

*Tīparetia tō iwi ki te
mātauranga o ngā tīpuna
Adorn your people with
ancestral knowledge*

**KŌKIRI WHAKAMUA:
FAST-TRACKING
MĀORI MANAGEMENT**

A SHORT REPORT ON

HUMAN RESOURCE PRACTICE

*Introducing five ancestral
strengths and three
recognition narratives*

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INTRODUCTION

Whilst the areas of Māori economic development, leadership, entrepreneurship and governance have attracted the attention of Māori business scholars and practitioners, the field of Māori management has been somewhat overlooked.¹ There is enormous potential in unlocking this space especially in terms of Māori management practice, human resource management (HRM) approaches and change management approaches. Māori managerial approaches – like other aspects of organisational behaviour among Māori, from whānau to hapū to iwi – are “steeped in a sense of community and civic obligation.”²

This document presents the findings of our research with a group of fifteen Māori managers (nine men and six women).³ We wanted to find out about their unique practices of Māori management, with a particular focus on human resource management (HRM). How did these managers navigate the relationship between upholding the sacred and promoting wisdom on one hand, and developing sound HRM policy and recruitment or retention strategies on the other? Through these rich in-depth conversations, we developed a better understanding about how tikanga and mātauranga shape Māori approaches to HRM. Participants came from a variety of industries (transport, information, education, security, publishing, entertainment, public sector, banking, health, food and tribal organisations) and differing organisational contexts. The people in this study hail from a range of Māori tribal affiliations.

Though often championed as a success story of New Zealand industry, the economic base of Māori is considered to be undervalued relative to its performance potential.⁴ A valuation of NZD\$50 billion may seem impressive, but this represents just the Māori-owned asset base. It does not account for any future actualisation of return on such assets. Māori own, and are the kaitiaki (stewards) of, significant marine and land resources. These resources are capable of delivering more sizeable economic benefits to the Māori economy. Additionally, Māori are increasingly diversifying into other areas such as tourism, education, property and technology. A lift in productivity levels in the Māori economy to match average national levels by the year 2061 would result in a value accumulation of \$12.1 billion in assets and would create 148,000 additional job opportunities.⁵

Yet, measuring economic success involves much more than what terms like assets, productivity, resources and GDP convey. A wide range of research into Māori business highlights the concern Māori have, in all walks of organisational life, to ensure that economic goals are integrated with goals concerning social, cultural and ecological wellbeing. “Success is Succession”⁶ lies at the heart of what it means to be Māori ‘in business’. In practice this concept includes handing to the next generation land that is in better shape than when we received it, fisheries that are thriving, enterprises and organisations that are sustainable, where people are valued and community wellbeing is the priority over the ‘economy’ amongst a host of other concerns.⁷

Unfortunately, inequalities between Māori and non-Māori continue to persist across a range of indicators, including: health, suicide, life expectancy, education, employment, housing conditions, median income and access to technology.⁸ From a social-development perspective, situated within the New Zealand context, there remains an urgent need to address these various inequities and appropriately nurture the potential of the burgeoning Māori economy.

Associated with these enquiries into the economy are significant demographic shifts. The Māori population is forecast to experience enormous growth in the near future. Projections suggest an increase in population from an estimated 712,000 at 30 June 2015 to 830,000–910,000 in 2025 and 1–1.18 million in 2038, not including Māori living abroad. The Māori population is comparatively young and is predicted to eventually comprise a greater proportion of the general New Zealand workforce than it currently does.⁹ It is vital that we train and grow Māori managers and leaders who can take up key roles in organisations and deliver outcomes that are meaningful for Māori.

Fortunately, a great number of Māori leaders have emerged who are deeply rooted in Te Ao Māori, a Māori worldview and way of being. These leaders are those who have leveraged their heritage in a constructive way; using it to set leadership standards and behaviours which add value to their organisations and give meaning to their communities. In this report we document how such leaders and managers use *ancestral leadership strengths* and *narratives of recognition* to develop the people in the organisations they work for. We have also included a range of practices, *the five touchstones*, from an earlier work on energy in organisations. Our intention for this report is that it is short, simple, positive and relatable. *Ahakoā he iti he pounamu.*



FIVE ANCESTRAL LEADERSHIP STRENGTHS

Our study highlighted that Māori managers, in a variety of organisations and contexts, brought their own unique approach to ensuring that the lessons and traditions of the past are recognised and upheld while visionary ways forward are pursued. Such vision, which honours the past in the service of preparing for the future, is a fundamental principle of their leadership. Across the various contexts, Māori managers are committed to communal, spiritual and ecological development. This means that economic concerns are tied to cultural enrichment and the nourishment of the land and its people. From whānau to hapū to iwi, the Māori manager bases their leadership style on a sense of community and civic obligation, and seeks to take the wider collective into consideration. We identified five key strengths these managers drew upon from Te Ao Māori to bring themselves as Māori to their work.¹⁰ These five strengths are:

- 1 Mauri Ora – creating wellbeing
- 2 Whanaungatanga – having a family-based approach to work
- 3 Tangata Whakapapa – embracing the wholeness of people
- 4 Hūmārie – practicing humility, and
- 5 Tuākana-Teina – creating effective succession through mentoring.

These strengths represent threads of continuity between traditional Māori ideals of successful leadership and leadership practices of today. The legacy of these strengths can continue to be handed down through the generations, inspiring new possibilities among the brightest and best business minds in the community, while honouring timeless wisdom. These strengths do not represent all the practices used by Māori managers and it's important that each person defines and identifies their own practices and ways of doing things that align with their expression of being Māori within the context of the organisation and community.

“For Māori...we’ve inherited the purpose. It’s in plain view in our tikanga. I think in this world, this age of conscience, kaitiaki is really catalysing. We’re watching the mauri of our planet decrease, and it’s sort of hit a level where it’s on the radar now, you know. It’s an awesome opportunity for us as practitioners of kaitiakitanga to get out there.”

- HRM is normally outcome-oriented; geared toward things like employee commitment and organisational buy-in. Such approaches do not necessarily contribute toward employee and community wellbeing.
- A wellbeing-oriented approach to HRM is viewed as crucial to Māori ideas of HRM.
- Mauri ora serves as a nexus of physical, intellectual, spiritual and relational health. It is a bedrock of wellbeing in the Māori worldview and is a key aim for Māori managers. Mauri ora, like other concepts in the Māori philosophical system, does not stand alone, but is, rather, inextricably linked to other concepts such as pai ora and hau ora.
- Creating mauri ora serves as a rich source of development and effective leadership practice. The enactment of mauri ora lies in being “awake to the potential of a situation and the potential in each other”, as well as consciously manifesting that very potential.¹¹ It is a process of continuous, iterative reflection in the service of creating wellbeing in the individual, in their relationships, and in the wider community.

Practices include:

Practices that help create mauri ora include nurturing the awareness of the life force in the workplace and respecting the intrinsic worth of each person. This is a process of acknowledging a person and their experience. One manager spoke of his approach to this. He starts hui with a karakia, “and if someone has experienced bereavements from their marae or their iwi, I’ll acknowledge that. If someone goes away for a whānau kaupapa, they come back, or if they’ve gone away for a tangi then we acknowledge that”. Managers who create environments of mauri ora understand that everyone needs validation, and they attend to this by listening and hearing

them, which in turn encourages an empathetic and caring approach in the workplace. Environments rich in mauri ora make sure the workplace unleashes and encourages people's potential and talent. It involves continuous learning, self-awareness and growth, and ongoing attentiveness to the respect and integrity one demonstrates toward the wellbeing of others. Interacting with others in their workplaces in a self-aware way, these managers consider what it means to be a good kaitiaki, custodian, of the environment, to release the potential of others, to care for people and for mauri ora.

“Because to really get the most out of people it’s important to acknowledge who they are in the fuller sense. And who they are in the fuller sense for Māori begins again with their whakapapa. So, I don’t think really you can work with Māori without whaka whanaungatanga, without a sense of how we connect with each other.”

- There are many benefits that can be derived from HRM practices which acknowledge and factor the work-family nexus of people in the organisation.
- The strengths of one’s psychological and social resources in the family domain can be transferred to the organisational domain.
- Whānau-centred values provide important context for Māori organisations: they create stability and support.
- Creating a whānau-oriented environment in organisations will encourage people to stay connected and committed to the workplace.

Practices include:

Managers who practice whanaungatanga are able to create work environments that are an extension of their wider family. They weave ‘family-ness’ into the workplace and take people on the waka. One manager tells of how he integrated their elders into the fabric of the organisation, “I was fortunate to take our kaumātua on the waka to Europe and to Asia to help promote our product, make sure tikanga was taken care of, unveil our carvings, open our events. And then when we were on home ground, obviously, I would ring them up and say we’ve got a group from Japan, they want to come down to our marae. And so, I was constantly involving our people, and then the kids would entertain. The whole fabric to me was about people. As a true Māori manager, running a Māori organisation was to actually demonstrate these things through what we do”. They weave people around a shared purpose of what they are seeking to achieve as a workplace whānau.¹² Other practical symbols of this include the following initiative of one of the managers: “We have a family wall of photos, which is a wall of our childhood, a photo from our childhood – something like a rugby team from when you were ten. Everyone brought in a

photo and it's just created a lot more of a theme, a sense of ownership around our space. If you have a look outside they are all photos, like baby photos with the staff. It gives them a sense of ownership of the place". These Māori managers integrate organisational systems, policies and procedures to support community building. Some other practices include welcoming ngā-tamariki [children], kai-tahi [communal sharing of food] and koha [communal gift giving]. Ceremony and sociality contribute to individual and organisational wellbeing and create time for relationship building, especially when new people start work.

Tangata Whakapapa – Embracing the Wholeness of a Person

“So, if we’re going to be growing our own capability within the organisation we needed champions. [In] one of my staff members I could see really true potential. So, what do I do to support him. I will make sure that I’m supporting him 100% to get those doors unlocked from senior management to get what he needs to do what he does to deliver.”

- Much modern HRM objectifies and tends to ‘consumerise’ individuals within an organisation, that is, treat them as a ‘tool’ and see people as disposable and easily replaceable. Individuals are seen as a means to organisational ends and judged by a role description, not as a “whole” person.
- HRM and leadership practices should focus on recognising the totality of an individual’s personhood: capable of professional development and personal growth, but also a reflection of their whakapapa, their personality, lived experience and connection to heritage and environment.
- Managers acknowledge personhood in the fullest sense, and are a conduit through which relationships with family, community and society may be most fruitfully unlocked.

Practices include:

A manager who embraces tangata whakapapa recognises the power of the authority of ancestral, tribal and family connections of the people who work for the organisation. These managers acknowledge that when people come to work, they are not silo-ed from their wider environment and relationships. One manager expressed this through his views, “so a Māori approach to management, to me, stems from a Māori world view, grounded in your whakapapa. It’s important to have a strong sense of whakapapa, because to really get the most out of people it’s important to acknowledge who they are in the fuller sense. And who they are in the fuller sense for Māori begins again with their whakapapa. So, I don’t think really you can work with people without a sense of how we connect with each other.” Whakapapa acknowledges the wholeness of people in the workplace and honours the network of relationships each person brings with them. Later in this report (page 16) we have included further whakapapa practices.

“Most Māori managers I've observed, they'd be the few that'd know the name of the cleaner to the chief executive. It kind of makes no difference to them.”

- Managers capable of transforming their organisations from excellent to extraordinary do so through both strong organisational commitment and great personal humility.
- “Servant leaders” practice humility in their organisations, emphasising the importance of both service and deference to those they lead, and put in place the conditions by which those who they lead may grow and develop at work.
- Traditional Māori leadership worked for the benefit of the community. Leaders were expected to show deference and humility to those they led.
- In the Māori worldview, the managers who command respect are often deeply humble people: their actions ensure that others have trust in their word and their management, and an identification with their leaders as but one amongst equals.

Practices include:

Humble managers are able to cultivate leadership in others through practices of hūmārie. This is founded upon the acknowledgement of whakapapa, where everybody is connected and located to each other through relationships. This often resulted in the manager seeing their position as one of service to their employees. One of the managers described this as “I’ve gotten more commitment from my whānau by calling myself a PA. I empower them to call me a PA. I care that that person felt like I was serving her, as opposed to dictating to her”. Managers practicing humility respect the opinions and efforts of others within the organisation. In conflict situations they consider the innate authority of the person, whilst honouring one’s own, and search for win-win outcomes. Showing humility towards all people at work and endeavouring to build rapport, as this Māori manager demonstrates: “I remember having this dispute. We were having a debate and in the end it was a bit of a stalemate. And so, the next day, I knew how upset she was. It wasn’t going to improve. I didn’t think there was room for discussing it and unpicking it and getting it back together. So, I came and I bought her a greenstone. I said this is a tātau pounamu. If you’re happy with that, then we’ll leave our discussion there and we won’t open that greenstone door again. And it worked”. It’s through the practice of humility that the manager’s mana emerges, because the workplace whānau is thriving and producing capable, critical thinkers who respond effectively and calmly to what is going on.¹³

5

Tuākana-Teina – Transmitting Mana Through Mentorship

"There are different ways of doing it, and different levels, but it is fundamental. Working within the iwi, it's been our kaumātua, our rangatira, who were just so generous in sharing their wisdom, their knowledge."

- One of the most significant predictive outcomes of mentoring relationships is the ability of mentors to successfully transfer knowledge and workplace culture to a mentee.
- Mentoring relationships foster and give worth to organisational values. Mentors who are both a role model and a source of counselling and acceptance benefit their mentees greatly by helping them to acclimatise to workplace norms and values, and by imparting to them these values in a way that honours their individual personhood.
- Māori managers serving as mentors want to know the needs and wishes of those they lead; they must be attuned to their highest ideals and be cognisant of these as they work to develop in them a sense of vision, and the practices which underlie relationship management and strong interpersonal dynamics.

Practices include:

Tuākana- teina roles create management environments that foster learner-leader relationships. Some Māori managers created specific roles embedded in the organisation to enhance these relationships. "We created a pou ārahi position, if you're just not in the right frame of mind, we have a pākeke which we brought into the team, someone that can just be there as that pākeke, that wise old fella that can take you into a room, have a bit of a karakia with you. If you're emotionally and spiritually not feeling right, you can have some time out." Strong mentoring relationships provide an effective vehicle to achieve strength at work and recognises that people are part of a movement through time. Managers focus on instilling purpose, a sense of community and vision in those they lead. They are willing to teach the mentee what they know and have an abiding belief that "success is succession." These managers understand the importance of seeking the guidance and wisdom of a mentor or elder in the tribal/local community.¹⁴



NARRATIVES OF IDENTITY, COMMUNITY AND PERFORMANCE

In addition to the five ancestral strengths above, we noted some key narratives¹⁵ that the managers in our study cultivated to build stronger workplace cultures. In Māori society, both traditional and modern, narratives are a way in which people's actions and thinking are shaped. Narratives are a way of transmitting knowledge through storytelling. By using narratives, Māori leaders practise a philosophy of recognition¹⁶ which is based on great perceptiveness and the ability to integrate one's thinking, as well as the ability to identify and harness the power of relationships, so that all members of an organisation may benefit from sharing existing narratives and creating new ones. A philosophy of recognition is about building reciprocal relationships of respect and mutuality. Managers are deeply tuned into relationships and have the capacity to see the relationship between many elements in the social, environmental, spiritual and cultural worlds. There are three types of narratives that are used by managers in modern Māori business organisations: *identity narratives*, *community narratives* and *performance narratives*. There is timeless wisdom in these narratives that recognises ancestral origins, and relationship to all people and all life, whilst at the same time reflecting a sound, effective way of strengthening relationships and culture in the workplace.

1 Identity Narrative

“We want [our employees] to see what their life is like in that connection to the land, in their whakapapa, in their role in the history of this place.”¹⁷

Identity narratives represent the evolving life story of an individual. They integrate the reconstructed past and imagined future to provide people with some degree of unity and purpose in their lives. They are “the substance of the self” – a way to understand and make sense of oneself and the ideals that one lives by, and a way of growing and learning from past experiences while imagining a bright and positive future. They may involve symbols or personal stories, or accomplishments that one has achieved in one’s life, as well as trials and tribulations. They situate a person’s unique experiences and personhood in their relationships and culture, and change over time based on interactions with the people in a person’s life, as well as the places in which they live and work, and the wider world which they inhabit.

Managers bring their own identity narrative into their workplace. This allows others in the organisation to connect with the whole person. These narratives reflect the leader’s heritage, community and values, and their aspirations for both themselves and their organisations. Inspirational managers are capable of galvanising enormous support from others when they use their own story to inspire effort and initiative in others, and set a personal example to guide positive organisational and individual development.

“When it’s whānau, hapu, you can’t beat it, everyone’s in, everyone’s on board. Cos it’s you, you know, it’s you at the end of the day, you’re representing you and yours.”

Community narratives are at the heart of Māori identity. Māori society continues to hold fast to its own cultural ideals, ambitions and motivations. Community narratives allow these aspects of the Māori worldview to continue to exist, and be passed down through the generations. They interpret and reinterpret Māori ways of being in the world, and help to create spaces and places through which Māori communities may continue to be developed and sustained. They also reflect an emotional relationship that Māori have with not only people, but sacred place, atua and ancestors; allowing one's identity narrative to fuse with one's sense of communal belonging.

While modern organisational life emphasises instrumental relationships among people, among Māori managers relationships based on genealogy and belonging are the centre of workplace life. They foster mutual responsibility to other people and generate tikanga and kawa, customs and protocols, which guide these relationships. Community narratives are an illustration of this worldview in action. They are based on a deep knowledge of what uniquely motivates and inspires Māori: how their potential can be uncovered and developed within an organisation. They also help to expand the organisation's own potential: laying out a future which shows the organisation operating according to its highest ideals. Leaders align the goals of the individuals they lead with the values of the organisation, while incorporating a generative Māori philosophy throughout.

3

Performative Narrative

“Karakia is to train our mind ... karakia is the thread that binds to the bottom and that includes not only the things, the micro, the things you see but all the little things that you don't see.”¹⁸

Performance narratives are a dynamic and responsive process of reflection and action, which enable deep levels of human perception and intuition, and which guide the action required to live a life that is transformative. Performative narratives are a way for Māori managers to create and maintain their philosophies through action – in the ‘doing’ which ensures that the voice of Māori can be heard in the struggle for identity, legitimacy and recognition. Every action is an imprint on our world – it creates our reality.

Some of the key practices which reflect performance narrative in the Māori worldview are: karakia (mindfulness and spiritual guidance practices); mihi (welcoming practices); waiata (songcraft and song performance); haka (rhythmic, synergized dance); kai-tahi (the sharing of food); and koha (the giving of gifts). It is important to note that ‘practices’ are not just ‘things we do’ – they are spiritual expressions of relationship and connectedness. Karakia, for example, directs the way we think. It reflects a belief that actions need to be aligned with our intentions and purpose. Sharing through karakia invites people to participate in the meaning of the greater whole – to help create the reality that unfolds within an organisation. It creates a special relationship between the material and spiritual worlds, and connects us with a wider reality which creates a sense of unity.



FIVE TOUCHSTONES

When we sent this report for peer review we were encouraged to include the Five Touchstones developed in an earlier publication by Chellie Spiller and Monica Stockdale: *Managing and leading from a Māori perspective: Bringing new life and energy to organisations*.¹⁹ Drawing on theory and their management and research experience, Chellie and Monica say that attending to the life-energy of an organisation is an important, yet often overlooked aspect of management and leadership. Ignoring energy dimensions in an organisation can lead to dispirited, dysfunctional workplaces. In this section, we set out practices which, together with the ancestral leadership strengths and recognition narratives above, can nourish different life-energies and revitalise relationships within the workplace and with communities to support organisational thriving. The following touchstones are suggestions to guide managers and leaders in their thinking about how to reenergise in their management and leadership practice.

Whakapapa Touchstones

Whakapapa is an ordering principle and a spiritual link between generations. It refers to the layers of genealogy that link people to many relationships, past and future. When introducing themselves Māori trace their relationships through the layers of divine order by citing whakapapa, which illuminates the fullness of a person through relationships.

1. Create time for relationship building. Welcome people warmly through manaaki (hospitality), especially when new people start, through mihi whakatau (introductions) that include karakia (prayer, ritual chant), waiata (song), which places the relationship-building in a state of tapu

(sacredness), followed by a cup of tea, which puts everyone back to noa (a state of ordinariness).

2. Honour the network of relationships each person brings with them.
3. Weave people's whānau (family) into the workplace, which includes supporting people with their service, commitments and needs. For example, supporting them by contributing to tangihanga, Māori funeral processes, and personally attending these as a sign of respect.
4. Integrate organisational systems, policies and procedures to support whakawhanaungatanga, community building.
5. Respect all, even those who have left the work family, as they have not left the community (in the world). Do not speak ill of them.
6. Weave people around a shared kaupapa, purpose, of what they are seeking to achieve as a group.

Wairua Touchstones

Pere (1982) explains the two aspects of the word wai (water) and rua (two) refers to spiritual and physical energy forces. Cajete (2000) says of Indigenous traditions, "what we think and believe and how we act in the world impacts on literally everything. We bring our reality into being by our thoughts, actions and intentions" (p. 73).

1. Take time for reflection to connect to one's spiritual source. This can be done through connecting with the group and sharing through karakia (prayer, ritual chant) and waiata (song).
2. Observe how thoughts, actions and intentions permeate one's own wairua.
3. Encourage karakia (prayer, ritual chant) and waiata (song), whatever form that takes, to support the higher intentions of the group.
4. Create opportunities for people to connect in a wairua way and contribute meaningfully to the whole, the organisation and the community.
5. Empower people to develop their inner compass, integrity and conviction to help them answer the question, How do I know what is right and just in this situation?

Mana Touchstones

Royal (2006) describes mana as a "special and non-ordinary presence or essence that can flow in the world" (p. 4). This presence or essence can be in people, places or events. He says it is the degree to which people feel empowered, illuminated and warm about themselves and their life. He promotes the idea that mana is a quality, energy or consciousness in the world which can be harnessed and expressed in activities through acts of generosity and wisdom, compassion, an ability not to react to whakapātaritari (provocations), and forgiveness. A person of mana has an authority about them and they tend to exhibit a peace and stillness in relation to the changing world.

1. Recognise that managers and leaders stand in the power of the mana of tribal ancestors and the whakapapa (genealogies) of the people who work for the organisation.
2. In conflict situations consider the mana of the person, whilst honouring one's own, and search for mana-based solutions to create win-win outcomes. Mana based solutions acknowledge and respect the inherited and endowed authority each person brings through their genealogies and other forms of mana.
3. Accept and respect that all people have their own mana – create the conditions so mana can flourish in others, in a spirit of generosity.
4. Encourage the release of a person's potential through training, supervision and personal growth.
5. Always seek to enhance the collective.
6. Be tika, in integrity, regarding making and keeping promises.
7. Seek the guidance and wisdom of a pakeke (acknowledged person/mentor) or a kaumātua (elder) in the tribal/local community.

Mauri Touchstones

Mauri, philosophically speaking, is a life force. When a person dies it is mauri that departs. Everything in creation has a mauri, which endows uniqueness of being and intrinsic worth (Morgan 2008). Marsden (2003) describes mauri as an energy that “is immanent in all things, knitting and bonding them together” (p. 47), thus bringing unity in diversity (p. 60). Reflecting Marsden and Morgan, being bound together through mauri unifies all aspects of creation, and is not unity without differentiation, but unity appreciative of the intrinsic spiritual worth, and difference, of each.

1. Nurture awareness of mauri, the life force.
2. Encourage people to be straightforward and honest about their problems.
3. Encourage people to act with integrity at all times.
4. Encourage a loving, caring approach in the organisation.
5. Clear up any issues in the organisation before they fester.
6. Respect the intrinsic worth of each.
7. Bring everyone together once a week to look at the organisation's kaupapa (purpose), address any issues that need clearing, and recognize achievements that need to be celebrated (for example, birthdays, course completions, graduations) and acknowledged (for example, major life events such as the passing of a loved one, health challenges).

Hau Touchstones

Hau, like mauri (life-force), represents an abiding belief in the importance of reciprocal exchange. Hau can literally mean breath (Williams dictionary, 2004) and, interpreted in the context of this exploration of energies at work, reflects the interconnectedness, and interdependence, represented by the giving and receiving that occurs through the sharing of breath. Every aspect of creation is breathing in and breathing out in multifarious ways, and this

is an aspect of the state of gifted exchange, or reciprocity, upon which wellbeing depends. Managers and leaders are encouraged to nurture the hau reciprocity in their organisations through a respectful and reciprocal relationship with the environment, which in modern vernacular is similar to the concept of sustainable development.

1. Nurture a culture of reciprocity through sharing and contributing.
2. Adopt a healthy approach to competition and promote opportunities for collaboration and cooperation.
3. Be mindful of impacts on the environment, seeking to give back, care for, and contribute to the wellbeing of the environment.
4. Value the unique gifts of each employee.
5. Encourage a sharing and exchange ethos, such as shared meals, celebrating events.
6. Cultivate a healthy approach to money through nurturing reciprocity.

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Chellie Spiller (Ngāti Kahungunu) is an associate professor at the University of Auckland Business School. Her research explores how Māori and Indigenous businesses create sustainable wealth and wellbeing. Currently, she is a principal investigator on a significant research project investigating Māori leadership and decision-making. She was a Fulbright Senior Scholar at the Harvard Kennedy School and University of Arizona, and a recipient of a Dame Mira Százy Māori Alumni Award and National Māori Academic Excellence Award. She has an extensive senior executive background in tourism, finance, and marketing, and brings this experience to her academic work and leadership and management development programs. She is an editor and author of several books, including the 2015 book *Wayfinding Leadership: Groundbreaking Wisdom for Developing Leaders*. Workshops on Wayfinding Leadership are taught in a variety of industries, including Air New Zealand, Global Women, the judiciary, and in the health sector.

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Acknowledgments

Our thanks to the research participants for sharing their experiences. We acknowledge the receipt of an Early Career Research Excellence Award to Associate Professor Chellie Spiller which supported this work. We would like to extend heartfelt thanks to the following people who peer-reviewed this report: Dr Shaun Awatere, Dr Carla Houkamau and Dr Jason Mika.

To cite this report:

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- ¹ Influential scholars focusing specifically on Māori management also include Jarrod Haar, Jason Mika, John O'Sullivan, Maree Roche and Daniel Taylor – see Endnote 10 below for references to their work, and the work of other scholars looking more broadly at Māori business and leadership.
- ² Nicholson, A., Spiller, C., & Pio, E. (2017). Ambicultural Governance: Harmonizing Indigenous and Western Approaches. *Journal of Management Inquiry*. 1–17. DOI: 10.1177/1056492617707052
- ³ We have also dipped lightly into previous research to refine our insights, and these works are reflected in the references below.
- ⁴ Nana, G., Khan, M., & Schulze, H. (2015). TE ŌHANGA MĀORI 2013 Māori Economy Report 2013. Te Puni Kōkiri, Wellington; The Crown Māori Growth Partnership (TCMGP). (2013). *He Kai Kei Aku Ringa: Strategy to 2040*. Māori Economic Development Panel, Wellington. See also the Ministry for Business and Innovation link <http://www.mbie.govt.nz/info-services/infrastructure-growth/Māori-economic-development/the-Māori-economy>
- ⁵ Ibid.
- ⁶ Spiller, C., Barclay-Kerr, H., & Panoho, J. (2015). *Wayfinding Leadership: Groundbreaking Wisdom for Developing Leaders*. Wellington, NZ: Huia Publications
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