

# Developing a Māori Theory of Value

**Prepared for**

Ngā Pae o Te Māramatanga

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**BUSINESS SCHOOL**  
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# 1

## Introduction

### Purpose

This report sets out the findings and outcomes of the Ngā Pae o te Māramatanga (NPM) funded platform research project entitled 'Developing a Māori theory of value,' which was completed between 1 October 2018 and 31 March 2021. The original end date of 30 September 2020 was extended by way of variation due to the impact of Covid-19. The purpose of the project was to develop a Māori theory of value for the Māori economy.

### Research platform invitation

In October 2017, NPM issued a request for 'platform research plans' invited researchers from NPM affiliated institutions to conduct research on various questions. Research platforms are "research activities that collectively and cumulatively meet the stated goals of NPM's thematic research areas and the integrated Te Reo me Ngā Tikanga Māori research programme... Platforms are about collaborative and coordinated approaches to research that draw our NPM investigators into further meaningful ways of working together. (Ngā Pae o te Māramatanga, 2017, p. 1). Expected outputs were an article, a report and a research funding application. Developing a theory of value for the Māori economy that is grounded in Māori epistemology and Māori values that enhance mauri ora (wellbeing) was the third platform project idea within the initial call.

## Research Team

Over several meetings between October 2017 and March 2018, up to 32 Māori researchers across multiple institutions met to discuss collaborating on a Māori theory of value research platform.

A project team was formed initially comprising Dr Kiri Dell, Dr Jamie Newth, Dr Jason Paul Mika hosted by the University of Auckland Business School. Associate Professor Carla Houkamau joined the project team as a senior scholar whose leading work in the economics of Māori identity has made an outstanding contribution to the theory of value work.

In addition to the core team, we were supported by 24 Māori researchers who were listed in the original research plan. Whai Rawa theme leaders, Dr Shaun Awatere, the late Associate Professor Mānuka Hēnare and Professor Chellie Spiller, have also closely supported the team with advice.



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# 2

## Research Approach

### Research questions and rationale

The intention of this platform project was to build on and extend research that had been conducted within the Whai Rawa Māori Economies research theme of Ngā Pae o te Māramatanga. Two research questions guided the research: (1) how can the values that drive the Māori economy be understood and articulated within a theoretical context? and (2), how can the values that drive the Māori economy be utilised by Māori communities to enhance wellbeing? The rationale for the study lies in the dominance of reductionist theories of value in business and economics and the absence of conceptualisations of value framed in Indigenous terms for Indigenous purposes.

### Inclusion of MIFAS

Initially, the research was intended to be primarily qualitative with a focus on a review of the literature, wānanga, interviews, theorising and publications. During the early stages of the research, in discussion with Associate Professor Carla Houkamau about her Marsden funded research entitled Te Rangahau o Te Tuakiri Māori me Ngā Waiaro ā-Pūtea | The Māori Identity and Financial Attitudes Study (MIFAS), we agreed to collaborate and incorporate a second round of the MIFAS into the Māori theory of value project. Consequently, Kiri, Jamie and Jason are now part of the MIFAS research team, alongside Carla and Professor Chris Sibley. In addition, Carla became a member of the theory of value research team (Houkamau, Sibley, et al., 2020). NPM supported this variation in the methods and use of funding. The MIFAS provides the project with the scope to ascertain using a large-scale high quality Māori-led dataset what Māori value across several dimensions. Now not only is the theoretical work of exploring a Māori theory of value well underway, but it is also grounded in large scale empirical data of what Māori value which also makes clear the heterogeneity of Māori when it comes to their identity and their attitudes and choices as economic actors.



*Te Rangahau o*  
**Te Tuakiri Māori**  
*me Ngā Waiaro ā-Pūtea*

### Impact of Covid-19

The research was delayed and altered somewhat under Covid-19 alert levels 4, 3 and 2. The main changes were delaying the wānanga and the distribution of the MIFAS questionnaire. Writing retreats, meetings and engagement with key stakeholders, and other researchers continued using video conferencing. While Covid-19 created some operational and methodological challenges, those were ultimately overcome with the use of digital technology. Questions on the impact of Covid-19 on Māori were new items added to the MIFAS questionnaire. We are in the process of analysing the qualitative results of the Covid-19 questions with the assistance of a NPM grant.

A preliminary report on the findings of the impact of Covid-19 on Māori is being finalised (Houkamau et al., 2021). The analysis of 2,389 responses to Covid-19 questions presents significant findings. They indicate a propensity among Māori for an adjustment to New Zealand's social and economic values, with greater emphasis being placed on human and environmental wellbeing and nonmaterial aspects of life. There is a desire for a more cautious approach to immigration policy and border controls. While there were negative consequences of Covid-19, including job losses, isolation and mental health impairment, there were positives, including an increased sense of whanaungatanga, increased savings and changes to life priorities.

# 3

## Research Outputs

### Status of research outputs

A summary of the research objectives, methods and outputs and their status follows:

#	Objectives	Methods	Outputs	Status
1	Develop a cross-institutional working group to research the concept of value from Māori perspectives.	Project plan, engagement, ethics application	We assembled a core project team comprising Drs Dell, Newth, Mika and Associate Professor Houkamau who led the research. A project plan was completed to guide the research.	Completed
2	Provide a systematic and thorough analysis of Maori management and business literature relevant to values theory	Review literature on theories of value	We compiled a bibliographic database of ABDC-ranked business and economic journal articles published between 1954 and 2020 that have 'Māori' in the title or abstract. A total of 138 articles in 57 journals were identified and analysed.	Completed
3	Develop a preliminary meta theory of value and values based on Māori epistemologies	Develop and evaluate conceptual framework	We developed a preliminary theory of value called manahau that combines the Māori concepts of mana and hau. An early version of this paper was presented at the International Indigenous Knowledge Conference in 2020. A completed version of the paper was submitted to a management journal in April 2021 and is being considered.	Completed
4	Conduct interviews with academic and practitioner-experts on Māori values theory and practice, including other NPM themes.	Interviews (6) and case studies (3)	Qualitative data collection (interviews and case studies) were replaced by a second round of the Māori Identity and Financial Attitudes Survey (MIFAS) with the agreement of NPM. MIFAS is a large-scale national survey. The process and impact of this survey is outlined below.	Completed
5	Complete three case studies of Māori enterprises to highlight and explain their approaches to value and values. Refine and further develop the theory of value and values.	Identify and engage three case study organisations as exemplars of Māori conceptualisations of value and values.	This objective was replaced by the second round of the MIFAS, and associated research on Māori enterprises and values, with the agreement of NPM.	Completed
6	Host up to four wānanga for the research team to discuss findings of the literature search; engage stakeholders and together write the results.	Wānanga and writing retreats (6)	A wānanga was held at Waipapa, the University of Auckland marae on Wednesday 9 December 2020. Attending were key stakeholders, project team members, and Māori and non-Māori scholars from other institutes. During the project, the project team held six writing retreats, some of these were online and some in person at the University of Auckland.	Completed
7	Produce three main research outputs: (1) technical report; (2) journal article (3) a plan for future research.	Articles, reports, and future research funding proposals	We have three articles under review, and one recently submitted (see details of these below). We delivered 5 conference papers, and completed 1 technical report, 1 working paper and a Waitangi Tribunal submission. We were successful in being granted funding from NPM to qualitatively analyse participants written comments in the second round of the MIFAS survey relating to Covid-19 impacts. We are exploring funding options to extend our research.	Completed

## Writing retreats

During the course of the project we conducted the following writing retreats.

Date	Participants	Outcome
11 April 2019	Kiri, Jamie, Jason, Carla	Theory of value concept development
19 June 2019	Review literature on theories of value Jamie, Jason	Māori organisational investment report
3 April 2020	Carla, Kiri, Jamie, Kiri	Progress MIFAS second wave
12 May 2020	Kiri, Jamie, Jason and 17 other participants	Indigenous investment discussions with US, Canadian, Australian and New Zealand Indigenous and non-Indigenous academics. Agreement to coauthor a paper.
5 November 2020	Carla, Jamie, Joaquin Bahamondes	MIFAS paper on Māori entrepreneurs
20 November 2020	Carla, Joaquin, Jamie	MIFAS project meeting
9 December 2020	Kiri, Jamie, Jason, Carla, Susan Nemec and participants	Wānanga on literature review, MIFAS results, and theory of value.

## Journal Articles

A list of the publications produced by the Māori theory of value research project follows:

#	Citation	Type	Status
1	Rout, M., Awatere, S., Mika, J. P., Reid, J., & Roskrug, M. (2021, in press). <i>Te ao tūroa, te ao hurihuri, te ao mārama – the old world, a changing world, a world of light: A Māori approach to environmental economics</i> . Oxford University Press Research Encyclopedia of Environmental Economics.	Article	Accepted
2	Houkamau, C. A., Dell, K. M., Stronge, S., Warbrick, I., Mika, J. P., Newth, J., Sibley, C., & Kha, K. L. (2021, under review). <i>Cultural connection predicts body satisfaction for Māori</i> .	Article	Second Review
3	Houkamau, C. A., Satherly, N., Stronge, S., Dell, K. M., Mika, J. P., Newth, J., Sibley, C., & Wolfgramm, R. (2020, under review). <i>Cyberbullying towards Māori is rife in New Zealand: Incidences and demographic differences in experiences of cyberbullying among Māori</i> .	Article	First Review
4	Houkamau, C. A., Bahamondes, J., Greaves, L. M., Dell, K. M., Mika, J. P., Newth, J., & Sibley, C. (2021, under review). <i>Intra-group diversity in political ideologies and voting preferences for Māori, indigenous to New Zealand</i> . Invited manuscript, submitted for consideration.	Article	Under Consideration
5	Mika, J. P., Dell, K. M., Newth, J., & Houkamau, C. A. (2021). <i>Manahau: Toward an Indigenous Māori theory of value</i> .	Article	Under Consideration
6	Houkamau, C. A., Bahamondes, J., Dell, K. M., Mika, J. P., Newth, J., & Sibley, C. (2020). <i>Te Rangahau o Te Tuakiri Māori me ngā Waiaro ā-Pūtea The Māori Identity and Financial Attitudes Study   MIFAS: Selected descriptive statistics wave 1</i> . <a href="https://cdn.auckland.ac.nz/assets/psych/about/ourresearch/MIFAS/Tech-Docs/MIFAS-Technical-Documents-e01_2020%20Online%20Version.pdf">https://cdn.auckland.ac.nz/assets/psych/about/ourresearch/MIFAS/Tech-Docs/MIFAS-Technical-Documents-e01_2020%20Online%20Version.pdf</a>	Technical Report	Published Online
7	Houkamau, C. A., Bahamondes, J., Dell, K. M., Mika, J. P., Newth, J., & Sibley, C. (2020). <i>Ethnic-based asymmetries in home ownership and home loans a comparison between Māori and New Zealand Europeans (Pākehā): Waitangi Tribunal submission</i> . <a href="https://www.psych.auckland.ac.nz/en/about/maoriidentity-financial-attitudes-study/nzavs bibliography.html">https://www.psych.auckland.ac.nz/en/about/maoriidentity-financial-attitudes-study/nzavs bibliography.html</a>	Report	Submitted
8	Houkamau, C. A., Newth, J., Dell, K., Mika, J. P., Sibley, C., Keelan, T., & Dunn, T. (2021). <i>Te Rangahau o Te Tuakiri Māori me Ngā Waiaro ā-Pūtea   The Māori Identity and Financial Attitudes Study (MIFAS): The mental, relational, psychological, and spiritual wellbeing of Māori during and post the Covid-19 lockdown in Aotearoa</i> . University of Auckland Business School.	Report	Under Development

## Conference Papers

During the project the team submitted and presented several conference papers on the Māori theory of value research project.

#	Citation	Type	Status
1	Houkamau, C. A. (2020). <i>The psychological impacts of socio-political consciousness and political activism support for Māori (indigenous New Zealanders 2020 Annual Scientific Meeting of the International Society of Political Psychology (ISPP) 14-17 July 2020, Berlin, Germany</i>	Virtual	Completed
2	Houkamau, C. A. (2020). <i>Stress and psychological well-being for Indigenous Māori activists, Indigenous &amp; First Nations leadership International Leadership Associations/ILA's 22nd Annual Global Conference, 5-7 November 2020, San Francisco, California.</i>	Virtual	Completed
3	Houkamau, C. A., Dell, K. M., Mika, J. P., Newth, J., Hēnare, M., & Sibley, C. (2020). <i>Efficacy beliefs and well-being for Māori: The moderating role of communal orientation 9th biennial International Indigenous Research Conference, 18-20 November 2020, Ngā Pae o te Māramatanga, University of Auckland, New Zealand.</i>	Virtual	Completed
4	Houkamau, C. A., Dell, K. M., Mika, J. P., & Newth, J. (2020). <i>Te Rangahau o Te Tuakiri Māori me Ngā Waiaro ā-Pūtea   The Māori Identity and Financial Attitudes Study (MIFAS): Challenges and opportunities 9th Biennial International Indigenous Research Conference, 18-20 November 2020, Ngā Pae o te Māramatanga, University of Auckland, Auckland, New Zealand.</i>	Virtual	Completed
5	Mika, J. P., Dell, K. M., Newth, J., & Houkamau, C. A. (2020). <i>Toward a Māori theory of value: Ko te whakaaro o te taonga, whakamaui ki a tina 9th Biennial International Indigenous Research Conference, 18-20 November 2020, University of Auckland, Auckland, New Zealand.</i>	Virtual	Completed
6	Mika Jason, P., & Dana, L. P. (2021). <i>Cultural safety in Indigenous entrepreneurship: The entrepreneurs assistance exchange Asper School of Business Inaugural Research Conference on Indigenous Matters Emerging themes in Indigenous business, 18-19 March 2021, Asper School of Business, University of Manitoba, Canada.</i>	Virtual	Completed
7	Kerehoma, C., Mika, J. P., Tweed, D., & Rao, V. (2020). <i>Re-imagining economy, people and community: The promise of the Aroha Economy The 17th Annual Social Entrepreneurship Conference, November 5, 2020, Kelley School of Business, Indiana University, United States.</i>	Virtual	Completed
8	Mika, J. P., & Scheyvens, R. (2020). <i>Māori tourism: How Māori tourism along the Whanganui River contributes to local aspirations of Indigenous development DevNet Conference, 2-4 December 2020, Massey University, Palmerston North, New Zealand.</i>	In-person	Completed
9	McCurdy, L., & Mika, J. P. (2020). <i>Tribal organisational dynamism: From tribal aspirations to tribal outcomes 9th Biennial International Indigenous Research Conference, 18-20 November 2020, Ngā Pae o te Māramatanga, University of Auckland, Auckland, New Zealand.</i>	Virtual	Completed
10	Hudson, M., Thompson, A., Wilcox, P., Mika, J. P., Battershill, C., Stott, M., Brooks, R., & Warbrick, L. (2020). <i>Creating guidelines for genomic research in taonga species 9th Biennial International Indigenous Research Conference, 18-20 November 2020, Ngā Pae o te Māramatanga, University of Auckland, Auckland, New Zealand.</i>	Virtual	Completed
11	Mika, J. P. (2020). <i>Supporting Māori economic success post-COVID-19, 11 September 2020 EDNZ Congress 2020: From responses to revitalisation - your journey, 7-11 September 2020, Online.</i>	Virtual	Completed
12	Ross, B. M., & Mika, J. P. (2020). <i>Indigenous culture in shaping business management, assets or revenue: A look at the United States, Alaska (the Iñupiaq) and New Zealand (the Māori) International Academy of Business and Public Administration Disciplines (IABPAD) conference, January 2-5, 2020, Crowne Plaza Hotel - Orlando Universal, 7800 Universal Boulevard, Orlando, Florida.</i>	In-person by Co-Author B Ross	Completed





# 4

## Māori Identity & Financial Attitudes Survey

### Second Round

Under the Māori theory of value project, we administered round two of Te Rangahau o Te Tuakiri Māori me Ngā Waiaro ā-Pūtea | The Māori Identity and Financial Attitudes Study (MIFAS) (between April 2020 – November 2020). A team of three student research assistants (RAs) supported us with the survey (including data analyses and transferring the survey online). Hemi Kelly at AUT kindly translated new items for us into te reo Māori. We also employed a graphic designer to improve the readability and appearance of the hard copies of the survey. Over 4,000 hard copies were printed and posted to participants. We used Ovato, an Auckland University printer for this. They offered a cost-effective price for printing, delivering the surveys to New Zealand addresses using a secure process utilised in MIFAS round one.



### Impact of MIFAS research

MIFAS is a taonga because it represents the contributions of some 7,019 Māori people. We are honouring this taonga by writing about what Māori think and do in ways that are guided by kaupapa Māori values. During the second round, we included questions on the impact of the Covid-19 on Māori. This was an opportunity to capture large-scale data on Māori experiences. The data includes details of what was happening for people during lockdown. We received 3,116 responses from the MIFAS in round two. This includes a great deal of qualitative data (hand-written and typed answers to open questions) about whānau experiences.

Carla Houkamau monitored the MIFAS email between April and November. RAs helped to conduct data analyses for the MIFAS outputs including our report for the Waitangi Tribunal housing claim (Houkamau, Bahamondes, et al., 2020a) and two technical reports, one on overall findings (Houkamau, Bahamondes, et al., 2020b), and another on the impact of Covid-19 (Houkamau et al., 2021).

The first MIFAS survey was open between September and December 2017, and round two went out between April and November 2020. Round 2 MIFAS data collection occurred during the COVID-19 pandemic in Aotearoa New Zealand.

### 2020 MIFAS timeline

<b>28 February</b>	First COVID-19 case reported in New Zealand.
<b>21 March</b>	The Government introduces the 4-tiered Alert Level system to help combat COVID-19. The Prime Minister announces that New Zealand is at Alert Level 2.
<b>23 March 2020</b>	The Prime Minister announces New Zealand has moved to Alert Level 3, effective immediately.
<b>25 March 2020</b>	New Zealand moves to Alert Level 4, and the entire nation goes into self-isolation. People were instructed to stay at home in their "bubble" other than for essential personal movement.
<b>31 March 2020</b>	The State of National Emergency is extended.
<b>20 April 2020</b>	The Prime Minister announces New Zealand will remain at Alert Level 4 for an additional 5 days. New Zealand will remain at Alert Level 3 for 2 weeks, before the status is reviewed.
<b>23 April 2020</b>	MIFAS survey is sent out via email and people are invited to complete it online.
<b>25 July 2020</b>	Hard copy of MIFAS survey is mailed out.
<b>12 August 2020</b>	Auckland moves to Alert Level 3.
<b>19 November 2020</b>	Final invite to complete MIFAS survey is sent out (email).
<b>29 November 2020</b>	MIFAS round 2 is closed.

Round two MIFAS respondents were experiencing a variety of lockdown levels at the time they were completing their surveys. During the highest lockdown level (Level 4), New Zealanders were asked not to leave their homes other than for essential personal movement. New Zealanders were asked to form "bubbles" and stay within them (small groups of people, typically close family members, who would be the only people in close contact for the period of lockdown). Except for essential services, including hospitals, essential health clinics, supermarkets and pharmacies, all businesses were closed, as were schools and universities, and childcare facilities.

During Level 3, people were instructed to stay home other than for essential personal movement including to go to work or school if they have to, or for local recreation. When outside of the home, physical distancing was required (i.e. distanced one metre from other people) in schools and workplaces. People were allowed to expand their contacts to reconnect with close family/whānau and bring in caregivers or support isolated people.

In Levels 1–2, restrictions loosened; however, life was still not normal, and people were asked to exercise social distancing and caution.<sup>1</sup>

<sup>1</sup> See New Zealand COVID-19 Alert Levels Summary (<https://covid19.govt.nz/assets/resources/tables/COVID-19-alert-levels-summary.pdf>)



To explore the mental, relational, psychological, and spiritual wellbeing of Māori during and after the COVID-19 lockdowns in Aotearoa, the MIFAS team took the opportunity to include a range of openended survey items in the MIFAS survey to provide respondents with the opportunity to tell us how they were feeling and what they were experiencing during and after the lockdown.

**The MIFAS openended items included the following four questions.**

- 1.** Please indicate here how the COVID-19 pandemic has impacted you and your whānau.
- 2.** How do you think the experience of the COVID-19 pandemic should change us as a society?
- 3.** Who has supported you to stay safe and well during the level 3 and 4 “lockdown” period in New Zealand?
- 4.** What support do you think Māori families will need once the level 4 lockdown requirements have been lifted?”

A total of 3,116 Māori responded with completed surveys and answered some (or all) of the openended questions. The data gathered includes details of what was happening in people’s homes and lives over this unprecedented time in our history. Some surveys were completed during level 4 lockdown, and others responded once this was lifted, and during levels 3, 2 and 1. It is very clear from their answers that many families found these restrictions incredibly challenging. Yet, others found lockdown a regenerating time for themselves and their whānau.

To analyse the data, all responses to the 3116 surveys were manually typed into excel spreadsheets (except from the online survey responses which were directly cut and pasted from their online responses into the excel format). Respondents’ unique numerical identifiers were retained with each answer (to ensure each answer was kept traceable to the correct survey) however like with all MIFAS data analyses all personal information was separated from the surveys before research assistants received any data. This means there was no way that research assistants, or indeed anyone in the MIFAS research team, could see the names or details of who wrote each comment. To analyse the data, working with one question at a time, each response was read and then categorised to form emergent themes. Analysts re-read responses again, and used the column function in excel to indicate which answer was consistent with each theme and these responses were all counted at the end. This report provides a snapshot of their responses to each of the four open ended questions.





# Question 1

## We asked each participant:

### How the COVID-19 pandemic has impacted them and their whānau?

A total of 2,000 people responded to this item and their answers reported a wide variety of impacts. Some people provided answers relevant to more than one category, therefore 2,389 responses were counted (some in multiple categories). These are summarised in Table 1 below.

**TABLE 1**  
Summary of responses  
by category

	Response Category	Responses	%
1	Relationships severed/social isolation	508	25.40%
2	Adverse/stressful mental experience	393	19.65%
3	Relationships improved/strengthened	390	19.50%
4	Positive mental experience	342	17.10%
5	No impact on me personally	213	10.65%
6	Adverse financial outcomes (worry/loss/stress)	194	9.70%
7	Whānau adversely impacted and that causes worry/stress	186	9.30%
8	Tikanga/Tangihanga adversely impacted	55	2.75%
9	Physically impacted (positive and negative)	43	2.15%
10	Positive financial outcome/saved money	35	1.75%
11	No/limited access to health care (including a COVID-19 test)	24	1.20%
12	Whānau member tested for/diagnosed with COVID-19	6	0.30%



# Question 2

## We asked each participant:

**How do you think the experience of the COVID-19 pandemic should change us as a society?**

A total of 2,648 people responded to this question. Some people provided answers relevant to more than one category, therefore 3,655 responses were counted (some in multiple categories). These are summarised in Table 2 below.

**TABLE 2**  
Summary of responses  
by category

	Response Category	Responses	%
1	Kinder, united, tolerant society that cares for poor/vulnerable	943	25.80%
2	Reset our priorities and values as a society	488	13.35%
3	Reconnect with, protect and attune to nature (no more pollution)	393	10.75%
4	Greater awareness of coronavirus infection risk, health protection and hygiene	352	9.63%
5	New Zealanders need to be better prepared for pandemics, improve health systems, preparedness in homes	237	6.48%
6	Society needs to shift away from capitalist values, individualism, consumerism and greed	192	5.25%
7	Better border control is required, stop/decrease immigration and tourism	162	4.43%
8	New Zealand needs to become more self sufficient so we do not have to rely on trade, tourism, international trade	153	4.19%
9	Support local/NZ businesses, buy NZ products and protect our economy, no more internationalisation/globalisation	131	3.58%
10	We need to be much more appreciative of what we have generally and how blessed we are to live in Aotearoa	171	3.20%
11	Change the way we work; less pressure, more flexibility and remote working	111	3.04%
12	Support people to find good quality employment and education so they can contribute meaningfully to society	102	2.79%
13	Generally society is likely to be worse off, employment will increase and pressure and stress on whānau will escalate	68	1.86%
14	Less travel between countries and within New Zealand	67	1.83%
15	Need to focus on making sure the poor have good quality housing	41	1.12%
16	Society does not need to change/I don't know how things should change	75	2.05%
17	More appreciation and better pay for essential workers	23	0.63%

# Question 3

## We asked each participant:

**Who has supported you to stay safe and well during the level 3 and 4 'lockdown' period in New Zealand?**

2953 respondents answered this question and recorded multiple sources of support (therefore 5656 sources were classified). Our analyses found that during the lockdown period in New Zealand 2020, 58.99% of Māori surveyed reported their whānau were the most important source of support during the pandemic – however, many reported they had no whānau support at all and had to support themselves (31.43%). The table below indicates the number and percentage of respondents (of 2953) who indicated each form of support.

**TABLE 3**  
Summary of responses  
by category

	Source of support	Responses	%
1	No one supported me / I supported myself	928	31.43%
2	Whanau/family (including partners)	1742	58.99%
3	Friends	348	11.78%
4	Government agency (WINZ, MSD and Government wage subsidy) <sup>2</sup>	739	25.03%
5	Employer	751	25.43%
6	Media - including news and online data sources	356	12.06%
7	Rūnanga (or Rūnaka) / tribal council organisations (including references to iwi and hapū)	352	11.92%
8	Parents	167	5.66%
9	Neighbours	122	4.13%
10	Other sources of support	151	5.11%

<sup>2</sup>Work and Income New Zealand/WINZ and Ministry of Social Development/MSD

# Question 4

## We asked each participant:

**“What support do you think Māori families will need once the level 4 lockdown requirements have been lifted?”**

The responses were similar to the previous question and many simply noted “as above” in their answers, therefore we provided a summary of key trends only and not specific figures for all responses. We present them here the top eight priorities for families postlockdown (these reflect the frequency of responses in order).



1. Basic needs, food, water, power and good quality housing.
2. Employment opportunities and training for new types of employment for those who cannot return to their previous jobs.
3. Financial services and budgeting advice.
4. Support from Work and Income New Zealand/WINZ and Ministry of Social Development/MSD (as well as quality information and advice about how to access government support).
5. Support with children's education (including technology and reliable, affordable internet access for those who have to home school children).
6. Support with accessing healthcare and simple and clear health related advice, including information about COVID-19 prevention and also mental health support services and help for those families who may be dealing with issues of drug and alcohol addiction in their whānau.
7. Clear rules and guidelines tangihanga restrictions and how to practice tikanga safely.
8. Support for kaumātua and kuia who cannot access essential services themselves during lockdown (for example, support delivering food parcels and filling medical prescriptions).

We also found that 153 respondents (4.91%) of those who responded to the question “Who has supported you to stay safe and well during the level 3 and 4 ‘lockdown’ period in New Zealand?” and “What support do you think Māori families will need once the level 4 lockdown requirements have been lifted?” reported a desire to return to their haukāinga (true home, marae, tūrangawaewae, papa kāinga) to be much closer to their wider support base.

For more information about the MIFAS please visit our study website

<https://www.psych.auckland.ac.nz/en/about/maori-identity-financial-attitudes-study.html>

or contact: Carla Houkamau (corresponding author)

for more information: [c.houkamau@auckland.ac.nz](mailto:c.houkamau@auckland.ac.nz)

## Ethical considerations

Given that the qualitative data collection had been supplanted by the national survey. The MIFAS research was approved by the University of Auckland Human Participants Ethics Committee for the period 16 May 2016 until 16 May 2022. Reference Number: 017154.

## 9th Biennial International Indigenous Research Conference 2020

### Toward a Māori theory of value

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The theoretical challenge posed by this paper is to find a conceptualisation of value grounded in Indigenous knowledge capable of guiding entrepreneurs and innovators operating for sustainability. The paper briefly reviews Western and Māori concepts of value and associated theoretical models used in enterprises whose assets are mainly tangible (e.g., land and water) or intangible (e.g., intellectual property). The paper argues that Indigenous concepts of value centre on collective wellbeing as opposed to self-interest. Indigenous Māori values represent guiding principles for the achievement of collective wellbeing within Māori enterprises. The paper outlines the intertwined notions of value, values, and valuation in Māori and non-Māori eco-cultural contexts and moves towards a Māori theory of value.

### Efficacy Beliefs and Well-being for Māori

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Self-efficacy is a belief in one's ability to succeed in a specific situation or accomplish a task (Bandura, 1997) and is one of the most studied constructs in Western psychology, particularly concerning psychological well-being. A small number of studies links self-efficacy with positive outcomes for Māori specific domains. Albert Bandura conceived of family efficacy as a form of collective efficacy defined as member's beliefs in the capabilities of their family to work together to promote each other's development and wellbeing. We see family efficacy in particular as a bridging concept between Bandura's theories and the Māori worldview and extend it to the Māori concept of whānau. To explore the connection between Māori identity, well-being and whānau, Houkamau, Sibley, and Henare (2019) developed the Whānau Efficacy Subscale within the Multidimensional Model of Māori Identity and Cultural Engagement (MMM-ICE). The Whānau Efficacy Subscale assesses the extent to which individuals believe their family can work together to overcome adversity and support each member to achieve collective goals. Whānau efficacy is rooted in mutual trust and solidarity, and expectations of support and that individuals will intervene on each other's behalf to help the overall family unit meet shared objectives. In this paper, we theorised that whānau efficacy would certainly be essential for Māori well-being outcomes. However, variability in the importance of whānau- versus self-efficacy may depend on personal collective or communal orientation (that is how far individuals consider other people's needs and feelings when making decisions or evaluating their psychological wellbeing). As such, we hypothesised that whānau efficacy may be more important for well-being outcomes for Māori higher on communal orientation. In this presentation, we draw on data gathered from Te Rangahau o Te Tuakiri Māori me Ngā Waiaro ā-Pūtea | The Māori Identity and Financial Attitudes Study (MIFAS). The MIFAS is a nationwide study that examines the relationship between Māori identity and economic attitudes and values. The entire MIFAS comprises over 340 individual items, takes approximately 30–45 min to complete and embeds a short, 40-item version of the MMM-ICE. Apart from questions explicitly focused on financial literacy and attitudes towards business and economic activity, this study also examines a range of health behaviours and attitudes towards the self and society. Information about the sample and methods has been described elsewhere (Houkamau, Henare & Sibley, 2019). Analyses indicated that for over 6000 of this study respondents, controlling for personal and demographic factors self-efficacy and whānau (immediate and wider family) efficacy were significantly positively related to personal well-being on all well-being measures. Cultural efficacy was significantly positively related to a sense of community but had no impact on the remaining well-being measures. Counter to our prediction; communal orientation did not impact the relationship between whānau efficacy and well-being. Unexpectedly, high self-efficacy and high communal orientation were significantly associated with higher self-rated evaluations of physical health. However, those high on cultural efficacy and high on communal orientation reported lower self-rated evaluations of physical health. We propose communal orientation may enhance well-being for Māori by promoting a sense of community and belonging however in an individualistic society it may be challenging for those high on communal orientation to self-care, particularly if they find it hard to balance their time for themselves with obligations to community and whānau.



## **Rangahau o Te Tuakiri Māori me Ngā Waiaro ā-Pūtea**

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Understanding Māori economic aspirations is a complicated endeavour, with many layers of intra-group diversity to consider. To date, there have been no large-scale nationwide representative studies with Māori that link personal cultural beliefs and practices to economic choices. Te Rangahau o Te Tuakiri Māori me Ngā Waiaro ā-Pūtea | The Māori Identity and Financial Attitudes Study (MIFAS) was designed to address that gap in understanding. The MIFAS is a nationwide study that examines the relationship between Māori identity and economic attitudes and values. The entire MIFAS comprises over 340 individual items, takes approximately 30–45 min to complete and embeds a short, 40-item version of the MMMICE. Apart from questions explicitly focused on financial literacy and attitudes towards business and economic activity, this study also examines a range of health behaviours and attitudes towards the self and society. Information about the sample and methods has been described elsewhere (Houkamau, Henare & Sibley, 2019). A hard copy of the MIFAS was sent out in 2017 and 7019 Māori completed the survey. We (the authors) resent the MIFAS survey via email and online during the level 4 lockdown period in New Zealand, and over 1500 Māori responded via an online version. We sent the hard copy of the MIFAS in July 2020 once level 4 lockdown was lifted and responses are still being returned by mail. This presentation discusses some of the challenges associated with survey-based research and the experiences of the researchers who currently manage the MIFAS survey. We will also outline the development of a range of new items we created for the MIFAS found two, including well-being and COVID focussed items. Māori have been found to participate in surveys at lower rates than Pakeha and other New Zealanders and are more likely to remove themselves from survey-based studies over time. The reasons for this are not entirely clear; however, it could be that the survey method itself is just unappealing to Māori. Perhaps reticence on the part of Māori may stem from a distrust of researchers due to previous negative experiences. The MIFAS is a very lengthy survey with a large number of items that require respondents to provide, in some cases, quite personal information which can be a turn off for many respondents. The wording of the items are also problematic for many. Māori have also criticised surveys at times because they wrestle complex ideas and experiences into boxes, and this is not consistent with a Māori world view which is more holistic. For many, answering questions that appear to force a choice to define oneself or respond using only one of the categories in the survey is frustrating. However, accurate portraits of the thoughts and sentiments of Māori society are not easy to come by. To comprehend mass perspectives, researchers need tools that allow us to measure attitudes, beliefs, values and views and surveys are one of these tools. This paper discusses why some items on the MIFAS are worded the way they are, the challenges of survey research with Māori and the challenges in ensuring the MIFAS data are used to benefit Māori strategically and privilege a Māori voice in quantitative research publications.



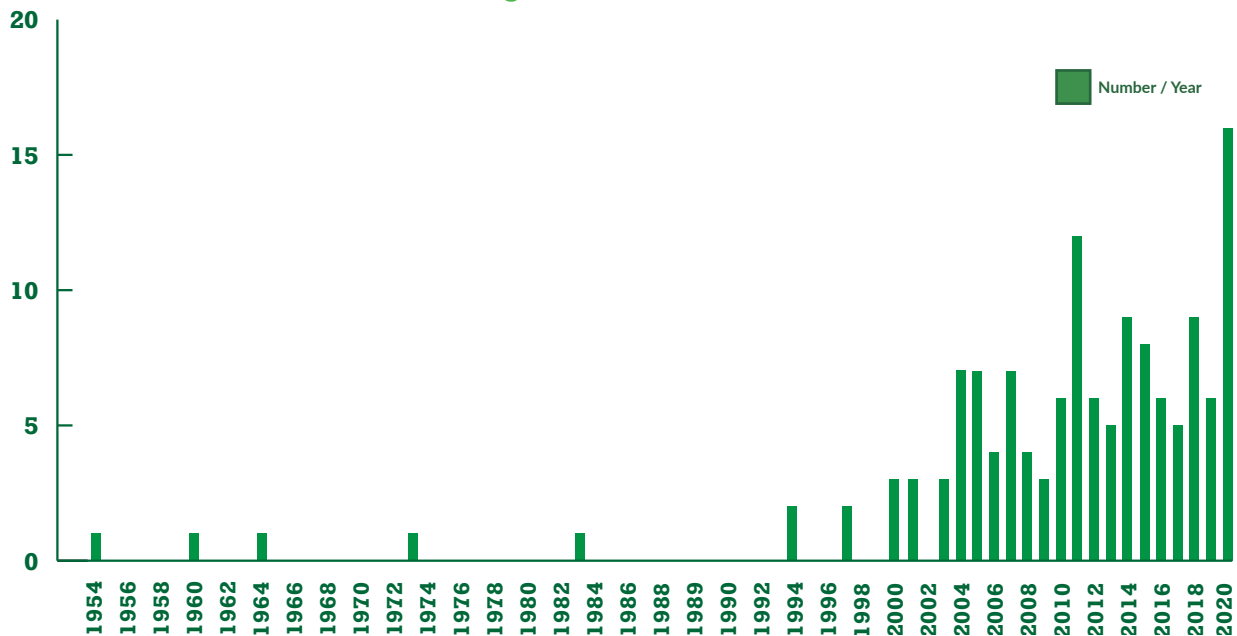
# 5

## Literature Review

### A systematic review of Māori management literature

As part of the Māori theory of value project we completed a systemic review of literature on Māori scholarly contributions to management and business. We produced a working paper containing the findings, which is being finalised for publication. The review was conducted with the assistance of Manuhiri Huatahi and Susan Nemec of the University of Auckland. The review involved a search for all Maori management, economic and business articles published in ranked journals up to 1 October 2020. We found 138 articles in total that use the keyword 'Māori' in either their title or their abstract. We then confined the scope to articles published in ranked journals on the Australian Business Deans Council (ABDC) 2019 journal quality list.

### Māori Management & Business Publications

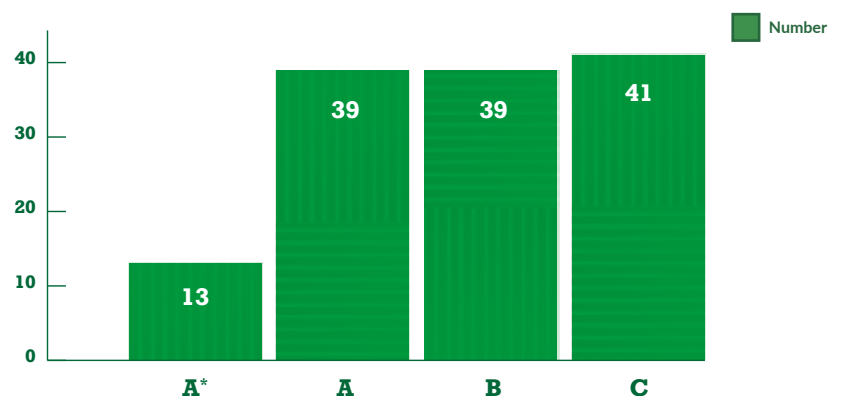


Source: Dell et al. (2020)

### Frequency of Māori authored articles

The first article found was from 1954 by the University of Chicago. Sporadic articles appear once every decade from the 1950s, with a steady momentum of articles from the 1990s. The naissance of articles first appearing in the 1950s and 1960s are attributed to United States non-Indigenous academics. The first known Māori scholars to publish in an ABDC ranked journal using our search criterion were Ella Henry (Ngāti Kahu ki Whaingaroa, Te Rārawa, Ngāti Kuri) and Hone Pene (Ngāti Hauā) (Henry & Pene, 2001).

### Articles by journal ranking



## Publishing in ranked management journals

Māori scholarship in ABDC journals is accumulating. Increased publication outputs could be attributed to growing editor awareness of Māori topics; rising awareness questioning classical market economies; an openness to alternative views of economic success; and increasing numbers of Māori scholars surviving monocultural systems. Table 1 shows ABDC ranked journals, which have published two or more articles authored or co-authored by Indigenous scholars.

**TABLE 1**

**Journals publishing more than one article with a Māori author**

Publication	Number of articles	Māori Scholars
Journal of Enterprising Communities: People and Places in the Global Economy	9	9
International journal of entrepreneurship & small business	8	2
Journal of Management & Organization	7	7
New Zealand Journal of Employment Relations	6	3
Journal of Sustainable Tourism	5	1
Journal of Travel Research	3	1
Leadership	3	3
Australasian Accounting, Business and Finance Journal	2	0
Cultural Diversity and Ethnic Minority Psychology	2	1
Emergence: Complexity and Organization	2	1
Journal of Management Education	2	0
New Zealand Economic Papers	2	0
Pacific Accounting Review	2	2
Small Enterprise Research	2	2
The Journal of Corporate Citizenship	2	2
The Social Science Journal	2	2

Source: Dell et al. (2020)



# 6

## Wānanga

### Purpose and scope

On Wednesday, 9 December 2020, from 9am to 1pm, the project team hosted a wānanga at Waipapa Marae, University of Auckland. The purpose of the wānanga was to kōrero with attendees about the research, identify gaps in our approach, and to generate ideas on a Māori theory of value.

### Attendees

Attending the wānanga were:

- |                     |                            |
|---------------------|----------------------------|
| 1. Kiri Dell        | 10. Kenneth Husted         |
| 2. Jason Paul Mika  | 11. Manuhiri Huatahi       |
| 3. Jamie Newth      | 12. Mariaelena Huambachamo |
| 4. Carla Houkamau   | 13. Nimbus Staniland       |
| 5. Amber Nicholson  | 14. Rachel Wolfgramm       |
| 6. Chellie Spiller  | 15. Richard Meade          |
| 7. Christine Woods  | 16. Sisikula Sisifa        |
| 8. Elizabeth George | 17. Susan Nemec            |
| 9. Ella Henry       | 18. Tyron Love             |

### Wānanga themes

The wānanga was organised around three presentations: (1) the findings of the literature review on Māori business, economics and management scholarship; (2) the findings of the MIFAS survey and its implications for a theory of value; and (3) a proposed Māori theory of value—manahau.

The wānanga considered the literature review useful because it has emerged out of tikanga Māori and is recognition that academic research following tikanga Māori has a place in academia. One view is that value can be seen for wānanga participants, both as individuals and as members of communities, because they have been active creators of outcomes within kaupapa Māori research. Another comment was that the research is a form of 'theoria' (a Greek word meaning contemplation)—it provides a portal or view into a field, or world. The wānanga debated the need for a Māori theory of value.

While the MIFAS data was good, some thought the sample needed to be larger. A Maori theory of value should reflect the empirical reality of Māori organisations. It should provide a framework that explains something or observations of organisations. Theories can be tested, challenged and amended in light of new evidence that suggest a better explanation.

A question about how we value taonga, whenua, intangible and spiritual aspects of these things. Another question concerned how we capture the extent to which Māori values influence enterprise, and how we decide which values made sense for certain organisations.

Value to some accorded with the economic understanding of it as a representation of value in monetary terms. For other others, value according with the notion of benefits (monetary and nonmonetary) and how these were shared with the group. Another view regards value as an ethical action, for instance, whether research is right or wrong.



# 7

## Toward a Māori Theory of Value

### The concept of manahau

We have been developing an tentative Māori theory of value since late 2017 as Māori researchers were meeting to discuss collaborating on the platform research. A final draft of the paper was presented at the International Indigenous Research Conference in November 2020 by Associate Professor Carla Houkamau on the team's behalf. The paper has since been completed and submitted to a management journal for consideration. The abstract of the conference paper is replicated below to give an idea of the paper and the tentative theory.

Presently, entrepreneurship and innovation within market economies emphasise hedonic conceptualisations of value, in which consumers, on the one hand, are compelled to maximise their utility (the use and usefulness) from any given object (good or service) and producers, on the other hand, are driven to offer such value on the most competitive terms possible. In this perspective, value is derived in two main ways: value-in-use (what one can do with or because of an object) and value-in-exchange (what one can get for an object) typically quantified in monetary terms (Podolny & Hill-Popper, 2004). Value is thus reduced to an objectifying assessment of functional and abstract characteristics to facilitate product comparison and consumer choice on cognitive, emotive or aesthetic terms (Podolny & Hill-Popper, 2004). The unencumbered pursuit of one's own sense of value, however measured, is the height of an economic system built upon an ethic of self-interest—hedonism in other words (Ryan & Deci, 2001).

The problem is that hedonic conceptualisations of value are complicit in ecological degradation and extreme poverty (Roser & Ortiz-Ospina, 2019; United Nations, 2019). Capitalism's response: more of the same (maximising economic value), only more responsibly (Laasch et al., 2020), more broadly (Weijers & Mukherjee, 2016) or more sustainably (Hall, 2019). Sustainability has, to some extent, inverted the hedonic impulse by introducing more than one stakeholder (the owner) to whom the firm and the entrepreneur are accountable.

Yet, sustainability still suffers from the absence of a compelling ethical basis to satisfactorily explain the complexity of multi-objective managerial contexts. Into this intellectual vacuum, managerial subjectivism urges entrepreneurs to arbitrarily extend obligations to serve the collective good of a non-specific public.

The theoretical challenge posed by this paper is to find a conceptualisation of value grounded in Indigenous knowledge capable of guiding entrepreneurs and innovators operating for sustainability and wellbeing. The paper briefly reviews Western and Māori concepts of value and associated theoretical models used in enterprises whose assets are mainly tangible (e.g., land and water) or intangible (e.g., intellectual property). The paper argues that Indigenous concepts of value centre on collective interest as opposed to self-interest. We find that Indigenous Māori values represent guiding principles for the achievement of collective wellbeing within Māori enterprises. The paper outlines the intertwined notions of value, values, and valuation (Hudson et al., 2020; Williams et al., 2011).

The paper introduces a new concept—manahau—that combines Hēnare's (2014) notion mana as a predicate for affective economic activity and hau, a metaphysical concept denoting a Māori ethic of generosity, on which Hēnare (2018) has also written. We theorise manahau as an axiological agent to aid Māori entrepreneurs in multiple sites, scales, structures and sectors to synergistically negotiate commercial and cultural imperatives. Evidence sees Māori values emerge as enablers of Māori economic activity in Māori agribusiness (Rout et al., 2020), the Māori marine economy (Reid & Rout, 2020), and in the economics of Māori identity (Houkamau et al., 2019). Manahau may represent a tentative step toward a Māori theory of value.

**Mana**



**Hau**



**Manahau**

Mana as "status, prestige and credibility" (Hēnare, 2018, p.451) is embodied in multiple states, manifesting as mana-enhancing behaviour creating relational balance (Dell et al., 2017)

Hau is the intrinsic and ascribed "spirit of gift exchange or the ethic of generosity" (Hēnare, 2018, p. 451) imbued within taonga creating reciprocal obligations

Source: Mika et al. (2020)

Manahau is theorised as an axiological agent Māori entrepreneurs use to synergistically negotiate cultural and commercial imperatives to achieve multidimensional wellbeing

# 8

## Conclusion

### Research Aims

The aim of this research was to identify a Māori theory of value for the Māori economy. We have achieved this aim by defining a tentative Māori theory of value called manahau as a combination of mana and hau. Three major areas of research contributed to this finding: (1) the MIFAS study, which identifies what Māori value at an individual and personal level across different degrees of engagement with te ao Māori; (2) a substantial critical review of the literature based on published management and business articles in ABDC-ranked journals; and (3) a paper on a Māori theory of value we call manahau. We have shared the findings from the research with colleagues and the community in five journal articles (4 under review, 1 under consideration and 1 accepted), 12 conference papers, 1 technical report and 1 Waitangi Tribunal submission. With access to the taonga that is the MIFAS, there are many possibilities for analysis of a Māori theory of value and sharing the findings with Māori and non-Māori.

### Policy Impacts

A partnership with the Ministry for the Environment and the Ministry of Business, Innovation, and Employment has been established to incorporate the findings of the Māori theory of value project, and the expertise of the research team with regard to a Māori economic world view, into the government's policy development work. This policy work builds on their initial engagement with Mariana Mazzucato of University College London with regard to her mission economy work. Officials are currently determining the scope of collaborative work that the team might engage in.

### Future Research

The next phase of the Māori theory of value research is to explore evidence of its practice in Māori entrepreneurship and innovation. We have made an initial attempt at this using existing research with which the team is associated, including in agribusiness, marine enterprise, genomics, tourism and identity economics. However, further kaupapa Māori research on a Māori theory of value is needed, including experimental, evaluative and quantitative designs.

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