederation for the twenty-first century. The programme called for the establishment of a new TEI [Tertiary Education Institution], a trustee for the Māori language, and an academy of Māori arts. The entire Whakatupuranga Rua Mano programme was underpinned by four key principles: (a) the principle that the Māori language is a taonga; (b) the principle that people are our greatest resource; (c) the principle that the marae is the principal home of the iwi; and (d) the principle of rangatiratanga.*

Ngāi Tahu adopted a similar time horizon (25 years, roughly equivalent to one generation) in developing their vision and strategies for a post-settlement future for their tribe whose traditional homelands encompass much of the South Island of New Zealand, with an iwi population of around 50,000 at the 2006 census. Ngāi Tahu's vision is "Tino Rangatiratanga – Mō tātou, ā, mō kā uri ā muri ake nei (Tino Rangatiratanga – for us and our children after us)" (Te Rūnanga o Ngāi Tahu, 2005, p. 4). They explicitly viewed the planning process as about tino rangatiratanga, their chiefly authority and tribal right determine and control their own destiny. Indeed Ngāi Tahu (2005, p. 5) described their vision for 2025 as follows:

*It is our tribal map that in the year 2025 will have carried us to the place where we are empowered as individuals, whānau, hapū, Papatipu Rūnanga [tribal councils] and iwi to realise and achieve our dreams. Our whakapapa is our identity. It makes us unique and binds us through the plait of the generations – from the ātua [gods] to the whenua [lands] of Te Waipounamu [the South Island].*

The expectation that Māori organisations will pursue multiple (seemingly conflicting) objectives is a challenge for Māori management and is often perceived as a disadvantage (Dickson, 2010, p. 2). Māori organisations have attempted to ameliorate this risk by forming separate but related legal entities to pursue social and economic objectives, the template for this is visible within Te Rūnanga o Ngāi Tahu.

### **A Māori approach to organising**

Organising as a function of management is simply defined as “arranging and structuring work to accomplish the organisation’s goals” (Robbins et al., 2009, p. 342). More specifically it involves “determining what tasks are to be done, who is to do them, how the tasks are to be grouped, who reports to whom and where decisions are to be made” (Robbins et al., 2009, p. 12). Features of organising within Māori management involves adapting available resources (including Māori and non-Māori tangible and intangible assets) to achieve given organisational objectives, considering whakapapa (genealogical kinship) when assigning jobs, and allocating resources on the basis of tribal priorities and needs.

Māori have proven adept at modifying and applying Western technology, knowledge and practices to achieve Māori purposes. In early colonial settings, some tribes were particularly quick to adopt the musket, Western agricultural implements and methods, mills for flour production and shipping for inter-regional and trans-tasman trade (Sinclair, 1959; Waa & Love, 1997, p. 80). Māori continue to display a fervent desire for innovation and adaptation of new technology (Frederick & Henry, 2004).

Whakapapa (genealogy) is a consideration in determining governing and managerial appointments, especially in communally-based Māori organisations such as Māori trust boards, Māori land trusts and incorporations, rūnanga, and companies and trusts which own and control Māori assets (Henry, 1997). However, the appointment of the chief executive officer in Māori organisations is more complex. While Māori organisations, particularly tribal organisations may aspire to have members of their iwi (tribe) assume executive positions, Māori organisations will generally seek the best person for the job from within and outside the tribe. Ngai Tahu offers is an example of this:

*Early on, the decision was made to hire the best person for the job, regardless of ethnicity, so a big part of the Ngāi Tahu story is the non-Ngāi Tahu people in the organisation. He [Anake Goodall, former Ngāi Tahu CEO] points to a figure such as Sid Ashton, who has been corporate secretary and Tront's [Te Rūnanga o Ngāi Tahu] chief executive. "Ashton is so fundamental to who we are today and he is not of us." Currently, the Ngāi Tahu and non-Ngāi Tahu mix is slightly under 50-50, with iwi members as the minority.*

(Fairfax NZ News, 2008)

A more recent example is the appointment of the inaugural CEO of the Tūhoe Trust – Te Uru Taumatua, the post-settlement governance entity for Ngāi Tūhoe, the Tūhoe tribe. The Trust appointed Kirsti Luke, whose tribal affiliations include Ngāpuhi and Ngāti Awa to lead the tribal authority (Te Karere Ipurangi, 2012), on the strength of her performance as the tribe's treaty claims manager and establishment manager for Tūhoe's post-settlement arrangements. While combination of the whakapapa and the managerial capability of the person seem to present the 'ideal' for Māori management, this remains a long-term aspiration for Māori organisations seeking to develop Māori managerial talent internally, or attract it from the outside.

Turning again to Tūhoe, the tribe set out its post-settlement plan called the "The Blueprint, New Generation Tūhoe Authority" (Tūhoe Establishment Trust, 2011). The Blueprint arranged work within the new tribal authority according to tribal priorities and tribal definitions of the scope and intent of each function. This included: (i) whenua – land; (ii) rawa – assets; (iii) anamata – futures; (iv) iwi – people; and (v) whai mahi – subsidiaries (Tūhoe Establishment Trust, 2011, pp. 8-9).

### **A Māori approach to leading**

Leading may be defined as motivating subordinates, influencing individuals or teams, selecting the effective communication channels, and dealing with employee behaviour issues (Robbins et al., 2009, p. 12). Schermerhorn et al., (2011, p. 20) define leading more simply as “the process of arousing enthusiasm and directing efforts towards organisational goals”. Much attention has been given to Māori leadership and leading (Ka'ai & Reilly, 2004; Katene, 2010; Mahuika, 1992; McNally, 2009; Mead, 1994).

Māori managers will generally set out to achieve consensus through hui (meetings) as the ideal in decision-making. Decisions by majority vote will be viewed as a last resort, or necessary because of some administrative imperative (for example, mandating for treaty claims, or an organisation's constitution requires it). Māori managers, particularly in Māori organisations, may be expected to be competent in both Māori and Pākēhā cultures (Dickson, 2010, p. 5). For instance, the modern Māori chief executive should not only be a fluent speaker of te reo Māori (the Māori language), conversant in tikanga Māori (Māori customs), but equally adept in managing people, finance and projects in complex, dynamic and ambiguous circumstances and entities (Te Karere Ipurangi, 2012). This ideal illustrates the burden of expectation that befalls Māori managers

The third characteristic of leading relates to legitimising Māori management through whakapapa (genealogy) and mana (prestige, power and authority). This means that leading in Māori management depends on the extent to which the manager possesses whakapapa which connects him or her to the members of the organisation. It also depends on the manager's mana, acquired by virtue of one's whakapapa, proven ability and talent, contribution to the wider aims and objectives of the collective (Mahuika, 1992), as well as the usual authority that comes with being in a position of responsibility (Clegg et al., 2008, p. 258).

### **A Māori approach to controlling**

Controlling is defined as “monitoring actual performance, comparing actual to standard, and taking action if necessary” (Robbins et al., 2009, p. 12). Schermerhorn et al., (Schermerhorn et al., 2011, p. 20) define controlling as “the process of measuring performance and taking action to ensure desired results”. Planning and control are inter-dependent, where one sets standards, the other checks to see if they have been met (Schermerhorn et al., 2011, pp. 188-189). Three characteristics of controlling in Māori management include the use of Māori values and customs as standards, accountability to whānau, hapū and iwi, and collectively agreed sanctions and solutions.

Māori values and customs are increasingly important to Māori (Terry & Wilson, 2007), as well as non-Māori (Kalafatelis, Fryer, & Walkman, 2003, p. 24). Māori organisations are increasingly explicitly adopting Māori values and customs as ethical principles for the conduct of boards of directors, management and employees (Harmsworth, 2005; Tinirau & Gillies, 2010), and in the design and delivery of health, education and business services (E. T. Durie, 1998; M. Durie, 2002; Hudson, 2004; Knox, 2005; Mika, 2009). The codification of traditional values in organisational documents will not eliminate misdeeds, but this does form part of an evolving Māori organisational culture.

Knox (2005, pp. 196-197) identifies eleven core Māori values, which are important to Māori organisations and Māori management (see Table 3). The operationalising of these and other Māori values in Māori organisations is predicated upon some degree of cultural competency (Office of the Auditor General, 1998). Such competency is in turn reliant on access to local kaumātua (elders) and tōhunga (experts) who are willing and able to help (Mika, 2008). Owners, shareholders or beneficiaries of Māori organisations will expect their managers to openly account for past performance or present major proposals for discussion at hui with an organisations’ members and other stakeholders. Hui may also be used to discuss and resolve policies on sanctions for organisational performance.

## A MODEL OF MĀORI MANAGEMENT: TE WHAKAHAERENGA MĀORI

We propose a two-dimensional model of Māori management called Te Whakahaerenga Māori. Whakahaere means to manage and whakahaerenga, management (Moorfield, 2011). The model draws inspiration from Durie's theoretical models of bicultural management (M. Durie, 1993, p. 9) and Māori-centred business (M. Durie, 2002), and behavioural leadership models such as Blake and Mouton's (1964) 'managerial grid', cited in Robbins et al., (2009, p. 650). The two dimensions of Te Whakahaerenga Māori (see Table 4) are Māori management along the horizontal axis and Māori organisations on the vertical axis. Māori management is defined by two core variables: whakapapa (identity) and āronga (world view). Māori organisation is explained by two other variables: mana (Māori authority, power and control) and kaupapa (Māori defined purposes). The model produces nine possible combinations of Māori management depending on the presence and strength of the underlying elements. As with any model a few assumptions are worth noting. First, there are no absolutes within the model, only degrees to which the variables are either present or not present, and if present, how strong? Second, variables other than the ones we have chosen may better explain the relationship between Māori organisations and Māori management. However, empirical research will be necessary to improve our model.

Māori management is at its peak when the manager has direct whakapapa (blood ties) to the members of the organisation and demonstrates a high degree of self-efficacy with respect to a Māori world view. Remembering that a Māori world view is underpinned by mātauranga Māori (Māori knowledge), kaupapa Māori (Māori philosophies), tikanga Māori (Māori customs), kawa (Māori protocols) and whakahaere (Māori methods), which will vary according to the tribe, location and other conditions. Māori organisation is at its strongest when Māori have recognised mana over a particular domain and associated activity (e.g., mana whenua, or authority over land) and the kaupapa of the organisation is primarily derived from a Māori defined ideology and philosophy (e.g., kōhanga reo, or Māori language pre-schools).

When Māori management and Māori organisational variables are concurrently moderate, Māori management may be described as being of a 'hybrid' kind. That is, Māori and Pākēhā managers operating according to a mix of Māori and Western world views with respect to management theory and practice. In this scenario, organisational mana and kaupapa are neither exclusively Māori, nor completely diverse or 'multicultural'. Thus, the organisational condition may be described as 'bicultural'. Biculturalism refers to the beneficial co-existence and mutual support of two cultures within one nation, institution or organisation (Ihi Management Consultants, 1987, p. 10). Biculturalism is uniquely informed in Aotearoa New Zealand by the relationship between Māori and the Crown in the Treaty of Waitangi (Geare et al., 2005, pp. 54-55). Bicultural organisational goals and structural arrangements may vary from simple cognisance of Māori culture and socio-economic conditions to recognising independent Māori institutions and working with them to address Māori needs (M. Durie, 1993, pp. 6-7).

In situations when Māori organisation and Māori management variables are simultaneously weak, our model suggests we are likely to observe non-Māori management in a non-Māori organisation. That is, predominantly Pākēhā management applying a Western world view to management practice, in which power and control (mana) and organisational purposes (kaupapa) are defined by non-Māori for purposes which are neither directly beneficial nor harmful to Māori.

While a broad framework is evident in Te Whakahaerenga Māori, further research will be necessary to more adequately describe the relationship between the dimensions and their mediating variables. This will help us to locate actual organisations and management within the model with some confidence. Such research may also yield insights about the predictive value of the model and its capacity to assess the performance of organisations in modifying their goals, structures and strategies to pursue Māori development aims. The model also gives credence to the proposition that there is no one form of Māori management, there are many. Nor does there appear to be an 'ideal type' of Māori management. Māori management will vary depending on the organisational settings of mana and kaupapa.



Is Māori management necessary to exercise mana and fulfil kaupapa of benefit and meaning to Māori? In other words, are Māori management and Māori organisations inter-dependant and essential in combination for Māori development? And is a Māori organisation the only place in which Māori management can exist and survive? We argue that Aotearoa New Zealand can ill afford Māori managerial talent to be under-developed, under-utilised and disengaged from the productive economy given the potential economic benefits and social costs at stake (Nana, Stokes, & Molano, 2011; Te Puni Kōkiri, 2000). Māori management is also needed to maximise gains from treaty settlements, develop and transform Māori social service organisations, boost the productivity of Māori land trusts and incorporations, take-up senior management roles in the emerging Māori corporations and grow the performance of Māori small and medium enterprises (Maori Economic Development Panel, 2012, pp. 6-7; New Zealand Institute of Economic Research, 2003, p. 92). We agree with others (Harmsworth, 2005; Te Puni Kōkiri, 2007) that Māori management also has a place in New Zealand's non-Māori organisations and enterprises, particularly those seeking to position themselves internationally as distinctive and those wanting to do business with Māori (Davies, 2011).

### **IMPLICATIONS FOR RESEARCH, POLICY AND PRACTICE**

We have identified what we believe to be grounds for renewed interest in Māori management within the academy, not least for its contribution to indigenous organisational theory, research and practice. Possible research themes include more detailed examination of the functions of Māori management, the definition of Māori management and comparative analysis between Māori and Western management theory, practice and institutions. We believe Māori and non-Māori management scholars through collaborative efforts are best placed to lead this work. This paper and the proposed research have implications for Māori management in the public sector as well as policies aimed at building the capacity of Māori organisations (for example, Te Puni Kōkiri, 2009). For practitioners this research may further develop theories of Māori management and legitimise a different approach to being a manager in Aotearoa New Zealand.

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**Table 1 Characteristics of Māori and Western management and organisations**

<b>Organisational characteristics</b>	<b>Māori management</b>	<b>Western management</b>
Power and authority	Inherited and achieved	Achieved (unless enterprise is family owned)
Structure	Tribal and pan-tribal (multiple tribes)	Commercial and non-commercial
People	Kinship or blood ties defines membership and relationships	Merit and non-kinship ties
Objectives	Multiple purposes (e.g., social, cultural and economic) Inter-generational wealth creation Collective wellbeing and welfare	Single-purpose (e.g., not for profit or commercial) Individual wellbeing and welfare
Legal forms	Ahu Whenua Trust Māori Incorporation Common law trust Māori Trust Board Charitable Trust	Company Partnership Sole trader Co-operative
Values	Whakapapa (blood ties) Rangatiratanga (leadership) Kaitiakitanga (guardianship) Manaakitanga (hospitality) Aroha ki te tangata (compassion) Wairuatanga (spirituality) Panekiretanga (excellence)	Integrity and honesty Individual responsibility Competitiveness Sustainability Social responsibility Material success Quality

Source: Adapted with permission from Massey University (2012).

**Figure 1 Māori world view****Key elements of the Māori world view**

*Creates a total universe out of a void – Te Kore.*

*Contains a group of ātūa with specific areas of responsibility – forest, land, sea, sky.*

*Wairua (spirituality) and ritual provide meaning and structure for everyday life.*

*There is minimal separation between the living and the dead.*

*The dead are continually acknowledged with the living.*

*Because we owe our existence to our ancestors, it is important to respect them.*

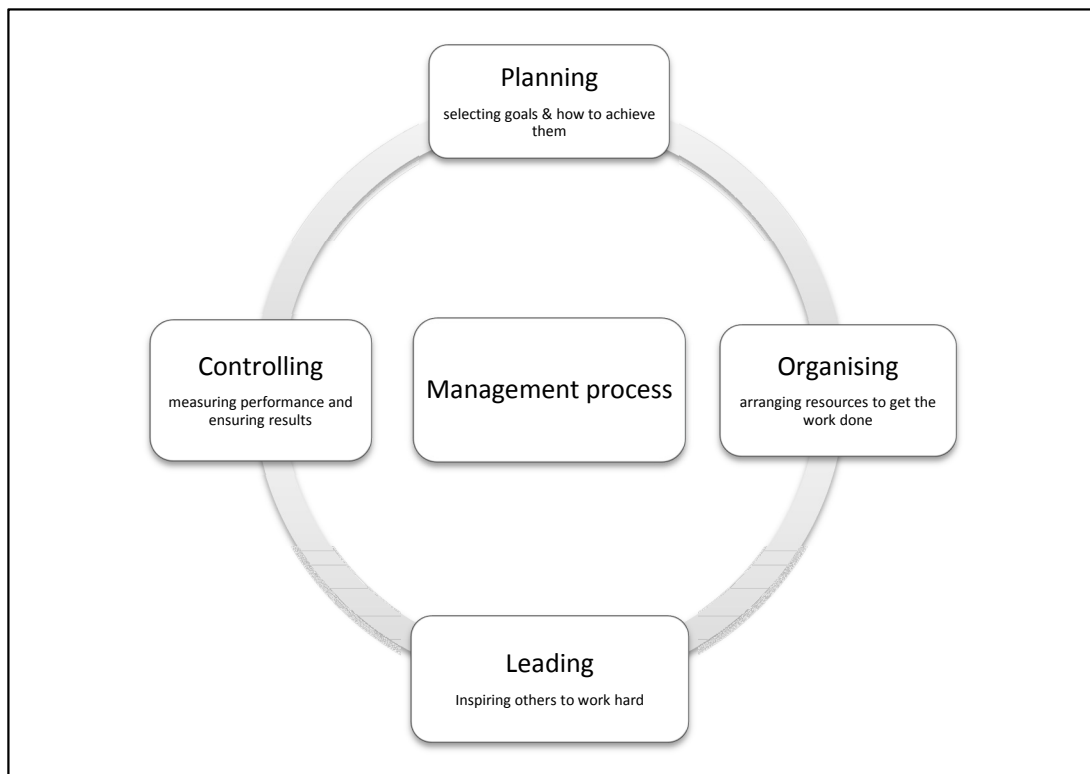
*Beyond this life we will continue as ancestors.*

*People exist in the trilogy of mana: mana ātūa; mana tangata; and mana whenua.*

*Mana, tapū and mauri are the most important Māori spiritual concepts.*

*There is an absence of the concept of hell.*

Source: Adapted from Reedy (2003).

**Figure 2 Functions of management**

Source: Adapted from Schermerhorn et al. (2011, p. 20).



**Table 2 Functions of Māori management**

<b>Planning</b>	<b>Organising</b>
Consider future generations Pursue social, cultural and economic objectives Incorporate past, present and future	Adapt and apply available resources Consider whakapapa when assigning roles Deploy resources based on tribal priorities
<b>Leading</b>	<b>Controlling</b>
Seek concensus through hui Balancing traditional and modern leadership Legitimise role through whakapapa and mana	Māori values and customs as standards Accountability to whānau, hapū and iwi Sanctions and solutions collectively agreed

**Table 3 Māori organisational values**

<b>Value</b>	<b>Meaning (paraphrased)</b>
1. Tikanga	Māori custom or lore which is fundamental to decisions and life choices.
2. Mana	Power and authority acquired through displaying qualities of a rangatira (chief).
3. Whakapapa	Common ancestry for jointly held property, shared sites, common histories and understandings of the material world.
4. Wairuatanga	An understanding of the spiritual world which is integral to daily realities and necessary for success.
5. Kaumatuatanga	Kaumatua (elders) are important in keeping families and communities together and advice in modern settings.
6. Utu	Maintaining balance in economic and social interests through reciprocal obligations, honesty and punishment of wrongdoing.
7. Kaitiakitanga	Acknowledging the mauri (life force) of resources and maintaining safety through all stages of production.
8. Whakawhanaungatanga	The precedence of family bonds in decisions on who to employ or what actions to take.
9. Manaakitanga	Support for social and commercial objectives, treating others fairly and with respect and generosity.
10. Wharerite mana	Contracts formed around lasting relationships rather than relying on specific terms, which are open to change.
11. Hui	Full and active participation in decision making.

Source: Adapted from Knox (2005).

Table 4 Model of Māori management

		Whakapapa and ārona of Māori management		
		Strong	Moderate	Weak
Mana and kaupapa of Māori organisation	Strong	Māori management in a Māori organisation	Hybrid Māori management in a Māori organisation	Non-Māori management in a Māori organisation
	Moderate	Māori management in a bicultural organisation	Hybrid Māori management in a bicultural organisation	Non-Māori management in a bicultural organisation
	Weak	Māori management in a non-Māori organisation	Hybrid Māori management in a multicultural organisation	Non-Māori management in a non-Māori organisation