



MAKING A DIFFERENCE

Why and how to employ and
work effectively with Māori

He aha te pai nui o te Ao.

He tangata, he tangata, he tangata.

What is the greatest good in the world?

Humanity, humanity, humanity.

(Meri Ngaroto, Te Aupōuri)





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Introduction

New Zealand's continued growth depends on fostering the enormous energy and economic potential of Māori people. Like most developed countries, our population is ageing and we will increasingly depend on our young people to generate the country's wealth. Nineteen per cent of that younger workforce will be Māori by 2021.¹

Organisations which recognise and develop the skills of Māori people will be meeting the challenge of the future and creating their own competitive advantage in a tight labour market. Māori are preparing themselves for their place in the workforce, with a sharp increase in participation in tertiary education in recent years.

This guide identifies the business case for recruiting, retaining and developing Māori and describes strategies to help ensure the talents and energy of Māori people are tapped by New Zealand employers.

Why employ Māori?

Recent years have seen many positive changes in Māori employment, including a large rise in workforce participation, a reduction in those out of work, and a shift to higher-skilled occupations. While many employers are benefiting from the value added by Māori, there remains a major opportunity to employ Māori by accessing the talents and energy of young Māori in the context of an ageing workforce, and developing the talents of those in employment.

Employing Māori people makes good business sense by helping your business to:

- Attract and retain the best of the talent pool.
- Improve customer service and increase market share.
- Strengthen workplace morale and productivity.
- Improve teamwork and understanding.
- Create new products and services.
- Build profitable partnerships within local communities and overseas.
- Comply with legal requirements.
- Expand the bottom line.

Attract and retain the best of the talent pool

To be competitive and effective, workplaces need to ensure they recruit the best person for the job and then retain and develop them.

A survey conducted in 2005 by The University of Auckland Business School revealed that some New Zealand recruiters still discriminate by race. The advice to employers from the study's author Marie Wilson is: "If you only want Pākehā in your workforce, you're limiting

yourself to two-thirds of the available workforce, which is rapidly ageing. If you want to be internationally competitive, you can't be provincial in your hiring."²

Creating a diversified portfolio of staff enables your organisation to reflect the diversity of the local and national communities and to tap into a deeper reservoir of talent.

By hiring Māori and creating a culture of diversity in the workplace you are demonstrating you are an EEO employer, or "Employer of Choice", which in turn will attract more prospective employees, Māori and others.

Improve customer service and increase market share

Great customer service requires business to think creatively about all their existing and prospective customers. Employing Māori can help improve service and increase your share of the growing Māori markets.

Through their tribal structures and other relationships, Māori employees have unique opportunities to create networks and connect you to new customers.

The global marketplace has become rich in cultural diversity with indigenous people increasingly involved in the economy as consumers, employees and entrepreneurs. More understanding of the world view and values of diverse people enables your organisation to improve service to these customers and increase your market share.

"Without personal, ethnic and other kinds of diversity, everyone sits round the meeting table and nods their head."

Strengthen workplace morale and productivity

All employees and their work benefit from diversity in the workplace. A range of experiences, approaches and perspectives can increase motivation and productivity. This is highlighted in the observation that: "Without personal, ethnic and other kinds of diversity, everyone sits round the meeting table and nods their head."³ Diverse thinking is very beneficial to business.

Morale is also strengthened when employees observe fair employment practices and they can take pride in knowing they work for an equal employment opportunity employer.

Improve teamwork and understanding

Successful business frequently requires employees to work in project teams in order to achieve faster and smarter outputs and better results. This, in turn, demands that employees have high levels of collaborative skills. Many Māori have acquired these skills through their culture that values shared activity and working with others.

Māori culture provides excellent collaborative learning opportunities and instils strong principles of teamwork. This is particularly evident in the many facets of marae life where people come together, often very quickly, to organise large-scale events. These qualities of teamwork and organisation can bring benefits to your workplace.

Create new products and services

Māori have a strong track record of being innovative. This ability to innovate continues to be seen in the extensive Māori creation of new products and services.

Many Māori have abundant entrepreneurial attributes including energy, enthusiasm, hard work, tenacity, an ability to bounce back from failure, people skills, experience, intuition and a “feel” for the market. These qualities can enhance Māori recruitment prospects, especially if they lack formal qualifications.

You can employ this entrepreneurial capacity to generate new products and services including specialist offerings for the growing Māori population.

“If you want to be internationally competitive, you can’t be provincial in your hiring.”

Build profitable partnerships

The Māori economy is a dynamic, flourishing economy interwoven with the greater New Zealand economy and offering significant opportunities for business. Fully capitalising on these opportunities requires understanding of the nature of this economy and the needs of its constituents. Māori staff can help you understand and benefit from these opportunities. Furthermore, employing Māori will provide your organisation with more credibility as a supplier to, or joint venture partner with, Māori.

The size of the Māori economy

Māori commercial assets were worth nearly \$9 billion in 2001. The majority of this is held by Māori businesses (\$5.7b). The remainder is held by Māori trusts, incorporations and other entities.

Assets owned by self-employed Māori (sole operators and those with staff) are largely invested in “tertiary” industries, such as wholesale and retail trade, property, transport, social services, hospitality and tourism.

In 2003, Te Puni Kōkiri published a research paper prepared by NZIER:

- Annual Māori production is \$1.9 billion and Māori value added is \$1.1 billion, being about 1.4% of GDP.
- Māori agricultural output is estimated at 7.4% (\$700m) of New Zealand output.
- Māori have a land base of 1.5 million hectares used for pastoral farming, horticulture and forestry.
- Māori own about 10% of New Zealand forests and about 37% of New Zealand quota with an annual revenue value of \$300m.
- In 2001, Māori owned about 7% of the housing stock, which gives a value of around \$9 billion.⁴

Banking on Māori

Westpac Chief Executive Officer Ann Sherry says that Westpac is aware of the important place held in its customer base by hundreds of Māori businesses and entrepreneurs around the country.

Westpac and the New Zealand Business Council for Sustainable Development (NZBCSD) engaged in a joint project aimed at helping Māori organisations turn Treaty Settlements into sustainable enterprise.

For Westpac, the project was “firstly about a common-sense commitment to the social and economic sustainability of our customers and the communities where we operate,” Ann Sherry says. “It is also about recognising the importance of the contribution made to New Zealand by the Māori economy as a whole. Māori success is a broad, economic issue not just for iwi and the Government, but private enterprise as well. So it is entirely appropriate that Westpac gets involved with something this important to the economic future of the country.”



- Māori exports were estimated at \$650 million in 2000.
- Māori have major shareholdings in industries such as fisheries and tourism.

Comply with legal requirements

Employers can better manage their activities by understanding legislation that has implications for Māori and that may impact on their business. At the most basic level, from an employment perspective, the Employment Relations Act and the Human Rights Act make it unlawful to discriminate in employment, including during recruitment.

Beyond employment law a range of other legislation incorporates a Māori dimension. Māori employees can help you understand and meet legal requirements that arise from this legislation. An example is the Resource Management Act (RMA), which provides a framework for the sustainable management of natural and physical resources. Private sector organisations and local bodies are often obliged to consult with Māori over RMA issues. Māori employees in your organisation may be able to help you:

- find the right Māori authorities with whom to consult
- develop a process with local Māori that is clearly understood and has credibility
- clarify protocol when visiting local marae, or the offices of an iwi rūnanga
- facilitate meetings with local Māori
- explain Māori cultural views about the relationship between the natural environment and people to assist in negotiating mutually successful outcomes.

Expand the bottom line

Many businesses understand the business case for adopting a triple bottom line where business practices take account of social and environmental considerations.

Sustainable business locally and internationally is expanding from the triple to the quadruple bottom line. This fourth bottom line includes capitalising on the cultural dimension that has not been fully recognised in the past.

The move towards a quadruple bottom line was highlighted at the United Nations World Summit on Sustainable Development in 2002. There, Helen Clark called for the global community to add a fourth pillar, the cultural dimension, alongside the economic, environmental and the social pillars of sustainability. Employing Māori is a tangible example of the quadruple bottom line in action.

The New Zealand Government is encouraging the “fourth pillar” by including this in its Sustainable Development Programme of Action. Its programme features a set of operating principles for policy development that require government to take account of the cultural consequences of its decisions, as well as the economic, social, and environmental impacts. These principles include respecting cultural diversity and working in partnership with appropriate Māori authorities to empower Māori in development decisions that affect them.

At a local level, legislation requires councils to plan and work on the basis of the quadruple bottom line approach and to include cultural factors in their reporting.

Consulting with Māori

Living Earth, a subsidiary of Waste Management NZ Limited, is a composting operation that diverts and utilises organic components from the overall waste stream.

A key feature of the consenting process for the Wellington plant involved consulting with the Māori communities of the region, and negotiating on a range of significant cultural issues relating to the composting of biosolids.

The first issue was whether it was acceptable for composted human bodily waste to be applied on land where food would later be grown. Another question was whether the re-establishment of a natural composting cycle would be more in harmony with Māori traditions and beliefs than the alternative disposal of the biosolids in the Owhiro Valley landfill.

In 2002, Living Earth facilitated dialogue within and between the communities involved.

A key characteristic of Māori culture is the process of consensus decision-making. While a range of viewpoints was advanced during the debate, all Māori groups involved eventually decided that they would not object to the biosolids composting plant.

How to tap the potential of Māori

Making the most of the talents and energy of New Zealand's diverse population requires creativity and good management. Tapping into the qualities that Māori bring to the workplace is no exception.

This section focuses on six key employment areas:

- Recruitment
- Selection
- Induction
- Training and development
- Remuneration
- Retention.

Recruitment

To identify the best of the talent pool it is important to determine what skills and attributes are needed for a role. Job analysis and description, and an equitable and comprehensive process of advertising help ensure the best person is hired.

Job analysis

Although it may appear obvious what a job entails, especially if it is an existing position, it may be worth analysing the job to avoid assumptions that can indirectly exclude great people.

Consider what attitudes and approach the ideal candidate would bring to the job and assess what skills can be learnt on the job.

Job description

It can help to focus on outcomes rather than tasks as narrowly defining how a task is carried out may exclude someone who may find an innovative, and perhaps better, way to reach the desired outcome.

A clear and complete job description helps applicants to assess whether they can do the job.

Person specification

Specify which skills, qualifications, attributes and attitudes are essential or preferred.

Formal qualifications and previous work experience are not the only indicators of ability, so do not over-emphasise these at the expense of other types of experience or personal qualities. Māori, like many other applicants, may not have high levels of training or vast work experience but their life experience may have provided them with valuable attributes and qualities.

Beware of the subtle stereotyping that may occur as a mental image of the ideal employee is formed. Learning to think outside preconceived ideas of who can do what is the key to effectively tapping into the skills and energies of the diverse population.

How to write the advertisement

- Consider writing advertisements in English and Māori. The Māori Language Commission, Te Taura Whiri, has a national register of Māori translators.
- Use the EEO Employers Group logo or a statement of support of EEO/diversity in job advertisements to show applicants that you will make your selection on the basis of merit.
- Use visual images of diverse people that reflect your values and vision of a diverse workplace.
- Use a Māori logo or identifier if you have one, or use Māori designs where appropriate.
- In the advertisement include references to benefits you can offer employees, eg, flexible hours, flexible leave, training and development opportunities.

- For some potential applicants, particularly long-term unemployed, it may be too difficult to prepare an application. You can help overcome this barrier by advertising that you offer guidance for applicants. Some Māori underestimate the quality and value of work they have done in their lives, so talk with them about what they have done and advise them on how to include their experience in their applications.
- You could develop a package that has additional information about the job, your business, guidelines on applying for jobs in your company and, if applicable, information about your current Māori employees, and initiatives you have taken to induct and develop Māori.
- Under most conditions, it is illegal under the Human Rights Act 1993 to advertise specifically for Māori staff. You can advertise for specific skills such as “familiarity with Māori language”.

How and where to attract Māori

- Attracting Māori may well require creative recruitment. For example, you could advertise in media targeted at Māori or work in partnership with the local iwi rūnanga (Māori tribal organisation), Māori networks or community agencies.
- Ask any existing Māori employees if they know of potential applicants.
- Forward the advertisement to the liaison officers of tertiary institutions.
- Consider displaying advertisements on marae noticeboards, in community or childcare centres, and sports clubhouses.
- Keep a database of Māori applicants who were previously unsuccessful when they applied for jobs in your organisation. Review this database when advertising for a new position.

What are the benefits of a whānau interview?

Whānau support addresses the challenge that can arise within interviews where, reflecting their cultural training and custom, a Māori applicant is reticent about speaking too highly and too confidently about themselves. Whānau members who attend an interview can provide invaluable insights into an individual’s skills and experience and add examples of their achievements. If successful in the recruitment process, the new employee will bring with them a support system that has more connection with your business. This network can also help identify potential candidates for other jobs and provide enhanced community-based support.

What happens in a whānau interview?

William Carter is the applicant and his whānau support group is: Wiremu Carter, his uncle and also a Māori kaumātua (elder), Mereana Kahu, his cousin, and a Pākehā work colleague, Sandy McDonald. Julia Harris is the Pākehā co-ordinator of the interview panel, which includes another Pākehā and a Māori member. Julia comes into the foyer to greet the applicant and his whānau, introducing the panel as they enter the interview room. Once everyone is seated, Julia asks if someone would like to start with a prayer. The kaumātua, Wiremu Carter, stands and offers a karakia (prayer) to open the occasion. Robert Waaka, the Māori member of the interview panel, presents a short mihi to greet the whānau group in Māori and then in English. Wiremu Carter responds to the greeting, in Māori and English, introducing the whānau group. Julia then takes over the co-ordination of the interview, first checking out what the protocol will be. In this case, the whānau group chooses to add their comments once the applicant has been interviewed. The panellists interview William in English, asking him about his experiences in relation to the job description. Once this process is complete, the whānau then comment on some of the issues raised, giving further relevant information about William as they know him in a community context, as well as in his job. Julia thanks the applicant and the whānau/support group for their contribution. The kaumātua says a karakia (prayer). A cup of tea and light refreshments are offered to the guests to fully complete the process.

Jones, Deborah (1997). *The whānau/support interview: A New Zealand contribution to cultural diversity*. *Employee Relations* 19(4): 321-336.

Wiki’s whānau interview...

“I did my interview first, alone, and then my whānau all piled in. I remember the look on the interviewer’s face; she thought this was going to take hours.

But my whānau had decided that only two people would talk. First went my uncle, he turned to me and said: ‘Well Wiki, when are you going to get a job that you stick at? If you get this job are you going to stick at it?’ Of course I said yes. Then it was my aunt’s turn. She stood up and said: ‘And another thing Wiki, we were really disappointed that you didn’t stick to your study. If you get this one will you stick to your study?’ That was it – I was so embarrassed. They wanted to let my employers know that they would support me in my job, help me hang in there. They wanted to let them know that they expected me to carry on studying. It was a quick whānau interview. Man they were honest. The interviewers loved it. I got the job. I finished my study and got promoted.”

Looking to the future

Auckland glass manufacturer O-I New Zealand has found that since it introduced training, education and health programmes, absenteeism and overtime hours worked have decreased at its Penrose factory.

It was obvious the company needed to be proactive in upskilling staff and training new staff as a third of the workforce was over 55 years old and a serious skills shortage was looming as this group moved towards retirement. The introduction of new technology throughout the plant also brought new challenges.

In association with the New Zealand Engineers, Printing & Manufacturing Union, the company committed itself to changing its culture to improve succession planning, communication, productivity, and health and safety.

The Milestone Learning Centre was established on-site to provide literacy and numeracy skills, as well as glass and generic manufacturing skills. The company employs a training manager, a manufacturing tutor and a literacy tutor. Workers can access the learning centre 24 hours a day.

Health and safety have improved enormously. As a result of increased employee literacy and worker involvement in safety committees and audits, the company has exceeded three years without a lost-time injury.

Performance and productivity are also high, with the plant consistently achieving the best performance of O-I's international operations.

Using a recruitment agency

Ensure that your recruitment consultancy understands the benefits of having a diverse workforce and is committed to recruitment on the basis of EEO/diversity. A good starting point in selecting a suitable consultancy is to choose a member of the EEO Employers Group or the Recruitment and Consulting Services Association.

If recruitment consultants use tests of any kind ask for an analysis of how minority ethnic groups perform in these tests. Most well-used tests will have this data. If ethnic minorities do not perform well on such tests, advise the consultants that you would like them to use other strategies.

Ask recruitment consultants about their experience in dealing with clients from other cultures, including Māori.

Selection

Preparing for the interview

Consider giving the interview questions to applicants before the interview to enable them to consider answers, have time to relax and collect their thoughts.

A diverse selection panel helps avoid bias or prejudice, and a welcoming interview room will help applicants relax and communicate themselves more easily.

The interview

Encourage applicants to open up and discuss all aspects of their experiences.

Offer a prospective Māori employee, or an existing one seeking a promotion, a whānau interview. This usually involves the applicant's family members and/or friends attending all or part of an interview. These interviews can be incorporated very successfully into selection procedures once policies are developed and people are trained to carry them through.

Making your decision

Consider all of the attributes the applicant offers including ones developed outside paid work. Qualities such as teamwork and innovation may be evident from the applicant's family, social and community activities.

Recognise the additional value Māori can add to your business through their understanding of Māori consumers and the growing Māori economy and be willing to invest in potential in order to reap greater rewards over time.

Induction

A proper welcome and introduction gets things off to a good start.

- Explain the culture of the workplace, including its values and expectations of staff.
- Encourage questions about the job and the organisation.
- If appropriate, introduce the new employee to other Māori employees.
- Provide as lengthy an induction period as you can.
- Some companies welcome their Māori employees with a traditional welcome – a pōwhiri.
- If appropriate, consider arranging for your Māori employee to go out into the community to announce their new position and make connections.
- As with all staff, implement a regular review process. This creates an opportunity for the new employee to raise any issues and enables the reviewer to make sure the person's skills are being used effectively.

Training and development

Considering the current labour market, you might need to invest more in training and skill development of existing employees, or employ lesser-skilled applicants and train them.

All employees, including Māori, need to have their training and career development needs taken seriously and research shows that offering workplace-based learning is a great way to recruit and retain workers.

Offer mentoring

- Mentoring fosters professional relationships and provides a forum for constructive and frank advice to support the career development of Māori employees.
- Mentoring offers managers and executives a cost-effective way of assisting groups of employees to acquire the knowledge and skills to operate within a changing environment.

Analyse training needs

- All employees, including Māori, will benefit from support to define career goals and create a plan to achieve these goals.
- A training needs analysis when the employee first joins your organisation and each year will help ensure ongoing development.
- Some Māori may need training in skills that other people may take for granted, for example, making a formal presentation.
- Training in interpersonal communication, negotiation skills and time management could also be helpful.

Learning by doing

Explore with Māori employees what learning style best suits them. Learning styles can differ culturally, and for some Māori experiential learning may be more effective than being handed a manual and told to follow it.

Support for the long-term unemployed

The long-term unemployed as a group, whether Māori or not, have particular characteristics and needs when they become employed, either for the first time or after a long break.

The culture of work, and of working with others, is not something that people who have been unemployed for a sustained period of time necessarily know or understand intuitively. If you do employ someone who has been unemployed for some time, consider offering specialised training and support.

Welcome ideas and leadership

You can leverage competitive advantages for your organisation by creating the opportunity for Māori employees to express their ideas by encouraging leadership.

Enhance skills as Māori

Māori staff are often asked to:

- give advice about Māori culture,
- help write a Treaty of Waitangi policy,
- organise a marae visit,
- write greetings in Māori language,
- accompany executives to meetings with Māori.

These skills might be natural strengths of some staff members; however not all of your Māori staff may be experienced in these areas. Consider enhancing their skills as Māori through development programmes and courses for Māori.

Prioritising safety

New Zealand Aluminium Smelters (NZAS), winner of the 2003 New Zealand Business Ethics Award, provides an example of commitment and world leadership in health and safety:

NZAS believes all injuries can be eliminated and that no injury is acceptable in its business. The “Goal of Zero” injuries is an integral part of the NZAS “Strategic Map” and is linked to key results areas. NZAS was judged the World’s Best Performer by the London-based International Aluminium Institute (IAI) in its annual safety performance benchmarking in May 2004. In that year its lost time injury frequency rate was 0.45.

Remuneration

Innovative remuneration and rewards packages may enable you to attract and retain a diverse range of staff.

Māori emphasise the inter-relatedness of all sectors of life and dislike compartmentalising or strict differentiation of roles, believing that a person is one, whether at work or play. This view is increasingly gaining ground among all employees, and employers are realising that there is a real demand for flexible working options and work-life balance initiatives.

Time

Offering flexible working arrangements is an extremely effective recruitment and retention strategy. Māori employees may prefer flexible working arrangements to accommodate significant cultural events.

- Flexitime or flexible working options give people some control over their starting and finishing times, shift rosters, and leave options.
- Compressed hours gives employees the option of working the standard number of hours over fewer days. For example, instead of five eight-hour shifts, a worker may do four 10-hour shifts. Others may work a nine-day fortnight.
- Other time-based strategies include parental leave provisions, time for study, and the option for employees to “buy back” time by reducing hours and reducing financial remuneration accordingly.

Recognition

Māori have historically engaged in work not only to meet basic economic needs but also to meet emotional needs including the desire for community approval. In the modern workplace recognition may be particularly valued by Māori.

Recognition programmes could include awards, special lunches or dinners, family days or gifts.

Recognition methods are most effective if they are sincere, fair, consistent, timely, flexible, appropriate and specific.

Koha

The notion of koha is often misunderstood. Traditionally koha was an exchange system underpinned by the principle of reciprocity. Koha is an unconditional gift.

When given to an employee, koha can be a way of recognising the extra contribution the employee has given in their own time over and above what they are paid to do. This may have related to giving advice about Māori matters such as the development of company policy or facilitating a visit to a marae.

If you have drawn on the services of kaumātua (elders), koha is a way of expressing your thanks and reciprocating their effort.

Some examples of koha are cultural artefacts, food, money, and time.

In some cases koha is subject to tax. The Inland Revenue Department has produced a guide on this. (See www.ird.govt.nz)

Another important aspect of koha is “He kanohi i kitea: a face seen”. Your effort to attend Māori occasions, such as pōwhiri involving an employee, will be much appreciated and adds a meaningful social dimension to your relationship with Māori.

Retention

Occupational health and safety

Māori have relatively high rates of workplace accidents, possibly because many Māori are employed in high-risk occupations. Valuing and investing in safety programmes and protection of staff is likely to increase commitment and loyalty. It will also reduce lost work time and other costs of workplace injuries.

Prevent harassment

Policies, procedures and training that address harassment and bullying can improve retention of Māori staff.

Communicate clearly to all employees the appropriate standards and make it clear that racism is not acceptable and will not be tolerated within your organisation.

Often comments that are racist in nature are disguised as “humour”. Just because the butt of a particular “joke” laughs does not mean that the person is not deeply offended.

Negative and stigmatising racist language is not acceptable. It’s not about being “PC”, it’s about being respectful.

People can get irritated over matters reported in the media such as Māori land claims and Treaty issues and can vent their frustrations on Māori work colleagues. Clarifying this issue in training programmes ensures that everyone knows that Māori employees are not to be confronted on, or expected to engage in debate about, these matters.



Understanding the Māori world

Employers who are committed to maximising the potential of the relationship between their organisation and Māori need to know about Māori cultural practices.

Commonly encountered cultural practices include:

- Karakia
- Pōwhiri (pōhiri) and whakataua
- Hui
- Tangi
- Hongi
- Mihi
- Waiata
- Marae customs.

This document is not a comprehensive guide to the complexities and subtleties of Māori culture, particularly as practices vary on different marae. Some broad guidelines follow. Speak with Māori staff, contact a trainer or obtain literature with a view to deepening your understanding of practices and protocol.

Karakia

Karakia are ritual prayers or incantations which place an occasion, venue and people under tapu (holiness, sacredness) and address the spiritual requirements of a meeting.

The cup of tea and refreshments at the end of an occasion signifies that tapu has been lifted and everyone and everything is noa (normal, ordinary) again.

Whilst it is important that you honour special occasions with a karakia (such as at a whānau interview, or when you have a Māori delegation) it is equally important to complete with a cup of tea and refreshments. If you are concerned about your time you can do this quickly; however, it is critical that the symbolism of the refreshments and hospitality is respected.

Pōwhiri/whakataua

A pōwhiri is a welcome ceremony to mark a special occasion. It is a Māori cultural practice that contains deeply revered and sacred values.

Decisions relating to pōwhiri protocol rest with individual marae. Generally speaking, if you have been invited as a guest to a pōwhiri on a marae then you would follow procedures set by your marae hosts.

If you are organising a pōwhiri in your own office you can be involved in developing the format.

A pōwhiri can take 30 - 40 minutes or many hours depending on the occasion. Not all pōwhiri are long, "hair raising ritual encounters" as Prof. Hirini Moko

Mead points out. Many are "low-key and friendly affairs".⁵

Many workplaces provide a pōwhiri to welcome new Māori employees.

Whakataua are less formal greeting ceremonies, and vary from iwi to iwi, group to group. In general, the format would include an initial greeting by a kaumātua, hongi, waiata, a reply from the visitors, refreshments and closing prayer.

Speakers on the paepae tapu (a sacred orator's bench) embody the sacredness or tapu of the ceremony, and therefore usually sit apart from the rest of their group. This might be in front of the rest of their group, or in a separate area.

Hui

Hui simply means a gathering or assembly of people who come together for a particular purpose. Protocols for conducting hui are often determined by local iwi and marae custom.

Hui can take place in a number of venues including small seminar rooms and large meeting houses.

A hui usually has a very specific purpose often called a kaupapa.

Some hui are formal debating forums to air all points of view in order to reach decisions through consensus. These hui take time and skilful facilitation.

There are many other kinds of hui, some of which are simply family gatherings. Sometimes hui (or wānanga) have a training and information focus.

Tangi

A tangi is a type of funeral service and is a time for mourning and for farewelling someone who has died. It is an occasion for supporting the family of the deceased through a process of grieving.

A tangi generally lasts up to three days. People will often travel long distances to attend a tangi.

The tangi system relies on people contributing their time and support. Māori employees may feel a strong commitment to “show their face” and support tangi with their presence, often in the “back room” washing dishes, preparing food and caring for visitors.

If you want to attend a tangi try and do so with Māori colleagues. If you do not know anyone else attending, wait until another group arrives at the tangi and move in with them. Follow their lead; for example, sit on the same side as the group you entered with and watch how they express with the tūpāpaku (body). Add your koha to the group you are entering with. Note that some marae stop receiving mourners at sundown.

It is common practice to offer a koha, usually in the form of money, to the family or marae.

If you have visited the urupā (burial ground) be sure to sprinkle water over your hands as you leave. There will usually be bottles of water by the gate.

Hongi

You may be required to hongi at a formal event. The tangata whenua (local Māori) will form one line and manuhiri (visitors) another line. You will be invited forward by the taumata (paepae/speakers) to

hongi. Grasp the other person’s hand, as with a handshake, lean forward and gently press noses and foreheads together; forehead to forehead, nose to nose, breath to breath.

The hongi enables you to share the mauri (life force) of the event. Both parties, tangata whenua and manuhiri, are symbolically joined together as one.

Often a hongi may be followed by shaking of the hands. Some, but not everyone, may also kiss women on the cheek. Follow the example of those Māori ahead of you.

Mihi

A mihi is a greeting. It takes place at the beginning of a gathering or meeting after the more formal pōwhiri. Mihi are generally in Māori language.

The purpose of mihi is to establish links with other people present. Greetings given in Māori often include the words “Tēnā koutou, tēnā koutou katoa” which means “Greetings, greetings to you all”.

Mihi can involve individuals standing to introduce themselves by sharing their whakapapa (genealogy, ancestral ties) and other relevant information. Culturally, it is important for Māori to know and be able to share their whakapapa – to know one’s whakapapa is to know one’s identity.

Mihi can vary in length depending on the reason for the gathering, how well the individuals know each other and their links to one another.

During a mihi, a person will usually identify specific geographical features associated with their tribal area including maunga (mountain), awa (river), moana (sea). They may also identify waka (ancestral canoe), hapū (sub-tribe), iwi (tribe), marae, and sometimes an ancestor. This information is considered more important than the individual’s own name.

Incorporating Māori ritual

Toll NZ Consolidated is a 24-7 operation which offers rail, road, sea, air and port logistics throughout New Zealand. At least two-thirds of Toll NZ’s 3,000 strong workforce are operational, often undertaking dangerous work. Of this group, approximately 15% are Māori or Pacific Island.

In 1989, a Māori network called Te Kupenga Mahi (TKM) was initiated by a group of Māori employees. TKM enables Māori staff to collectively present Māori issues to the company. The network also provides advice to the company on policy development and other cultural matters. TKM is open to all staff.

Its mission statement is: “Te Kupenga Mahi in partnership with Toll NZ will strive to promote a work environment whereby Māori staff are able to promote aspects of their culture and values and contribute to the growth of Toll NZ.”

In 2001, Te Pure (ritual cleansing of sites and machinery) was initiated.

Te Pure allows the lifting of tapu from a work site, vehicle or machinery that has been involved in an accident leading to serious injury or death. In Te Pure, a kaumātua (elder) recites karakia (prayers) while cleansing the machine or land with water.

Anyone is welcome to attend the ceremony, which can provide people with a sense of closure and a final chance to say goodbye.



If you are not familiar with giving a mihi a Māori staff member could assist, or visit Te Taura Whiri's website for a list of translators. (See "Where to next")

Waiata

Speeches are almost always followed by a waiata (song).

Often the group will decide prior to the occasion what waiata they will sing to support their speaker(s). It is ideal if you are able to learn this prior to the event. If you have not learned a waiata it is recommended that you stand up to support your speaker even though you may not sing. Stand slightly behind the speaker.

It can ease anxiety if your workplace knows at least one waiata. A number of waiata are appropriate for almost any occasion, for example:

Te Aroha

Te Aroha (love)

Te Whakapono (faith)

Te Rangimarie (peace)

Tatou tatou e (be amongst us all)

E hara i te mea

E hara i te mea (it is not a new thing)

No naiane te aroha (now that is love)

No nga tupuna (comes from the ancestors)

Tuku iho, tuku iho (handed down through the passages of time)

Marae customs

Each marae has its own customs.

However, the following list will minimise your chances of causing any offence.

As a general rule of thumb, follow the actions of more knowledgeable visitors.

- Prior to the formal welcome, do not walk on the area in front of the meeting house. Walk around the sides if you need to.
- No alcohol is permitted on the marae area (each marae decides whether alcohol is permitted at functions).

- No food is to be eaten inside the meeting house; some marae do not permit water, others are more flexible about this. Do not smoke inside. Switch off mobile phones.
- Usually those who are from the marae (the tangata whenua) sit on the right-hand side, and visitors (the manuhiri) sit on the left-hand side.
- Take your shoes off before entering the meeting house (if you have an all-day meeting in winter take warm socks!).
- Do not sit on pillows.
- If someone is lying down do not step over them. Walk around them instead.
- If you arrive when someone is speaking, it is best to wait and enter quietly when they have finished.
- In the whare kai (the eating house) do not sit on tables. This goes for any situation, whether in a Māori home, marae or elsewhere. Do not smoke inside a whare kai. Do not pass food over someone's head. Do not place items that you use on your head, for example a hat or a comb, on the tables.

Books

Two books with good explanations of Māori protocol and customs are:

- *Tikanga Māori: Living by Māori Values* by Hirini Moko Mead. Published by: Huia Publishers. 2003. ISBN: 1-877283-88-6
- *Te Marae: A Guide to Customs and Protocol* by Hiwi & Pat Tauroa. Published by: Reed Publishing (NZ) Ltd. 2003. ISBN 0-7900-0055-5

The Ngai Tahu approach

Shotover Jet is a publicly listed company 88% owned by Ngai Tahu Tourism. The Shotover Group involves a number of subsidiary companies including Dart River Safari, Shotover Queenstown, Hollyford Valley Walks, Franz Josef Glacier Guiding (50/50 joint venture), Huka Jet, Jet Fiji and Rainbow Springs.

Externally, Shotover identifies its relationship with its shareholders, including Ngai Tahu, as being very important. There are four directors on the Shotover Board. Two of the directors are Ngai Tahu appointments.

Shotover engages with its stakeholders at multiple levels. At the tribal level it participates in the Ngai Tahu hui-a-tau with representation from senior managers. Shotover sees this as a natural part of maintaining effective relationships with its shareholders.

Shotover's Commercial Manager, Rakihia Tau, notes: "From a Ngai Tahu perspective – good financial results are obviously important. However, it goes a lot deeper than that. At the end of the day I believe our Ngai Tahu shareholders want to also have a sense of pride in their companies. That pride might be reflected in obvious things such as financial results, good press, excellent employers and the like. However, it could also be measured in more simple things, such as having a recognised brand incorporating something that is important to Ngai Tahu people. Good performance in areas like this will give shareholders a personal and emotional stake in the company."

Working with Māori businesses

Understanding the distinct approach adopted by many Māori businesses can enable you to build stronger relationships with Māori business, gain further insight into your Māori employees and learn how your business could further its progress.

There is no single way of describing a Māori business. However, the following gives a broad guide to the ethos driving Māori organisations. Māori business can be described using the Four Ps approach of:

- Purpose
- Principles
- Practices
- Performance measurement⁶

Purpose

This is the stated reason for which the business exists. A distinctly Māori business for example, might:

- Aim to optimise cultural, social, environmental and economic wealth over generations.
- Operate in terms of collective shareholder value. For example, there is no free entry and exit of shareholders.
- Use profits to help develop social capital, which in turn benefits the shareholders as they are members of the community.

- Apply social responsibility throughout the business.
- Seek to protect and enhance the physical environment.
- Take account of shared cultural values, both Māori and those of others in the community.

Principles

These are the beliefs that guide the business's actions. In addition to commercial principles a Māori business might be guided by principles such as:

- Iwitanga: expression and celebration of those qualities that make an iwi or hapū unique.
- Kotahitanga: respect for individual differences and the desire to reach consensus, unity and solidarity.
- Kaitiakitanga: stewardship or guardianship of the environment.
- Manaakitanga: caring, sharing and hospitality.

- Whanaungatanga: the bonds of kinship that exist within and between whānau, hapū and iwi. It is also used broadly in an organisational context to denote building and encouraging relationships.
- Tau utuutu: acts of giving back or replacing what you receive, the principle of reciprocity.
- Urunga-Tu: developing a spirit of mutual respect and responsibility through participation.

Practices

These are the actions that an organisation takes to fulfil its purpose. Māori business practice may address the concerns of stakeholders, including shareholders, customers, employees, suppliers, the community and the environment.

Examples include:

- Community dialogue and partnerships.
- Environmentally, socially and culturally responsible production and product development.

- Employee training in Māori language and culture.
- Long-term partnerships with suppliers.
- Profitability and investment of dividends in initiatives benefiting shareholders and stakeholders alike.

Performance measurement

Performance measurement is the way a business measures how effectively its practices are fulfilling its purpose and reflecting its principles.

A sustainable Māori business accounts for cultural, social and environmental, as well as economic, performance.

This involves quantitative and qualitative measures, using both stakeholder perceptions and business data to determine performance. A Māori business also takes account of intangible concepts such as “mauri” or life force.

Questions to consider when working with Māori

- What sort of relationship do you want with Māori?
- What do you hope to gain from this relationship?
- How do you see Māori benefiting from this relationship?
- What strategies would you use to develop this relationship?
- What mechanisms (or techniques) do you think will facilitate these strategies?
- What do you see as the optimal outcomes of this relationship?

Valuing culture

The Ministry of Social Development (MSD) is New Zealand’s largest government department with over 6,580 staff working out of 170 locations throughout the country.

Te Aratiatia is a leadership development programme for Māori and Pacific staff currently working in MSD in non-management roles. The aim of the programme, launched in 2001, was to prepare a group of “high performing” staff for management roles within MSD by developing their leadership and management skills, and helping them to learn more about themselves and the organisation.

Between 2001 and 2004 there were three Te Aratiatia programmes consisting of four one-week blocks of training covering management skills and opportunities to assess and develop self-awareness skills. Leaders from MSD and the other public service organisations presented to the group on their own career and management experiences. Each week of training was followed by two weeks’ work on a project allocated to them by their region/business unit.

Out of 35 participants, 16 (47%) have been appointed to management positions. This has contributed to an increase in the percentage of Māori and Pacific staff in new manager positions from 23% in 2001 to 41% in 2005.

Te Aratiatia recognises that participants’ cultural identity, knowledge and skills add richness and value to MSD and encourages participants to see these as strengths.

Frequently asked questions

Who is a Māori?

“There are no full blooded Māori left in New Zealand so how come someone with 1/24th Māori can claim to be Māori?” is the type of question often posed to Māori. There are several ways of looking at this.

On the electoral roll individuals can answer the question “Are you a New Zealand Māori or a descendant of a New Zealand Māori?” Their responses indicate that a large number of people feel primarily, or to an important degree, Māori.⁷

Although many Māori live away from their tribal area (some estimates are that about 20% of Māori have no tribal affiliation)⁸ many individuals feel a strong connection to the Māori community and cultural life.

Some attributes may contribute to an individual’s sense of being Māori. For example, they may belong to a Māori group or network, they may be studying or already skilled in speaking Māori, and they may have contact, regular or sporadic, with their tribal home, or they may socialise with Māori companions. They may be on a land trust or participate as a whānau member.

There is no grand checklist that when all the boxes are ticked someone qualifies as being Māori.

How come one Māori person says to do it one way and another says to do it differently?

Not all Māori share the same cultural experiences or understandings. There are also marked differences with respect to the gender and iwi affiliations and upbringing experienced by Māori. These differences are a natural part of a dynamic living culture.

The rule of thumb is to consult and follow the guidance of the tangata whenua (the local Māori) of the area you are living in.

Is Pākehā a derogatory term?

No. The word Pākehā was first used in the early settlement period to describe anyone who was not Māori.

While Pākehā has a variety of meanings, it is principally used to refer to New Zealanders of British or European ancestry. For people several generations removed from their European or British origins, describing themselves, or being described as, Pākehā can mean that they identify as part of a culture unique to this country.

The term New Zealander, which is often suggested as an option, refers to nationality, not culture. The descendants of early British settlers are different from Māori, but all are New Zealanders.⁹

What are Māori looking for in a job?

Research has identified that many Māori prefer to work in environments which support certain attributes.

Competition is a strong motive, but takes a social form rather than being driven for ego-enhancement. Māori often compete with others to earn their praise, but not if this results in a decline in their relationships with colleagues. Competition between groups is preferred to individual contests.

Consultation is preferable to an “authoritarian” approach.

Many Māori wish to connect work with the rest of their lives and avoid strict compartmentalising of work and other

roles. They aspire to congruency as a Māori across all dimensions of their life.

Is the Treaty of Waitangi important to my business?

The Treaty of Waitangi is a covenant between the Crown and Māori.

Businesses that are not Crown entities are not required to include the Treaty of Waitangi in their business policies and practices, although many do.

Just as all New Zealanders are encouraged to gain an understanding of the Treaty and the intentions of the signatories, so too are businesses encouraged to understand it.

Some organisations take a positive and proactive stance, and offer training on the Treaty for their employees. This creates an opportunity to better understand Māori staff, customers, business partners and the wider community.

Operating within the spirit of the Treaty is important if you are undertaking a strategic alliance with Māori, and developing an understanding of the Treaty will enable better appreciation of government processes, for example Treaty references in the Resource Management Act 1991.

Applying the Treaty principles of participation, protection and partnership can enhance the relationship all employees have with a business.

You may hear references by Māori to “Te Tiriti” – this refers to the Māori – language version with 512 signatures which many Māori consider to be the most legitimate document available. There are significant points of difference between the two versions.

What do demographics have to do with the skills shortage?

Like many other countries, New Zealand has an ageing population, with the number of people aged over 65 expected to double by 2050. The cost of providing retirement income, in the form of New Zealand Superannuation, is expected to double in this period.

By 2021, half the New Zealand population will be over 39.8 years of age, whereas half of Māori will be under 26.8 years of age and the proportion of the New Zealand population who will be over 65 (17.6%) will be close to the proportion of the young Māori workforce (19%).

Future retirees have a vested interest in ensuring that the working-age population, an increasing proportion of which will be Māori, is successfully engaged in the workforce now.

While the rate of Māori participation in tertiary education has grown from 7.4% in 1998 to 20.2% in 2003,¹⁰ many Māori are underskilled for new jobs.

What does “social capital” have to do with business?

Social capital refers to the collective value of social networks and the inclination to do things for others.

According to a 2005 Massey University study, many people leave their job because they cannot get on with people at work. By developing social capital in the workplace your employees are better able to enjoy constructive relationships with each other. The more effectively employees work together, the more they help each other out, and the better they get on with clients and customers.¹¹

Research has shown that Māori place a high value on harmony, relationships and group accomplishment.¹² Māori tend to be “collectivist entrepreneurs”, which means they readily contribute and believe they are a key part of the group. They are likely to feel personally responsible for the group result and are oriented toward sharing group rewards.

Employers can harness Māori capacity at social capital building and channel it to improve the social capital in the workplace.

Can organisations collect information about the number of Māori working for them?

Human rights legislation does not prohibit the collection of personal information. Employers can ask for personal information provided the intention and process are considered and transparent, the aim of gathering information is valid for planning purposes, employees do not feel targeted, there is a genuine feeling of trust between the parties, and the answers are not used to disadvantage that person in any way. However, employees cannot be required to provide the information.

Monitoring ethnicity

“TVNZ decided to begin monitoring its performance on equal employment opportunities at the end of 2003. This made absolute sense for us, not only because of our new TVNZ Charter with its statements about support for communities and for wide audience inclusiveness, but because we are ourselves a diverse workforce and it was time to check how equitably opportunities presented themselves to our employees.”

“... We discovered that less than half of our people were interested in describing themselves in terms of ethnicity and that, where there was dual ethnicity and one half was European, they generally chose to identify themselves as European. This was a surprise and also, of course, makes it very difficult to get meaningful data. We notice, though, that most job applicants and new joiners are more open to it, so over time the proportion of employees reporting ethnicity will grow.”
Sidney Smith, former Head of Human Resources, TVNZ

Where to next?

Cultural Awareness Training

Māori cultural awareness training offers valuable skills and is particularly important for staff dealing regularly with Māori employees or customers.

Approach a local Māori language trainer or university to find out about cultural awareness programmes.

Employment Relations Service

Provides basic information on laws relating to the workplace and outlines the main rights and obligations of employers and employees.

www.ers.dol.govt.nz

Future of Work

The Department of Labour's Future of Work programme aims to increase understanding of future trends in work and their implications for the workplace, the workforce, and employment opportunities.

www.futureofwork.govt.nz

KiwiCareers

Funded by the New Zealand Government, and developed and maintained by the Career Information Resources Unit, KiwiCareers is a portal containing links to other sites. There is a Māori-language version of the web content.

www.kiwicareers.govt.nz

Māori Business Network

There may be a Māori Business Network centre in your area. Contact Te Puni Kōkiri which is setting up a national database of these networks.

www.tpk.govt.nz

New Zealand Business Council for Sustainable Development

A coalition of 50 companies with a stated commitment to social and environmental responsibility as well as financial success.

www.nzbcسد.org.nz

New Zealand Centre for Business Ethics and Sustainable Development

Provides research and education to support sustainable business. Its activities include the annual *Management* magazine Top 200 Business Ethics Award.

www.nzcbesd.org.nz

Poutama Māori Business Trust

Seeks to facilitate economic growth for Māori and to create an environment in which Māori entrepreneurs and businesses can flourish. Provides links to Māori businesses and services.

www.poutama.co.nz

Sustainable Business Network

A forum for businesses interested in sustainable development practices. Contains useful tools and resources including how to progress sustainable development reporting.

www.sustainable.org.nz

Tax and koha

Contact the Inland Revenue Department for their booklet *Payments and gifts in the Māori community (IR278)*.

www.ird.govt.nz

Te Puni Kōkiri

The Government's principal adviser on Māori issues. Offers a range of research publications and reports.

www.tpk.govt.nz

Te Puna Web Directory

Te Puna Web Directory contains links to iwi rūnanga and other websites.

www.webdirectory.natlib.govt.nz/dir/en/nz/Māori/

Te Taura Whiri, the Māori Language Commission

Provides the following Māori language services:

- A checking service for documents translated into Māori.
- Translations of formal written requests.
- Referrals to translators.
- Certification of interpreters and translators.
- A list of training institutes for learning te reo Māori.

www.tetaurawhiri.govt.nz

The Federation of Māori Authorities Inc.

A Māori business network with links to Māori industries and business.

www.foma.co.nz

The National Library of New Zealand – Te Puna Mātauranga o Aotearoa and Alexander Turnbull Library

Major collections on Māori history, culture, politics, literature, life and whakapapa. www.natlib.govt.nz

The Providence Report – Hula Haka

Research on the young Pacific Island and Māori populations.

www.providencereport.co.nz

Tools for Tapping Into Talent

A recruitment training tool designed for people involved in recruiting staff in New Zealand. It includes ideas, exercises and discussion starters to ensure staff selection is based on merit.

www.eeotrust.org.nz/toolkits/talent.cfm

Glossary

Treaty of Waitangi resources and training

For a concise account of the Treaty of Waitangi and the events surrounding it, visit the Government's Treaty of Waitangi website. www.treatyofwaitangi.govt.nz
The Waitangi National Trust offers training on the principles of the Treaty and its practical applications. Contact the Education Officer, Waitangi National Trust, phone (09) 402 7437 or 402 6719, or email edofficer@waitangi.net.nz

Tuhono

Tuhono lists iwi user organisations that are mandated by law.
www.tuhono.net

Workbase

An independent non-profit organisation that improves literacy, numeracy, language, information technology and communication skills. It offers:

- Workplace learning solutions
- Research, development and information
- Practitioner and provider support.

www.workbase.org.nz

Worksite

A website focusing on employment issues with links to other relevant sites.
www.worksite.govt.nz

Work and Income

Provides job assistance and advice. The person you employ may qualify for wage subsidies and/or training and support if they have been unemployed for some time.

www.workandincome.govt.nz

aroaha	love, compassion, empathy, caring for others	Pākehā	a person of predominantly European descent
hapū	sub-tribe, clan	poroporoaki	farewell
hongī	touch noses when greeting each other	pōwhiri, pōhiri	welcome
hui	gathering, meeting	reo	language, voice
iwi	tribe, people	rohe	geographical area, territory
iwitanga	expression and celebration of those qualities that make an iwi or hapū unique	rūnanga	Māori tribal organisation, council
kaimahi	worker	Ta utuutu	the principle of reciprocity
kaitiaki	guardians	tangata whenua	hosts, people of the land, marae
kaitiakitanga	protection	tangihanga	mourning, to cry, funeral
karakia	incantation, prayer	taonga tuku iho	gift of the ancestors, precious heritage
karanga	call of welcome	tapu	state of being set apart, sacred
kaumātua	elder or elders	tikanga	Māori practices, protocols
kaupapa	plan, scheme, topic	tino rangatiratanga	self-determination
koha	donation, gift	urunga-tu	participation
kotahitanga	partnership	wairua	soul, spirit
kuia	female elder or elders	wānanga	Māori tertiary institution
mahi	work	whakamā	embarrassment, reticence, shyness
mana	prestige, status	whakapapa	genealogy
manaakitanga	protection, blessings	whānau	family, extended family
manuhiri	visitors	whanaungatanga	relationships, kinship
marae	meeting area of whanau, hapū or iwi, community buildings		
mātauranga Māori	Māori knowledge		
mauri	life force		
mihimihi	greeting		
paepae	main speakers and place where they sit		

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