

How do traditional Māori values affect the sustainability of Māori tourism  
businesses?

by

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A thesis

Submitted to the Victoria University of Wellington  
In partial fulfilment of the requirement for the degree of  
Master of Tourism Management

Victoria University of Wellington

2019

## ABSTRACT

The Māori economic asset base has seen significant growth over the past 100 years. Research estimates the Māori economy to be valued at 50 billion (NZ Foreign Affairs & Trade, 2018). While this figure represents the Māori economy, Māori tourism makes a significant economic contribution to this asset base. When considering the different aspects of the New Zealand tourism product, a key aspect that sets New Zealand tourism apart from other destinations is the unique Māori culture. This cultural aspect is a key motivating factor for international tourists intending on visiting New Zealand.

Māori tourism businesses offer a range of tourism products and services that are embedded in, and informed by Māori values. When incorporated in business, many of these traditional Māori values align closely to the three pillars of business sustainability. Literature on Māori tourism, Māori values and business sustainability provide some insight into this phenomenon. However, little is known about how these three components interrelate. Ultimately very little is known about how traditional Māori values impact the business sustainability of Māori tourism businesses. The aim of this thesis is to investigate whether Māori tourism businesses incorporate traditional Māori values into their business and if so, how does the application of these values affect the sustainability of Māori tourism businesses.

Developed from an interpretive social science research paradigm aligned with Kaupapa Māori research, this thesis assesses the impacts of the incorporation of Māori values on the business sustainability of Māori tourism businesses. Semi-structured interviews were selected as an appropriate method of data collection. 12 participants from eight Māori tourism businesses were interviewed and their responses along with an analysis of the wider literature enabled the researcher to answer the overarching research question – how are traditional Māori values affecting the business sustainability of Māori tourism businesses?

Key research findings include the following: the importance of hiring Māori, developing cultural capacity of staff and stakeholders, preventing cultural misappropriation, providing opportunities for local communities, the relationship of Māori with the land, the importance

of sustainable relationships, the impact of climate change on Kaitiakitanga, and the importance of making a profit – but not at the detriment of culture and the environment. The findings identified that to have the ability to implement sustainable practices requires financial sustainability.

This thesis makes a contribution to the literature on Māori values, Māori tourism and business sustainability by providing a greater understanding of which Māori values are applied by Māori tourism businesses and how these values impact business sustainability. In particular, this thesis has done something that previous literature has not, that is, it has attributed the specific effects of individual Māori values against the pillars of business sustainability. This gives the indication of which values have the greatest impact on business sustainability. Finally, in accordance with Kaupapa Māori research, this thesis has provided a practical contribution to the Māori tourism industry. This contribution is in the form of recommendations made to enhance the business sustainability of Māori tourism businesses.

## ACKNOWLEDGEMENTS

Aroha mai, aroha atu (Love received, demands love returned).

Now that I am coming to the end of my research journey, I would like to thank everyone who supported me through this process.

Firstly, I would like to acknowledge my research supervisor Dr Ina Reichenberger. I could not have asked for a better supervisor. From a professional standpoint, I appreciate all the time you took to read and critique my work. You gave me guidance when I required it, and critical reflection when it was needed. You have been an essential part of this thesis, and for this I would like to show my gratitude. I really enjoyed working with you, and thank you for everything that you taught me.

To my 'research whānau of interest' – thank you for giving up your time and agreeing to be interviewed. If it wasn't for you this journey would not have been possible. The thesis journey may be concluding, but our journey is just beginning. I am looking forward to presenting you with the results of this thesis, and continuing our relationship moving forward. We all strongly believe in Māori Tourism and the role that it will play for Māori in New Zealand.

To my whānau, aroha mai, aroha atu. To my tamariki Ayden, Roman, and Lila-Rose – dad has finally finished his homework.

Finally, to my beautiful wife Zowie Ransfield – ka nui taku aroha. I want to acknowledge everything that you did for me from editing my drafts to conceptualising ideas. This research journey would not have been possible without your love and support.

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## GLOSSARY

Aotearoa	New Zealand
Ahika	continuous occupation of land
aroha	love, compassion, sympathy
haka	fierce rhythmical dance
hangi	earth oven, food from earth oven
hapū	sub-tribe
hui	meetings or gatherings usually on the marae tribal
iwi	tribal groups
iwi whanui	Community
kaitiaki	iwi, hapū or whānau group with the responsibilities of kaitiakitanga
Kaitiakitanga	the responsibilities and kaupapa, passed down from ancestors for tangata whenua to take care of the places, natural resources and other taonga in their area
kanohi ki te kanohi	Face-to-face
kapahaka	Māori cultural performances (song and dance)
kaumātua	Elder
kaupapa	plan, strategy, tactics, methods, fundamental principles
kaupapa Maori research	Māori-based research
koru	spiral pattern
kotahitanga	unity, solidarity, alliances
mana	strength, authority, control, influence, prestige or power

Manaakitanga	respect given to visitors, sharing and caring
manuhiri	visitor, guest
marae	local community and its meeting places and buildings
mauri	physical life force which imbues all created things
Ngāpuhi	tribe located in the Northland region of New Zealand's North Island
Ngāti Hine	Iwi of Northland region in New Zealand's North Island
Ngāti Kuri	Sub-tribe of the Kaikōura area in the South Island. Ngāti Kuri is a sub-tribe of the Ngāi Tahu Iwi
Ngāti Pakeha	New Zealanders of European descent, as distinct from Māori
Ngāti Raukawa	tribe that settled in a region stretching from Manawatu to Waikanae in the lower North Island of New Zealand
Ngāti Ruanui	tribe from South Taranaki of the North Island of New Zealand
Ngāi Tahu	tribe from the South Island of New Zealand
Ngāti Toa	tribe from the lower North Island and upper South Island of New Zealand
Ngāti Whātua	tribe of the lower Northland Peninsula of New Zealand's North Island
Pakeha	non-Māori New Zealanders - most generally referring to European New Zealanders
powhiri	welcome, opening ceremony
Purotu	the principle of transparency
rangatiratanga	the state of chieftainship or leadership
rohe	territory, area
Tainui	Tribe based in the Waikato region of New Zealand's North Island
tangata whenua	people of the land, Māori people
Te Āti Awa	Tribe with traditional bases in the Taranaki and Wellington regions of New Zealand
te ao Māori	the Māori world
Te Puni Kokiri	Ministry of Māori Development
te reo	Māori language
tikanga	meaning, custom, obligations body
tino rangatiratanga	self-determination
tuhono	principle of alignment
ukaipotanga	Identity
Waikato-Tainui	Tribe based in the Waikato region of New Zealand's North Island
Wairau	spirituality
wairuatanga	state of being spiritual
whakapapa	genealogy, cultural identity
whakatauki	proverbs
whānau	extended family
Whanaungatanga	relationship, kinship

## CHAPTER 1: INTRODUCTION TO STUDY

### 1.1 Introduction

Tourism is the largest export industry in Aotearoa New Zealand. In the year ending October 2017, New Zealand welcomed 3,688,000 international visitors – this was a growth of 8% from the previous year. The economic contribution of International visitors to New Zealand in the year ending March 2016 was 14.5 billion dollars (Ministry of Business Innovation & Employment, 2017). This tourism demand has contributed to 188,136 people being employed directly in the New Zealand tourism industry (Ministry of Business Innovation & Employment, 2017). This growth has resulted in a direct contribution by tourism of 12.9 billion to the Gross Domestic Product (GDP) of the New Zealand economy in the year ending March, 2016 (Ministry of Business Innovation & Employment, 2017).

Tourism has the potential to promote economic prosperity for many communities in New Zealand (Tourism New Zealand, 2016). Research suggests that Māori tourism is one of the main reasons international visitors visit New Zealand, only second to engaging with the natural landscapes that New Zealand has to offer (Tourism New Zealand, 2015). When considering the different aspects of the New Zealand tourism product, one cannot deny that the only point of difference between New Zealand as a destination and other visitor destinations around the world is the indigenous Māori cultural aspect. This point was made clear at the New Zealand Tourism 2000 conference in 1989 where it was recognised that for New Zealand tourism to succeed, it is important to play to the strengths of the industry that have enduring appeal to visitors to New Zealand. One of these strengths is the bicultural uniqueness of the Māori culture to Aotearoa (Barnett, 1997). From the perspective of Tourism New Zealand (New Zealand's primary tourism marketing organisation), Māori cultural experiences are offered as a key component of the New Zealand visitor experience (Tourism New Zealand, 2017a).

This increased interest in Māori culture by mainly international visitors has led to a dramatic increase in Māori tourism businesses being established in the past two decades, and these businesses are taking advantage of their whakapapa (genealogy) through the incorporation of both the culture and landscape in the tourism products and services that they are offering. Within these businesses there has been a noticeable increase in engagement of Māori people in the leadership, management and development of Māori cultural and non-cultural tourism experiences (Carr, Ruhanen, & Whitford, 2016). The academic literature focusing on Māori Tourism shows a lack of appropriate, recognised definitions and this has contributed to a lack of information on Māori participation in the tourism industry (Zygadlo, McIntosh, Matunga, Fairweather, & Simmons, 2003). Thus, there is a need to develop appropriate definitions for the term 'Māori tourism business' and 'Māori tourism product'. This thesis will contribute to clarifying these key terms.

Māori tourism businesses offer diversified products and services that do not always have a Māori cultural theme, however, many are also embedded in or informed by Māori tikanga (values). Māori values are largely based on traditional concepts, beliefs and values – they shape the thinking of many Māori (Harmsworth, 2005). Values are developed from whakapapa (genealogy) and through time Māori acquired knowledge in different facets of society, commerce and environment, everything visible and invisible existing in the universe (Manaaki Whenua Landcare Research, 2018). This knowledge has been termed Mātauranga Māori, and from this knowledge came Māori values (Mead, 2003). Where these values intersect with behaviour provides a framework for Māori business ethics and provides distinctive characteristics of what Durie (2003) defines as Māori-centred business.

Business sustainability is the third component explored throughout this thesis. A growing trend towards sustainable development has created a renewed focused placed on the significance of the environmental, social, and economic impacts of tourism within communities. It is often claimed that tourism ultimately enhances community quality of life by providing employment; improving infrastructure through tax revenues; and attracting restaurants, shops, festivals, and cultural and sporting events that cater both to tourists and locals (Andereck & Nyaupane, 2011). It is interesting to note that the values of sustainability align very closely with many of the traditional Māori values. And therefore, can be grouped

within the three components of Sustainability. For example, the Māori value 'Kaitiakitanga' means carrying out responsibilities of guardianship and care for the environment resulting in environmentally sustainable tourism development. This is directly linked to the environmental component of sustainability.

This relationship poses an interesting question – how do traditional Māori values affect the sustainability of Māori tourism businesses? Unfortunately, there is only limited academic literature to the researcher's knowledge that identifies the links between Māori values and tourism business sustainability in New Zealand (Foley, 2008; Harmsworth, 2005). This gap in the literature is the very reason why this study has been commissioned.

Essentially, the aim of this thesis is to investigate whether Māori tourism businesses incorporate traditional Māori values into their business and if so, how does the application of these values affect the sustainability of Māori tourism businesses. An analysis of existing literature and empirical research will be conducted to support in contributing to answering the research question. Two conceptual frameworks will be developed. The first will be developed from the knowledge gained from the literature review, and the second will be inductively created from empirical research findings of this thesis. It is the belief of the researcher that the empirical research findings and the conceptual framework could be used as guide and support Māori tourism businesses and form a basis for further theoretical development and research. The research background, research questions, justification for the research, and research methods will now be discussed.

## **1.2 Research questions**

The purpose of this thesis is to investigate whether Māori tourism businesses incorporate traditional Māori values into their business and if so, how does the application of these values affect the sustainability of Māori tourism businesses. As mentioned previously, there is limited academic literature (Harmsworth, 2005; Foley, 2008) that identifies the links between Māori values and tourism business sustainability in New Zealand. This thesis will

contribute to filling this gap in the literature. In the attempt to achieve this, this thesis will explore the complexities and interdependencies between the three key components that make up the construct. These concepts are: Māori values, Māori tourism and business sustainability.

There are differing opinions about the range of Māori values that exist and a debate about which values are more important (Mead, 2003). Durie (2004) states that many Māori do try to reach towards the values and practice them to the degree that they can manage. In the attempt to answer the research question, it is essential to firstly gauge an understanding of which traditional values are incorporated in the management of Māori tourism businesses. This leads to the first research question:

**Research Question 1: Which traditional Māori values are incorporated in the management of Māori tourism businesses?**

Establishing which Māori values are being incorporated in the management of Māori tourism businesses is vital if the research aim of this thesis is to be realised. Interestingly, many of the Māori values resemble different aspects of the three pillars of sustainability. For example, the Māori value 'Tuhono' translates to the principal of alignment. This refers to aligning the economic, social, cultural and environmental goals of the business (Zygodlo et al., 2003). An outline of the Māori values identified in the literature will be presented in chapter 2.3 of this thesis. The second research question holds the key to understanding what this incorporation of values means for the management of the Māori tourism businesses. This question seeks to identify the impacts of these traditional Māori values on the three pillars of sustainability:

**Research Question 2: What is the impact of these traditional Māori values on the three pillars of sustainability?**

The findings from this question will be of considerable interest. As there are many Māori values, there may be a variety of impacts mentioned. The initial literature reviewed illustrates that there is a relationship between Māori values and business sustainability. It will be interesting to see which aspects of the three pillars of sustainability will be most impacted by the incorporation of Māori values, and what will this mean for the operation and management of the Māori tourism businesses. Foley (2008) found that for all ten of the Māori tourism businesses that he interviewed, all applied various levels of Māori values within their business which had an effect on the business sustainability of the businesses. It is the aim of this thesis to further explore this relationship to show what the relationship means to the operation and management of the businesses researched. Research suggests that Māori tourism businesses do value the economic aspect of business sustainability, yet many do not focus their efforts solely on profit maximisation. For many the choice between cultural values versus economic values resulted in short-term financial losses (Foley, 2008; Harmsworth, 2005).

Based on the findings from research question one and two, the third objective of this research is to share the knowledge gained from the study to assist the Māori tourism businesses interviewed, but also with other tourism businesses to enhance their business sustainability.

**Research Question 3: How can these perspectives be used by other Māori tourism businesses to enhance their business sustainability?**

For this research to be of relevance and have value, it needs to make an active contribution to Māori tourism research. A key reason for this is relates to the methodology being employed in this research. This thesis will be influenced by a Kaupapa Māori (Māori ideology) research methodology (this will be discussed further in section 1.5 and chapter three). Kaupapa Māori research needs to make a positive difference for the research participants if it is truly Kaupapa Māori research (L. Smith, 1999). The research questions identified in this section are considered further in chapter two, where the literature relating to the three components of this thesis is reviewed.

### 1.3 Justification for the research

There are many reasons from a practical, and theoretical perspective that contribute to the commission of this thesis as a key research area. The Māori economy has seen significant growth over the last 100 years. Research estimates the Māori economy to be valued at 50 billion (New Zealand Foreign Affairs and Trade, 2018). While this figure represents the Māori economy, Māori tourism makes a significant economic contribution to this asset base. Furthermore, Statistics New Zealand indicates that Māori participation in, and proportion of the labour market, will increase in the future (Stats NZ, 2015). Understanding the effects that Māori values have on business sustainability could contribute to further growing this asset base by mitigating conflicts between values and sustainability. This knowledge could be beneficial to government, industry and researchers involved in the tourism industry. From a practical view point, having a study that focuses on Māori tourism businesses and their incorporation of Māori values into their business has the potential to generate best practice that could be applied to other Māori tourism businesses (Harmsworth, 2005). Research question three was added with this practical application in mind. This point also aligns with Kaupapa Māori research as a key aspect of this research paradigm, which involves the researcher giving back to the research participants and contributing to the phenomenon being investigated.

From a research perspective, little research has been carried out in New Zealand to understand the role that traditional Māori values play in Māori tourism businesses. Much of the research concerned with Māori Tourism is demand-side driven (Barnett, 1997; T. Hinch & Butler, 1996) that addresses the need to incorporate Māori culture into tourism products. While there has been research focused on the demand side of the tourism product, there needs to be more attention devoted to the supply side, that is, to the way in which culture informs business. There is an increasing importance placed on defining and implementing values and ethics in the global business environment. Paine (2003) identifies that the way a company expresses its values is becoming a powerful determinant for consumer preference (Paine, 2003).



Theoretically, this thesis will contribute to the growing literature on Māori values and Māori tourism. Māori tourism as a field of study is young (McIntosh, Zygadlo, & Matunga, 2004). Therefore, research relating to Māori tourism will be beneficial to increasing the relevance of the field. Sustainability and sustainable development derive from policy and judgements that are very much informed by values. Value-based actions are instrumental for business sustainability (Florea, Cheung, & Herndon, 2013). This gap in the research was the key motivation to commission this research.

#### **1.4 Research methods**

An interpretivist paradigm aligned with a Kaupapa Māori paradigm will be used to examine the research questions. The interpretive paradigm allows researchers to view the world through the experiences and perceptions of the research participants (Thanh, Thi, & Thanh, 2015). The relationship between the researcher and research participant is intersubjective rather than objective, as is the case in positivist paradigms (Jennings, 2010). However, this type of relationship does have implications for the research methodology applied in this thesis. To gain a full appreciation of the phenomenon, the researcher is required to enter the social arena and become one of the social actors acting in this setting (Jennings, 2010).

The author views research through the interpretive social science paradigm. There are multiple explanations to problems rather than one single relationship or theory (Jennings, 2010). This research paradigm aligns with the Māori belief system that the world is constituted of multiple realities where change is embraced (Keelan, 2009). This view supports the notion that Māori tourism is a field that is constantly evolving and developing. This aspect compliments the use of an interpretivist paradigm.

Taking this aspect into consideration, the research methodology therefore must be influenced by a Kaupapa Māori (Māori ideology) research paradigm. Smith (1999) defined the Kaupapa Māori (Māori ideology) research methodology as “research by Māori, for Māori and with Māori” (p. 184). The ‘research whānau of interest’ provides the point where research meets Māori, or Māori meets research on an even playing field (L. Smith, 1999). A

Kaupapa Māori philosophy will support culturally safe research practices that legitimise Māori language, culture, and knowledge of the researched (Dawson, 2012). Kaupapa Māori research identifies the need for supportive relationship development.

To gain a greater understanding of the three concepts identified in this thesis, a wide synthesis of literature pertaining to these three concepts will be completed. This literature review will be complemented by semi-structured interviews to examine Māori participants' perspectives of Māori values and their effect on the sustainability of Māori tourism businesses. Qualitative research methods are used to address research questions that require explanations or understanding of social phenomena and their context (Ritchie & Lewis, 2003). Semi-structured interviews will be used to collect the data required for this study. Semi-structured interviews were selected as an appropriate method of data collection to obtain relatively large amounts of rich data from the interview participants. This study also requires detailed information from the participants that could only be obtained through interviews. This is because the researcher can ask for further clarification and detail from the respondent (Jennings, 2010).

The empirical findings will be examined using thematic analysis – this process involves identifying themes and commonalities within the data (Jennings, 2010). The empirical findings are combined and contrasted with those identified during the literature review to explore the research questions. Further details of the methodological approach will be discussed in Chapter three.

### **1.5 Structure of thesis**

This thesis is organised into six chapters. Each chapter focuses on a different stage of the research process. Following this chapter, the subsequent chapters of this thesis will continue to explore the three components (Māori Values, Māori Tourism and Business Sustainability),

their relationship, and how they apply in theory and practice. The overall intention of this exploration is to contribute to the research questions discussed in section 1.2.

Chapter two reviews the existing literature on Māori tourism, Māori values and business sustainability. These three interrelated concepts often overlap and together form the construct that this thesis is exploring. The purpose of the literature review is to consider the three research components from a variety of perspectives including sociology, economics and environmental. The intention is to gain a greater understanding of each concept and how they interrelate to form the concept that this thesis is exploring. In the review of literature, gaps in the previous research are outlined and explored.

Chapter three outlines the research methodology applied in this thesis. There are justifications made throughout this section for the research design chosen. Semi-structured interviews, and thematic analysis are applied to examine the research questions. The processes followed during this research stage will be outlined in chapter three.

Chapter four focuses on the data collection and data analysis methods used to inform this thesis. Interviews were chosen as the primary data collection method. An inductive approach was applied to the data analysis process and the method used was values coding. Once the manual coding was complete, the interview transcripts with participants' revisions were uploaded to NVivo.

Chapter five presents the research findings. The findings will be discussed with reference to the relevant literature. These findings will be supported by relevant literature and direct quotations from the research participants in the attempt to triangulate the research findings.

The Discussion is presented in Chapter six. This process involves analysing and summarising the crucial findings identified. Chapter seven is the concluding chapter of this thesis. This chapter will present a summary of the research stating the contribution that the thesis

makes to the existing body of literature. Limitations of the research will be addressed and recommendations for a future research agenda on this construct will be outlined.

## **CHAPTER 2: LITERATURE REVIEW**

### **2.1 Introduction**

The purpose of this chapter is to examine the literature that has been written on the three components under investigation in this thesis. This analysis contributes to determining the intellectual case for research in this field, but also to justify the research aims and objectives (Coles, Duval, & Shaw, 2013). Ultimately the literature review informs the positioning of this thesis supporting in establishing originality and likely contribution of the thesis within the wider body of literature (Coles, Duval, et al., 2013). The literature review will commence by reviewing the Māori tourism literature – this analysis will focus on conceptualising Māori tourism to place it within the current context. Literature concerning traditional Māori values will be analysed next. This analysis will concentrate on defining values and their relationship to culture, the impact of values on the management of business, and the intersection of traditional Māori values and their incorporation in Māori tourism businesses. The final component that will be reviewed is tourism business sustainability. Literature that identifies the impacts of values on the social pillar of sustainability will be identified first, followed by the impacts of values on the environmental and economic pillars.

### **2.2 Māori tourism**

#### **2.2.1 Introduction**

Māori tourism provides the backdrop for this exploration. Understanding the complexities of Māori tourism is essential if this thesis is to make an active contribution to the existing literature. The fundamental notions of indigenous tourism offer a foundation by which Māori tourism can be understood (Harmsworth, Gilbert, Ropata, & Stafford, 2012; T. D. Hinch, McIntosh, & Ingram, 1999). The overview of this chapter is academic and historical in nature, indicating that knowledge within the wider field of tourism and the specific field of

Māori tourism have progressed over time (Dawson, 2012). This chapter will commence with a historical account of Māori involvement in tourism. This review will follow a chronological order. It is important to note that it may not always be possible to focus solely on Māori tourism during this discussion, and therefore, there will be references made to Māori business in general. Once this history has been outlined, this thesis will provide a critical overview of the Māori tourism literature. This conceptualisation will be built upon to gain a full appreciation of this important research component.

### **2.2.2 A historical account of Māori involvement in the business of tourism**

The Māori economy has seen significant growth over the last 100 years (Ministry of Business, 2016). There is a proven involvement of Māori business in New Zealand, and Māori have had a long history of involvement in the New Zealand tourism industry (McIntosh et al., 2004). Public policy and economic development initiatives have brought Māori tourism to the forefront of both public and private agendas. To understand Māori tourism in the current context, it is important to reflect on the past to assist in explaining the present.

#### **Māori business in the first half of the 19<sup>th</sup> century**

This examination will firstly focus on Māori business in general. Prior to European settlement of Aotearoa New Zealand in the early 1800s, Māori had a well-established business structure and regular trading amongst their whānau (family), hapū (sub-tribe) within their own iwi (tribe) and between various iwi. Māori would trade throughout different locations in New Zealand depending on their tribal locations, with some products being exchanged over long distances (Best & Love, 2010). Māori have been known throughout written history as successful entrepreneurs (Best & Love, 2010; Frederick, 2004; Petrie, 2006; L. Smith, 1999). This business system was effective during this timeframe, however, everything was about to change with the European settlement in New Zealand.

Early European settlement to New Zealand increased during the early decades of the 19th century. The British Empire wanted to secure a resourceful southern base for the strategic future development of the empire (Durie, 2011). This aspect, coupled with the fact that rapid European immigration had led to extensive land purchases in New Zealand, forced the signing of the Treaty of Waitangi on the 6 February 1840 (Best & Love, 2010). On the 6 February, captain Hobson and 40 Māori chiefs signed the Treaty of Waitangi. The Treaty was an international agreement with the intention of progressing New Zealand as a modern state. The signing of the Treaty of Waitangi formed the basis for European settlement, the establishment of a British style of government and business opportunities for both parties in Aotearoa New Zealand. The Treaty of Waitangi discussed ownership of Māori properties, and gave Māori the same rights as British people. Moving into the 20<sup>th</sup> century, the Treaty of Waitangi would be seen to have a major impact on Māori tourism and the Māori economic asset base.

The increase in European settlement contributed to a change in Māori business in New Zealand. Instead of trading with other iwi, Māori focused their trading relationships with the settlers. As society in New Zealand diversified and the economy grew, Māori concentrated their efforts on developing their business niche focusing on the primary sector (Best & Love, 2010). Many Māori remained in their regions and worked their land creating an income through agriculture. Yet the mutual benefit of this trade was short-lived (Love & Love, 2005). Consecutive laws were passed by the crown which removed Māori ability to earn an economic benefit from their land. The Native Land Act 1862 was an example of legislation that was passed to eliminate tribal ownership (Dawson, 2012).

Māoridom faced a declining asset base during the early years of colonisation. Much of this loss was connected to the loss of land through legislation, purchase and confiscation (Best & Love, 2010). Māori view land as the essence of all living creation and therefore Māori cannot exist separately to their land. The land is part of the soul – it provides an economic opportunity while at the same time being a place of cultural significance (Best & Love, 2010). This needs to be understood to fully appreciate the impact of the loss of land. The Māori word for land is ‘whenua’, which means placenta, country, state and entirety. When Māori lost their land, they lost their opportunity for development and self-determination (Durie,

2003). During this time Māori entered a period of economic stagnation – this mirrored the worsening relations between Māori and the European settlers (Petrie, 2006). This period in history had a damaging effect on Māori, ultimately limiting the ability of Māori to preserve their social-cultural and economic assets, and therefore impacted on their entrepreneurial strength.

### Development of Māori tourism

The above discussion has shown the impact that colonialization had on and to some extent still has on Māori – but through challenging times comes resilience. In the mid-19<sup>th</sup> century there was a growing awareness of the potential benefit that tourism could bring to New Zealand (McClure, 2004). Māori were the first entrepreneurs in the New Zealand tourism industry. The origins of Māori tourism in Rotorua date back to the mid-19<sup>th</sup> century.

During this time the Māori culture was beginning to be used by the New Zealand tourism industry as mere promotional material for the benefit of the industry and at the expense of Māori (Barnett, 1997). The national tourism promotion was controlled by Pakeha (non-Māori New Zealanders) and while some of the promotional material being produced was authentic, there were numerous examples of Māori stereotypes being used to sell New Zealand to tourists (Carr et al., 2016). Ryan (1997) suggests that New Zealand tourism has benefitted from applying Māori imagery to the marketing of New Zealand as a destination, yet there were very few commercial benefits also being seen by Māori. According to Barnett (1997) from the late 1870s until the 1980s there are only limited examples of development of Māori tourism.

The mid 1900s saw New Zealand move to a more industrialised society that resulted in a severe labour shortage in the main towns and cities. To fill this employment, government policies were put in place to attract Māori from their rural homelands to take up roles in semi-skilled and unskilled industries in the cities (Best & Love, 2010). This resulted in one of the largest cases of urbanisation of indigenous people. Māori moved away from being self-



employed on their communally owned land to being employees in the industrial sector in the cities of New Zealand (Best & Love, 2010). For many Māori this move represented a change in cultural practices to a more western way of living, adding to the acculturation of the Māori culture. With reference to tourism, this was reflected by McClure (2004) noting that by the 1970s there were concerns around the authenticity of the Māori tourism product. The tourist experience of the Māori culture was 'plastic' and failed to give tourists a true depiction of the contemporary culture. The issue of authenticity of the tourism product coupled with a focused revival of Māori culture from the mid-1970s, resulted in pressure being placed on the government by Māori for greater recognition of Māori to have the ability to exercise these traditional rights which included being the Kaitiaki (guardians) of natural resources (Keelan, 2006).

This renewed focus by Māori warranted redress for the indiscretions by the government relating to their Treaty of Waitangi obligations. It is important to point out that the intention of the Treaty of Waitangi was to acknowledge and guarantee Māori rights in relation to their land and resources (Walsh-Tapiata, 2004). In response to this pressure by Māori, the Labour government established the Waitangi Tribunal in 1975. The role of the tribunal was to settle Māori land and resource grievances as this was the government's attempt to meeting the obligations set out in the Treaty of Waitangi. This was a critical point in the development of Māori tourism as it gave iwi an opportunity and indeed the financial resources to engage in tourism development and subsequently, this is what happened.

The subsequent New Zealand economic reforms of the mid-1980s initially had a negative impact on Māori resulting in disproportionate numbers of Māori being laid-off from their employment (Best & Love, 2010). There were two ways forward – one was to rely on the support of the state through government benefits or reignite their entrepreneurial spirit that has always existed. For a majority the second option was the way forward. A deregulated economy led to a large array of different Māori providers emerging to enable families, communities and tribes to steer their own direction (Durie, 2003, 2011). This desire resulted in substantial growth of Māori participating in the Small and Medium Enterprise (SME) sector. Durie (2011) calls this timeframe the launching of 'Positive Māori Development'.

Another key aspect that was developing parallel to the success in Māori business during this time was the fact that Māori tourism experiences were beginning to be managed in a more strategic manner. A contributing factor for this was outlined by Carr et al (2016) relating to the Te Māori exhibition of 1984. This exhibition took treasured Māori artefacts to different states throughout the United States of America. The exhibitions were well populated and enjoyed by the public. This had a flow-on effect and increased international visitors to New Zealand. These visitors wanted a cultural experience at tourism attractions and museums that was authentic and real (Carr et al., 2016). Before the Te Māori exhibition, many Māori cultural performances hosted in hotels or museums had been under the management or direction of non-Māori (Barnett, 1997; McClure, 2004). When considering the different aspects of the New Zealand tourism product, one cannot deny that the only real point of difference between New Zealand as a destination and other visitor destinations around the world is the indigenous Māori cultural aspect. This point was emphasised at the New Zealand Tourism 2000 conference in 1989. Here it was recognised that for New Zealand tourism to succeed, it is important to play to the strengths of the industry which have enduring appeal to visitors to New Zealand. One of these strengths is the bicultural uniqueness of the Māori culture that is indigenous and unique to Aotearoa New Zealand (Barnett, 1997).

During this period, further transformations were evident in the establishment of the Mana Enterprise programme. This programme was introduced to facilitate the entry of Māori into business. It is important to mention that during the mid-1990s, there were two noticeable Treaty settlements made to Waikato-Tainui and Ngai Tahu. Both tribal groups invested some of their resources into the development of tourism in their associated regions and outside of their tribal boundaries. They both own successful award-winning tourism businesses that are still in operation today. It was the start of several initiatives to promote Māori economic development. This time was important for Māori and there was an expectation that all Māori should be able to grow up as both New Zealanders and Māori. Full participation in society and business did not mean abandoning a Māori identity (Durie, 2003, 2011).

### 2.2.3 Governance of Māori tourism

History has shown that self-determination, resilience and having the entrepreneurial spirit has guided Māori in the development of Māori tourism (Amoamo, 2008). This growth has led to greater recognition for the involvement of Māori and the incorporation of Māori values in the development of tourism in New Zealand. This incorporation can be seen at the very top level of tourism in New Zealand. The 2015 New Zealand Tourism strategy produced by central government outlined the vision and direction for tourism in New Zealand. Underpinning this strategy were two key Māori values – Kaitiakitanga (environmental guardianship) and Manaakitanga (hospitality). The inclusion of Māori values in the New Zealand tourism strategy demonstrates the importance of Māori in the development of tourism in Aotearoa New Zealand (Whitford, 2017). As well as Māori values being incorporated into New Zealand tourism strategies and planning, many Māori tourism operators have been involved in the decision-making at both national and international level.

It becomes apparent that the New Zealand government see the importance of Māori tourism in New Zealand. This was further emphasised with the establishment of New Zealand Māori Tourism in 2014 – a national organisation representing over 200 Māori tourism businesses throughout New Zealand. New Zealand Māori Tourism was established to provide an overarching direction and focus for Māori tourism. The organisation is responsible for promoting, facilitating and leading the Māori tourism sector (Ministry of Business Innovation & Employment, 2015). There is a key focus placed on positioning Māori tourism businesses to take a leadership role in how visitors experience New Zealand. In 2010, the government announced funding of \$4.5 million dollars for Māori Tourism New Zealand to be distributed over a three-year period. The purpose of this funding was to strengthen and promote Māori tourism. It was clear that there was potential to increase the value of Māori tourism to the New Zealand economy, but also improve the economic wellbeing of Māori. New Zealand Māori Tourism led the development of a Māori Tourism Action Plan to guide the investment. A group of agencies with interests in tourism, and Māori tourism specifically, was formed to support the development and implementation of the Action Plan. The Māori Tourism Action Plan seeks to raise the quality and consistency of

Māori tourism products, improve the business capability and performance of Māori tourism operators, and better promote Māori tourism.

#### 2.2.4 Māori tourism

To explore the research questions, a critical overview of the concept of Māori tourism will be provided. Bennett (1997) defines Māori tourism as any contact the visitor has with the Māori culture. This all-encompassing definition seems to focus on the tourist and the product being supplied, however, Bennett's definition could also include tourism businesses owned or managed by Māori (Barnett, 1997). In this context, contact with Māori culture could be the specific Māori themed product that is provided for the tourist or it could be a conversation a tourist has with the Māori owner of the business discussing the Māori myth and history associated with the area (Barnett, 1997). This definition identifies the complexity in defining Māori tourism from both a demand and supply perspective.

When analysing published definitions of Māori and indigenous tourism there are two main themes that emerge (Barnett, 1997; Carr et al., 2016; T. Hinch & Butler, 1996; Keelan, 2009; Maher, 2009; Zygadlo et al., 2003). The first is related to the control or ownership of the business. One would assume that if the business is owned or managed by Māori, then it would be a Māori business. The issue of control is important when considering tourism development. The person or people who have control are able to dictate the nature of the business development, and therefore the level of indigenous control will have an overall influence on the business (McIntosh et al., 2004). The second theme identified relates to the nature of the tourism product. Butler & Hinch (1996) state that the cultural nature of the product is also very important when defining Māori tourism. The extent to which the tourism product is focused on indigenous culture is a critical factor when defining Māori tourism. However, there are many examples of tourism businesses in New Zealand that are owned by Māori that do not offer a Māori themed product. Butler & Hinch (1996) proceed to show the relationship between these two themes (control and cultural theme) in a matrix structure Figure 1.0.

**Figure 1.0 Defining Māori tourism**

		INDIGENOUS CONTROL	
		Low Degree of Control	High Degree of Control
INDIGENOUS THEME	Indigenous Theme Present	Culture Dispossessed	Culture Controlled
	Indigenous Theme Absent	Non-Indigenous Tourism	Diversified Indigenous

Source: Butler and Hinch (1996, p.10)

The Indigenous Control axis signifies the level of control the indigenous people have over tourism development. This level ranges from little or no control to high control including ownership and management. Listed in the boxes are the various degrees of indigenous involvement through the different roles they play within the business such as employees, advisory board members, management and formal partners in the development of the business (McIntosh et al., 2004). The Indigenous Theme axis represents the extent to which the tourism product is based on an indigenous theme. When both of these variables are combined this results in the following classifications: Cultural Dispossessed, Culturally Controlled, Non-Indigenous Tourism, and Diversified Indigenous (Zygadlo et al., 2003). This matrix supports readers in better understanding the concept of Māori tourism.

A third and more recent theme to emerge from the literature defining Māori tourism were studies focusing on unique cultural values and their role in defining Māori tourism (McIntosh et al., 2004; Zygadlo et al., 2003). When analysing these studies, it became clear that there is indeed a link between Māori values and Māori tourism. The studies concluded with the creation of the term 'Māori-Centred Tourism' – integrating Māori values into tourism development. Māori values provide a qualitative overview of the term Māori tourism, which enables Māori to define Māori tourism regarding their own values-based criteria (McIntosh

et al., 2004). The values-based approach to defining Māori tourism has not featured often in the existing published studies of Māori tourism. This limitation gives further weight for the need for research to focus on the effects of incorporating traditional Māori values. Durie (2003) identified several challenges for future Māori businesses. The key challenge for future Māori tourism business owners was to manage the balance between Māori values and commercial values, however, the author did believe it was possible to balance both (Durie, 2003).

Love and Love (2005) also identified Māori values as a key criterion to defining Māori business. Their study identified five common features of Māori business. These characteristics set Māori business apart from non-Māori business, but they also validate why they are in business. These factors are:

1. Māori have the management control of the business.
2. Tikanga (cultural practices) is applied in a business environment.
3. Responsibility and accountability exist to a broader range of stakeholders and beneficiaries.
4. They have obligations to an extended whānau (family group) as opposed to focusing solely on individual advancement.
5. The organisations goals reflect the goals of Māori (Love and Love, 2005).

This thesis will apply these characteristics when identifying and defining a Māori business.

### **2.2.5 Conclusion**

It is fitting to conclude this component of the literature review on a positive note. By all accounts the future direction of Māori tourism looks bright. From difficult beginnings, Māori are now an integral component of the New Zealand tourism industry, not only from a product perspective, but also from a strategic viewpoint. This growth in business activity is set to continue with future Treaty of Waitangi settlements recognising Māori relationships

with traditional landscapes. Coupled with this is the fact that the Māori tourism sector is well positioned to take advantage of significant growth forecasted in the global demand for New Zealand experiences. Yet for this potential to be realised, it is essential that Māori tourism managers continue to be actively engaged in all facets of the tourism industry as this will be integral to the professionalism of the Māori tourism sector (Whitford, 2017).

## 2.3 Traditional Māori values

### 2.3.1 Introduction

This thesis will now focus on the second component of the construct being investigated – cultural values. The previous chapter identified and research suggests that there is in fact a relationship between Māori values and Māori tourism (Foley, 2008; Harmsworth, 2005; McIntosh et al., 2004; Zygadlo et al., 2003). This contributes to the notion that Māori cultural values provide a qualitative overview of Māori tourism, which enables Māori to define Māori tourism regarding their own values-based criteria (McIntosh et al., 2004). This point leads to the first research question being explored in this thesis:

*Which traditional Māori values are incorporated in the management of Māori tourism businesses?*

Before focusing on Māori cultural values, it is important to gain a theoretical overview of what values are and how they relate to culture. The literature review will commence with a theoretical overview of values narrowing down to cultural values. The three key aspects that will be focused on during this review of the literature are: defining values, identifying how values relate to culture, and finally analysing how values impact the operation and management of business. To maintain the context to which this thesis is exploring, values will be examined from a business perspective. Once the context has been set, this chapter will then concentrate on traditional Māori values by identifying what they are and their application. The chapter will conclude by identifying where traditional Māori values intersect with Māori tourism businesses.

### 2.3.2 Defining values and their relation to culture

In its essence culture can be defined as a shared set of values and beliefs that guide behaviour (Hofstede, 1980). Values can be defined as abstract beliefs about the desirable goals ordered accordingly to relative importance, which direct individuals as they evaluate event, people, and actions (Schwartz, 1994). Rokeach (1973) identified that values determine all types of social behaviour, attitudes and ideology, moral judgements and justifications of self and others. Based on these definitions, it is possible that for people facing a similar situation they may form different decisions and take subsequent actions depending on their value priorities (Bardi & Schwartz, 2003; Schwartz, 1994).

There is a substantial coverage of values across the social sciences literature (Agle & Caldwell, 1999; Bardi & Schwartz, 2003; Fischer & Schwartz, 2011) and therefore, it is not a surprise to find multiple definitions of the concept. This research suggests that values convey what is important in our lives, and each person holds numerous values that guide their lives with varying degrees of importance. A value may be important to one person but insignificant to another. Schwartz (1994) deliberates on values as a construct that motivates a wide-ranging set of goals in individuals that apply across varying contexts and time. For example if an individual places importance on the value of relationships, this suggests that they will attempt to develop strong relationships at work, at home, and within social settings (Schwartz, 1994). Research suggests that values are a strong motivational characteristic of people that do not change much during adulthood (Rokeach, 1973; Schwartz, 2012).

If values are linked to an individual and apply across varying contexts and time, it is likely that the cultural identity of the individual will have an impact on their values. Cultural values are shared ideals that are abstracted from specific behaviour and may influence them only indirectly. At the deepest level, culture consists of a complex set of values, beliefs and behaviours that define the ways a firm conducts its business (Pettigrew, 1979). Hofstede (2001) links culture with values, and identifies that values are core elements of culture. In fact, Hofstede describes values as the deepest expression of culture and collectively they form an ongoing spiral of culture. After analysing the literature, it becomes apparent that



culture is inherently instilled within the values of individuals even overlapping to be one in the same. Agle & Caldwell (1999) identified that although definitions of culture can vary as to the importance placed on values, most mention culture and values in the same context. Fok, Paine & Corey (2016) discuss that people from the same culture are likely to share values gained in the process of socialisation. There is a notion that cultural is learnt and cultural values are attained early in life, remaining consistent throughout one's life, making them important in understanding interpersonal human interactions (Hofstede, 2001). Hall (1996) states that:

*“No matter how hard a man tries, it is impossible to strip himself of his own culture, as it has penetrated to the roots of his nervous system and determines how he perceives the world ... people cannot act or interact in any meaning full way except through the medium of culture” (p. 177).*

If this is the case, it is therefore highly likely that the cultural values of an individual will have an impact on every aspect of their life including their approach to business. Having now made the link between values and culture, this thesis will now investigate the link between values and more specifically cultural values and their impact on the operation and management of business.

### **2.3.3 Values and their impact on the operation and management of business**

Every organisation operates with fundamental values, whether it realises this or not. Values in business can be described as linkages between people, performance and profit (Harmsworth, 2005). Those organisations that understand their values can forge their own destiny and create a sustainable competitive advantage (Harmsworth, 2005). Agle and Caldwell (1999) stress that values play an integral role in the decision-making process on a day-to-day basis, they inspire people to challenge their mental and physical abilities and make commitments to achieve long term goals. This study is almost two decades old, but the findings are still relevant today. Much of the literature that analyses values and culture

in the business context focuses on organisational values. The majority of the studies in this area examine the relationship between personal values and organisational values (Agle & Caldwell, 1999). The literature also focused on the importance of values in executive decision-making (O'Fallon & Butterfield, 2005). Interestingly, organisations are experiencing a greater focus by more employees when deciding whether their own values align with their organisation. This focus can be attributed to the repeated reports of corporate scandals around the world (B. Smith, June, & Smith, 2018).

Once values have been identified, businesses can direct their efforts and attention into what they have identified as being important. Values enable businesses to begin to understand their reason for being, beliefs and assumptions. Therefore it is conceivable that actions, business practice, and decision-making are all impacted by values, and these are central to the way an organisation or business operates (Harmsworth, 2005). Therefore, underlying beliefs are important because they create an emotional connection to the value and they influence the priority businesses place on them (Henderson & Thompson, 2003). It can be therefore concluded that values strongly determine behaviour, and the achievement of sustainable development requires behaviour to be consistent with the overall concept.

From a cultural perspective, culture is defined by the values incorporated, behaviours and attitudes. When reviewing literature on cultural values and business, it became clear that the most dominant theme in the literature was cross-cultural studies which examined the values specifically national cultural values, as a means of explaining differences in cultures with much of this research coming from the field of International Business (Bardi & Schwartz, 2003; Fischer, 2006; Fischer & Schwartz, 2011; Hechavarria & Reynolds, 2009; Hofstede, 1980). There have been several frameworks developed to assist in understanding cultural values and how they affect business (Hofstede, 1980; Schwartz, 1994). The most researched and applied framework can be attributed to Hofstede (1980) who created a five-dimensional model of national culture orientation. The dimensions reflect the following values regarding power distance, uncertainty avoidance, individualism versus collectivism, and masculinity (B. Smith et al., 2018). It is not the intention of this thesis to apply Hofstede's model to a Māori context, but it is useful to analyse studies that apply Hofstede's cultural model to specific cultures to understand the cultural values that have an impact on the different

aspects of operation and management of business. Smith (2011) identified that personal cultural values dealing with power distance, collectivism, uncertainty avoidance, and long-term orientation have a significant influence on preferences for transformational leadership. O'Fallon and Butterfield (2005) identified in their review of literature that the general conclusion is that nationality does affect decision making, but to what extent is unclear.

#### **2.3.4 Defining traditional Māori values and their relation to culture**

Cultural values incorporate moral principles to enrich and guide Māori behaviour towards desired outcomes (McIntosh et al., 2004). For groups such as Māori many of these values are traditionally based and commonly derived from Māori culture. To understand Māori values, it is important to know the context in which they were created. Māori values are largely based on traditional concepts, beliefs and values, and shape the thinking of many Māori (Harmsworth, 2005). Māori values form the foundation for understanding the Māori worldview (Te Ao Māori) and have an impact on interactions between people and relationship development. They assist Māori in understanding the environmental and spiritual dimensions, forming the basis for goals and aspirations. They are indeed a fundamental component of Māori development.

The Māori concept of 'Tikanga' will be mentioned throughout this thesis. Tikanga is a complex behaviour and a series of values determining daily life, based on experience and learning that has been handed down through generations within a Māori world view (Mead, 2003). Tikanga Māori could be viewed as a means of social control as it controls interpersonal relationships, provides ways for groups to interact, and can even determine how individuals identify themselves. It is almost impossible to identify any social setting in New Zealand where Tikanga Māori has no place (Mead, 2003). Practical application of Tikanga Māori is evaluated and understood in terms of values. The main Māori values referred to during the review of literature were: Whanaungatanga (belonging), Kaitiakitanga (guardianship), Manaakitanga (hospitality), Kotahitanga (Māori unity), Tino Rangatiratanga (self-determination), Wairuatanga (spirituality). Within a business context, McIntosh et al., (2004) found that some of these values relate specifically to the business, while others relate to the activity, and some apply to both. Their research reported that the values identified

should not be perceived as a rigid set of rules – instead values should be fluid and evolving as culture adapts and evolves with dynamic relationships between values (McIntosh et al., 2004).

Many of these values are unique to Māori culture, and they form the basis for discussion on this concept. Instead of framing this thesis around specific values, the researcher is more interested in identifying the values that arise from the interview process. It is believed that this will mitigate the predetermining or influencing of the responses from the research participants and therefore, the values below provide a context for this analysis. Figure 2.0 defines and outlines these values in more detail.

**Figure 2.0: Defining Māori values**

Māori values	Explanation
Whanaungatanga	‘Belonging, kinship, relationship development’. Whanaungatanga can be viewed as an organisational principal – a way of structuring and maintaining social relationships within the whānau. Henare (1999) notes that Whanaungatanga creates a sense of belonging and provides a support network with responsibilities. Whanaungatanga can be expressed in a business context as contributing to Māori development, creating a whānau environment in business (Zygadlo et al., 2003).
Kaitiakitanga	‘Guardianship of natural resources’. Kaitiakitanga can be defined as the responsibilities handed down from the ancestors, for Māori to be guardians of natural resources in their area and the mauri (physical life force) of those resources (McIntosh et al., 2004). There is a focus placed on Māori to maintain the resources for the future generations. From a business perspective, being Kaitiaki means to be guardians and include management practices which enhance environmental sustainability (Roberts, Norman, Minhinnick, Wihongi, & Kirkwood, 1995). For the tourism industry this means tourism development must consider the implications that development has on the environment.
Manaakitanga	‘Care for people, generosity and hospitality’. For Māori Manaakitanga is about showing respect to manuhiri (visitors) and has always been an important

	<p>aspect of Māori society. From a tourism perspective, it is important for Māori to share their knowledge with their guests, and tell stories to describe history, myths and legends.</p>
Kotahitanga	<p>‘Māori unity’. Kotahitanga is integral to the way Māori structure their work and this must be taken into consideration when planning for sustainable Māori tourism development. Kotahitanga promotes the importance of networks and relationship development. It is important for Māori tourism businesses to network and create strategic alliances especially with other Māori tourism providers. New Zealand Māori tourism provide a vehicle to facilitate these networks.</p>
Tino Rangatiratanga	<p>‘Self-determination’. Rangatiratanga has been a term extensively covered especially in relation to the Treaty of Waitangi. In this context, the term is associated with political concepts such as sovereignty, leadership, self-determination and self-management (Mead, 2003). The concepts of ownership and management are important for Māori and this is a key part of defining Māori tourism. It is important for Māori to have the ability to have control over their culture and property rights and in doing so, have the ability to determine their own social and economic wellbeing (McIntosh et al., 2004). This self-determination also has a reference at a personal level. This is the right to define who you are, what you believe in and what is important to you. This cultural self-discovery creates authenticity and allows Māori to express their own cultural dimension to the tourism product (McIntosh et al., 2004).</p>
Wairuatanga	<p>‘The spiritual dimension’. For Māori it is important to operate within a context that acknowledges and honors their ancestors. This dimension assists Māori in understanding their relationship with the universe, earth, land both inanimate and animate (Hall, Mitchell, &amp; Keelan, 2013). From a business perspective this value provides guidelines for Māori in the development of tourism. It is the expression of spiritual significance and protects the spiritual values of the people of the area (McIntosh et al., 2004).</p>

### 2.3.5 The intersection of traditional Māori values and their incorporation in Māori tourism businesses

Through empirical research it can be identified that Māori values were indeed incorporated into the operation and management of Māori tourism businesses. An example of the value of Manaakitanga (care and warm hospitality) was articulated through an example from one of the businesses interviewed. This business offered large accommodation discounts for Māori family groups to stay at their accommodation during the slow season. This example illustrates that while revenue is important it is also essential for the business to maintain visibility and be seen to be providing an important service to their people (Foley, 2008). There seems to be agreement amongst writers in this field (Foley, 2008; Harmsworth, 2005; Harmsworth & Awatere, 2013; Sharpley, 2014), that Māori values could be incorporated to provide a framework for business sustainability. There is a consensus that for a business to be successful it needs to be making a profit. Māori entrepreneurs adopt a holistic view of business goals which often consider the wellbeing of others and considering people as well as profits (Foley, 2008). This motivation to achieve is based on cultural value systems, and although Māori businesses are focused on achieving outcomes that reflect Māori values and advancement for community, they need to at the very least break even financially (Foley, 2008).

Harmsworth (2005) identified that with effective management and governance, values can be translated into actions that influence business. His research concluded that Māori values are still central to most Māori organisations and are used to differentiate a Māori organisation from non-Māori organisations. Furthermore, it was advised that Māori values are integral to distinguish and develop governance, culture, identity, and business operations (Harmsworth, 2005). Interestingly, this study found that on the surface the differences between Māori and non-Māori businesses were subtle, but when delving deeper, there were differences based on the reasons for the business existing, business goals and their contribution to Māori development. This research identified that Māori values were predominantly used by Māori in the operational aspects of business, rather than in the strategic direction of business. In fact, Māori values were not incorporated in any formal or strategic way.

Another aspect that needs to be considered when analysing Māori values and their incorporation in Māori tourism businesses is the relationship between Māori values and western cultures. This is relative when considering that Māori tourism does not operate within a Māori cultural vacuum. In fact, the marrying of indigenous values and western cultures was already occurring in Māori tourism (Bunten, 2010). This blended approach is not always straightforward with some Māori values being difficult to integrate into western business. Dawson (2012) identified that Māori entrepreneurs tended to navigate between Māori and western values when conducting business, however, this created issues for the entrepreneur. These issues related to three key areas. These include long versus short term planning, cultural demands taking the focus of business, and characteristics of leadership. It was noted that the integration of Māori and western cultures was a solution to these conflicting values. There needed to be an open-minded approach by Māori to other cultures and what they had to offer, especially when considering the diversified multicultural business environment that Māori businesses operate within (Dawson, 2012; Spiller, Pio, Erakovic, & Henare, 2011).

After analysing the literature, what becomes apparent is that many Māori businesses provide examples of how they authenticate cultural values, but there seems to be a lack of values being formalised in the strategic portfolio of the businesses. Research suggests that cultural values are often being demonstrated by businesses providing funding to education through the offering of scholarships, providing employment, developing environmental and community projects and providing other Māori businesses with advice and mentoring through business development. These aspects relate very clearly to the fundamentals of Business Sustainability.

### **2.3.6 Conclusion**

This section ends with a notion that there is still progress to be made in identifying the relationship between Māori values and their incorporation in Māori tourism businesses. The depth in understanding of the true value of incorporating Māori values is difficult to

measure. The literature does point to there being an impact, but this effect is only seen at the operational level of the businesses being analysed. It is difficult to make this judgement as there has only been limited amount of studies that have investigated these concepts together. The literature directed the researcher to a set of Māori values commonly used to varying affects by Māori businesses. These values will set a base for discussion but could be added to depending on what is identified during the interview process. This section has shown the relationship that exists between values and culture and identified how cultural values affect businesses. However, based on this analysis, it becomes clear that this thesis has a very important role to play in contributing knowledge to the limited body of literature that currently exists.

## **2.4 Tourism business sustainability**

### **2.4.1 Introduction**

The literature review thus far has clearly shown the relationship that exists between Māori tourism and Māori values. Research suggests that they are intertwined with one another, one needing the other to succeed (McIntosh et al., 2004). The previous chapter concluded by discussing the intersection between traditional Māori values and Māori tourism businesses. It also showed that values were being incorporated by Māori tourism businesses, but only at the operational level. There seems to be limited coverage to exactly what areas of businesses are impacted on. The literature has already been eluding to the relationship that exists between these three components – that is Māori tourism businesses are influenced by Māori values and these values impact the tourism business sustainability and therefore, tourism business sustainability is the third component that makes this construct complete. This leads onto the second research question:

***What is the impact of these traditional Māori values on the three pillars of sustainability?***

This question holds the key to understanding what this incorporation of values means for the management of the Māori tourism businesses being researched. This thesis will now



critically analyse the three pillars of tourism business sustainability (environmental, social and economic). The literature review will commence with an outline of tourism business sustainability during this section, and references will be made to the term the 'Triple Bottom Line' (TBL). Once this is complete, the focus will be placed on analysing the impacts of values on the three pillars of tourism business sustainability. This section will include examples from a range of tourism businesses both Māori and non-Māori. As mentioned earlier, research shows that Māori values are influencing Māori tourism businesses, but which aspects of business and to what degree is unclear – this point justifies the need to further understand this phenomenon.

#### **2.4.2 Tourism business sustainability**

Before analysing tourism business sustainability, it is important to set the context for its rise to be at the forefront of both government and business agendas. The increase in visitor numbers worldwide has shown considerable growth over the last 70 years (United Nations, 2015). This growth has led to tourism being essential in the development of regional economics for many countries around the world. However, the effects of this significant growth has come at a cost with the exploitation of people from both less developed and developed countries (Hughes & Scheyvens, 2016). The development of low-cost mass tourism, the rise in power of international tour operators, and the increase in large all-inclusive resorts have given rise to problems that range from serious impacts on societies and cultures that are associated with tourism to environmental degradation and destruction (Fuchs, Abadzhiev, Svensson, Höpken, & Lexhagen, 2013). The severity of these problems started to overshadow the potential benefits of tourism development (Bramwell & Lane, 1993). Subsequently, since the 1990s, considerable attention by both tourism academics and government has been devoted to the negative impacts of tourism. These impacts and associated issues fall within the term of *sustainable tourism* (Camilleri, 2014; Fuchs et al., 2013).

The World Tourism Organisation defines sustainable tourism as “tourism that meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future” (United Nations World Tourism Organisation, 2016). Sustainable tourism can be

conceptualised as the process of using resources in a way that protects the availability of resources for future events (Swarbrooke, 1999). Many existing definitions of sustainable tourism show similarities that focus on the importance of understanding the impacts that tourism has on the environmental, cultural, human and economic environment (Carr et al., 2016; Elkington, 1994; Font, Elgammal, & Lamond, 2017). This supports the notion that the financial success of the destination cannot be at the detriment of the environmental and socio-cultural environments. From this it can be seen that sustainable tourism relies on the successful balance of three key factors (the environment, the socio-cultural element and the economic viability). These dimensions in the context of tourism development are also referred to as the 'Triple Bottom Line' (Coles, Fenclova, & Dinan, 2013; Tyrrell, Paris, & Biaett, 2013).

Elkington (1994) originally coined the concept of the Triple Bottom Line (TBL). This approach to sustainable development and environmental protection will be a central government challenge and, more critically, a key market challenge in the 21st century (Elkington, 1994). The TBL was created as a means for measuring and reporting corporate performance beyond the "Bottom Line" focused on economic profitability (Elkington, 1994). The TBL adds both a sociocultural and environmental bottom line to put these factors on a more equal level with the traditional economic benchmark (Elkington, 1994). This framework has been implemented by businesses in a range of different industries and countries as part of their corporate assessment initiatives (Tyrrell et al., 2013). It has been argued that aspects of TBL are not weighted evenly by businesses committed to the practice of TBL and the profile of responsibility employed by a business is context-specific and dependent (Ketola, 2006). The literature suggests that the TBL is better conceptualised as a management ethos that is engrained in each aspect of the business. Therefore, the TBL should not be seen as being an additional aspect to business, but part of business as usual (Camilleri, 2014; Coles, Fenclova, et al., 2013).

Interestingly with all of this research, there has been limited consideration of what this means in practice for tourism businesses or whether the tourism businesses are able to live up to these expectations of business (Hughes & Scheyvens, 2016).

### 2.4.3 The impact of values on the social pillar

Tourism can be viewed as a social phenomenon expressed by the movement of people to and within the destination in which they visit, as well as the interaction with the people in which they engage. For this engagement to be successful there needs to be a balanced relationship between the tourists, the people and places that they discover, and the businesses that provide the products and services desired (Sharpley, 2014; Zhang, Inbakaran, & Jackson, 2006). A key aspect to consider is the interactions that occur and how these interactions shape the thinking of both the tourists and the host community (Sharpley, 2014). The importance of understanding the social impacts of tourism should not be underestimated. Whilst research on the social impacts of tourism is substantial and ongoing, it is surprising that research on social impacts of sustainability and social reporting is limited or absent (Coles, Fenclova, et al., 2013). The majority of research that focuses on business sustainability tightly focuses on the dual areas of 'economic performance' and 'environmental certification' (Coles, Fenclova, et al., 2013). Furthermore, it can be argued that the 'social' aspect of business sustainability has been relegated recently to concentrate efforts on environmental issue. A contributing reason for this is the growing attention of climate change (Jamali, 2008). This is a gap in the literature where this thesis could make an academic contribution.

In the very nature of tourism and the engagement between tourists and locals, it is inevitable that there will be impacts. Some of the social impacts of tourism can be viewed in figure 3.0.

**Figure 3.0: Social impacts of tourism**

1.	Tourism development often taking the place of traditional economies.
2.	Value conflict from the meeting and engagement with different cultures.
3.	Loss of authenticity of cultural and culturally related products to cater for the needs of the tourist.
4.	Transition of traditional lifestyle to modernism.
5.	Increased crimes.
6.	Low paying jobs.

*Source:* (Kasim, 2006; Mowforth & Munt, 1998)

It is important to note that many of these social problems are destination wide and therefore, not only the responsibility of industry, but also government and other relevant stakeholders. Tourism businesses have realised that they do have a part to play in being responsive to stakeholders needs. Social initiatives implemented by tourism businesses include, but are not limited to the following: programmes and funding to education, scholarships, social housing, community projects, protection of cultural heritage, and mentoring other businesses (Harmsworth, 2005; Hughes & Scheyvens, 2016). Research suggests that the majority of tourism-related business sustainability examples are philanthropic donations – that is because the practice is easy to implement and creates a profile, but does not adapt to business practice to create a change (Hughes & Scheyvens, 2016). The literature suggests that there are many benefits for tourism businesses to incorporate business sustainability into their practice. These benefits include but are not limited to: attracting employees, building reputation, and meeting tourist expectations for sustainable and ethical practices (Coles, Fenclova, et al., 2013; Hughes & Scheyvens, 2016).

The social aspect of business sustainability was also expressed when analysing the Māori tourism literature. Many of the businesses researched advised that as being some of the biggest companies in their region, they believed that they had a social responsibility to their people and their region, and they shared their company's wealth in many ways. There was a large focus placed on money going directly into creating employment for their people, as many of the businesses commented on a long history of awarding educational scholarships with the intention of upskilling their people to ultimately work for the business and make a contribution to the industry (Harmsworth, 2005).

The literature also suggests that Māori tourism businesses find it socially important to deliver training programmes that build the skills of people associated with the businesses. It was noted that training leads people back into employment with many of the businesses focusing on getting family into employment (Harmsworth, 2005). Many of the staff of Māori businesses had ancestral connection to shareholders, and the management that influenced

the governance of business. This aspect is seldom seen in a non-Māori business. These examples illustrate the Māori values of Whanaungatanga and Tino Rangatiratanga. This empowering of family members allows them to create their own journey and because they have an affiliation with the land there will be an instant responsibility to live up to the expectations that the responsibility entails. It is important to note that this cultural self-discovery creates authenticity and allows Māori to express their own cultural dimension to the tourism product (McIntosh et al., 2004).

#### **2.4.4 The impact of values on the environmental pillar**

The literature thus far has advocated for the growing trend towards sustainable development and this has created a renewed focused placed on the significance of the environmental, social, and economic impacts of tourism within communities. This is important when considering the extent and scope of tourism growth in many countries around the world. Tourism is an industry that depends greatly on environmental resources. This is because the industry predominantly offers natural based activities that involve the physical environment. This means that tourism has the capacity to initiate significant changes (both positive and negative) to the physical environment (Kasim, 2006). Coles et al., (2013) state that much of the existing research on tourism business sustainability concentrates on advanced economies with much of this research focusing on environmental reporting. The review of literature will now examine the first pillar of sustainability – the environmental factor.

The 1980s saw a change in mindset by tourism officials to reflect the negative impacts caused by mass tourism on the physical environment. This change coined the term 'ecotourism' (Orams, 1995). One of the earliest definitions of ecotourism can be attributed to Ceballos-Lascurain (1998), he defines ecotourism as:

*Travelling to relatively undisturbed areas with the objective of learning, observing, and enjoying the scenery, flora and fauna, and animals as well as any cultural sites of significance (Orams, 1995).*

In fact, the research displays several different definitions to define ecotourism. Orams (1995) viewed this diverse range of definitions and placed them on a continuum. This continuum of ecotourism paradigms has two extremes: one views that all tourism has a negative impact on the physical environment, and therefore, in this view, ecotourism would be impossible. The other extreme, views humans as living beings that have no obligations to other living things, that is their interaction is a normal part of life (Orams, 1995). Some of the environmental impacts of tourism can be viewed in figure 4.0.

**Figure 4.0: Environmental impacts of tourism**

1.	Habitats loss to tourism development.
2.	Land erosion and water runoff during construction.
3.	Increased demand on water supply.
4.	Increased demand on energy supply.
5.	Increased burden on solid waste management.
6.	Pollution of water bodies.
7.	Air pollution from various mode of transport.
8.	Alteration of the natural environment.

*Source:* (Kasim, 2006; Mowforth & Munt, 1998)

Understanding the environmental impacts of tourism is important for this thesis. This is because they set a context for discussion, and it is difficult to discuss how tourism businesses are dealing with these environmental issues if the environmental problems are not identified. This thesis is concerned with identifying how Māori values affect the environmental pillar of sustainability, and therefore, the research will now concentrate on identifying how values are influencing tourism businesses in responding to these environmental problems.

Within the tourism industry, the hospitality sector is leading the way when it comes to environmentally sustainable practices. Kirk (1995) identified five key aspects that hotels are considering in relation to the impacts that they are having on the environment. This environmental management plan included the impacts of energy consumption, water consumption, waste production, waste water management, and chemical use (Kirk, 1995). This demonstrates that the hotel sector is acknowledging that they are having an impact on the environment, but the issue of how values influenced this decision making is more difficult to understand. One of the questions posed to the participants of this study was based around the perceived effects of implementing environmental management on the businesses. The scores indicated that the managers saw positive effects of environmental management, with the greatest effect being on the local community and their public relations. This shows that they value relationships and engaging with the local community. However, it is important to note that the hospitality industry has responded mainly in those areas where there are direct financial gains (energy management and waste management). Although there is a value placed on community engagement and environmental sustainability, gaining financial rewards is very high on the value list. Research suggests that most environmental measures to mitigate these environmental issues are disjointed and concentrate on reducing costs rather than a comprehensive approach to strategic environmental responsibility (Andereck & Nyaupane, 2011; Font et al., 2017; Hughes & Scheyvens, 2016; Kasim, 2006).

From a Māori tourism perspective, Harmsworth (2005) identified that many Māori businesses were applying traditional Māori and Kaitiakitanga environmental principles to protect the environment, to care for the land, through good practices and sustaining the soil and water. Examples of how businesses are applying the Kaitiakitanga value included: businesses planting native trees on their land, especially in less-developed areas, or in culturally significant areas. Foley (2008) also identified that Māori tourism businesses were applying values to their practice, with many of tourism businesses viewing the tourist as an extension of the family. As part of the family, visitors were made aware of the minimal carbon footprint of the business and the businesses' thoughts on both ecological and cultural sustainability. This display of Māori cultural value sharing is an extension of the tourism product, thereby strengthening the visitors' authentic cultural experience.

Harmsworth (2005) showed that Māori businesses also place a focus on ensuring the health of both the physical and spiritual dimensions of the people, animals, and the land – identifying that this made them uniquely a Māori business. He noted that the businesses identified the need to be respectful of culturally significant areas of land, with many stating how this impacted the tourism development that could take place, but the cultural responsiveness was of utmost importance (Harmsworth, 2005). After analysing the literature, it becomes apparent that there are numerous examples of how Māori and non-Māori tourism businesses are applying values to improve business sustainability. Yet there does not seem to be any environmental measurements used to gain a realisation of the actual benefit to the business and indeed, the environment by applying these values. It is noted in the literature that many of the approaches for assessing these benefits are inadequate because they do not conceptualise these impacts using a common metric, such as monetary value (Tyrrell et al., 2013).

#### **2.4.5 The impact of values on the economic pillar**

It is difficult to see the relationship between values and economic sustainability that is, there is an assumption that by applying values this will have a negative effect on the economic sustainability of the business. Kirk (1995) argues that there is insufficient research concerned with sustainability activities and their impacts on financial performance. He concluded that the tourism industry was reactive to environmental and social issues only for direct financial rewards and government compliance (Kirk, 1995). This may seem like a cynical response, but for most businesses, the economic sustainability is possibly highest on the minds of businesses wanting to build a sustainable business (Horne, 2007). Both public and private tourism businesses have an obligation to provide return on investment evidence and their reaction has been to measure the economic return on investment (Tyrrell et al., 2013).

The literature provides reasons that explain why tourism businesses implement sustainable initiatives. These reasons include being responsive to customers' expectations to economic performance (Hughes & Scheyvens, 2016; Kasim, 2006; Tyrrell et al., 2013). The voluntary



nature of the reporting of social and environmental impacts of tourism on a host community has in many cases been used for reputation improvements rather than the effects on community quality and life (Tyrrell et al., 2013). There is a frequent claim made in the literature that if managed well, tourism has the ability to improve the quality of life for the host community by providing employment, improving services, attracting the development of infrastructure and providing tax revenue (Andereck & Nyaupane, 2011). However, it is naïve for tourism businesses to base their economic sustainability on this alone.

This concept of economic sustainability is interesting when applied to Māori tourism businesses. Wealth creation for many Māori in business is not the only driving force when conducting business (Frederick, 2004). Māori consider people as well as profits applying a holistic view taking into consideration the well-being of others, through their networks and applying distinctive cultural values at governance and management levels (Durie, 2003). Many Māori tourism businesses hold the cultural level of business sustainability as a key bottom line of business operations. The businesses measured this bottom line by their continuation of success without compromising their cultural authenticity, by maintaining their place within their iwi (Tino Rangatiratanga) and building a culture of success for their families (Whanaungatanga) (Foley, 2008). The literature suggests that often the choice between cultural values versus economic values resulted in short-term financial losses for the tourism businesses.

It cannot be denied that the bottom line is seen as an essential consideration for business. The western system of economics and accounting shows that the survival of a business depends on the availability of that business to generate income to meet business expenses and generate a profit (Hawkins, Rahiri, & Quinby, 2008). All businesses must make a profit and be accountable, but not at any cost, other values must be taken into consideration. If this is the case, then the question becomes is it possible to achieve this while following a programme of business sustainability. Harmsworth (2005) noted that many Māori businesses distinguish their business from non-Māori businesses by identifying that their businesses were not based solely on materialistic outcomes. There was also the collective agreement among the Māori businesses interviewed that they have social as well as financial responsibilities that is much broader than a normal (non- Māori business). Interestingly it

was suggested by some Māori business owners that although they can achieve a competitive advantage based on unique cultural dimensions of governance, if they were to have a more western business model they believed they might have been more profitable (Harmsworth, 2005).

Māori businesses have the added dimension and connection between people, family and the marae (meeting places and buildings). This is powerful and has a spiritual element that recognises the balance between the physical, spiritual, mental and family dimensions. A key aim of this thesis is to create knowledge that can be operationalised and add value to the businesses being researched, but also to support the development of other Māori tourism businesses. This point aligns to the Māori value of Tino Rangatiratanga. It is important for Māori to have the ability to have control over their culture and property rights and in doing so, have the ability to determine their own social and economic wellbeing (McIntosh et al., 2004). This message is also expressed in the research design with the implementation of a Kaupapa research design that is research by Māori, with Māori, and for Māori. This point leads to the third research question being analysed in this thesis:

***How can these perspectives be used by other Māori tourism businesses to enhance their business sustainability?***

It is reasonable to assume that Māori Tourism businesses will get some benefit and best practice ideas from analysing how businesses are successful adopting Māori values into their business. Durie (2003) speaks about positive Māori development, and defines this concept as the attainment of economic and social well-being and the tools needed to participate in Māori society which requires a different skillset, networks and opportunities (Durie, 2003). It is noted that positive development requires fostering strong relationships and alliances with other Māori. The Māori value of Kotahitanga emphasises this point as business opportunities will be enhanced, with Māori benefitting if there are sensible alliances between Māori organisations and groups (Durie, 2003). This thesis will have the opportunity to support Māori businesses to improve their Business Sustainability, and therefore it has a responsibility to all the participants involved to portray their successes and challenges in a

culturally sensitive manner while also focusing on operationalising best practice. From the analysis thus far, it can be expressed that Māori values do influence the Business Sustainability of Māori tourism businesses.

#### **2.4.6 Conclusion**

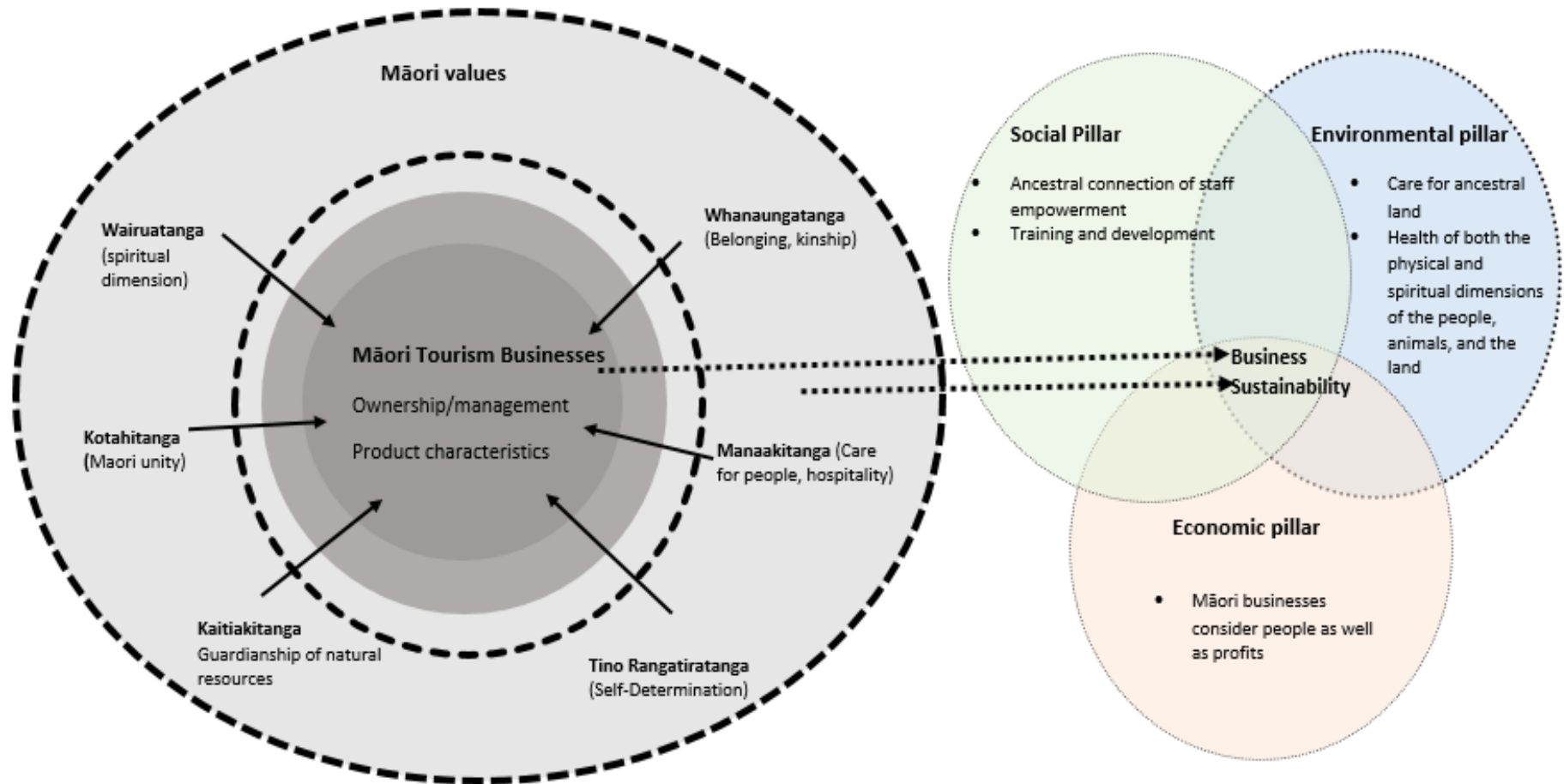
To conclude this chapter, the literature has demonstrated the clear relationship that exists between Māori tourism businesses, Māori values, and business sustainability – that is, Māori tourism businesses are influenced by Māori values and these values impact the tourism business sustainability. The concept of business sustainability is also known by the ‘Triple Bottom Line’. This thesis acknowledges that both terms are not actually the same, however, for the purposes of informing this thesis, the researcher deemed that all three areas were relevant and therefore made a valid contribution to the research. The literature identified many examples of how Māori values were impacting the Economic Pillar of Māori tourism businesses. As the literature suggested would be the case, most of these impacts were operational focused rather than being strategic. Interestingly, the research eluded to a key difference that existed when analysing Māori tourism businesses – this difference was in relation to the way success was measured. While Māori tourism businesses valued the economic bottom line, very few concentrated their efforts on profit maximisation and while it was acknowledged that the bottom line was an essential consideration for business, other values had to also be taken into consideration.

The thesis provided examples of how the Māori values of Manaakitanga, Kotahitanga, Tino Rangatiratanga, and Whanaungatanga all contributed to this unique business mindset. This chapter concluded with focusing on the value of this thesis to Māori tourism businesses. The researcher believes that this thesis has a responsibility to all the participants involved to convey their successes and challenges in a culturally sensitive manner while also focusing on operationalising best practice. It can, therefore, be concluded that Māori values do influence the business sustainability of Māori tourism businesses. Based on the literature review this thesis will now present the conceptual framework.

## 2.5 Conceptual framework

With emerging, fragmented or broad themes, conceptual frameworks play a key role in identifying and joining together existing knowledge, and in identifying directions for future research (Pearce, 2012). With this thesis, there are three fragmented components that needed to be brought together to get a true understanding of the construct being analysed. The three components of the framework are: Māori Tourism Businesses, Māori Values and Business Sustainability. From the literature review a conceptual framework for this thesis has been created (figure 5.0).

Figure 5.0: Conceptual framework – developed from the literature review



Māori tourism businesses are embedded in and affected by Māori values. However, it is important to note that the level of influence varies between different Māori tourism businesses. This variance is depicted in the different shades of grey that exist within Māori tourism businesses. Listed within the Māori tourism business component is the terms ownership/management and product characteristics. These two factors are critical in defining a Māori tourism business although the literature review identified the inclusion of Māori values as being key to defining Māori tourism, and therefore this factor is reflected in the framework.

The framework raises an interesting question, that is, can a Māori tourism business exist without applying some level of Māori values? The framework would suggest that the answer to this question is highly unlikely. The reason for this is linked to ownership/management of the business, and the make-up of Māori values. According to Harmsworth and Awatere (2013) traditional concepts, knowledge and values still shape the thinking of most Māori today resonating strongly in contemporary Māori society forming the basis for Māori perspectives. As Māori values are developed from whakapapa (genealogy) and a key criterion to be a Māori tourism business is based on Māori ownership/management it is therefore likely that some level of Māori values will be encapsulated within staff and therefore applied within the business, albeit to varying degrees.

The framework depicts a relationship between Māori values and business sustainability. This relationship is expressed in the shorter dotted arrow. The reason for this is many of the Māori values resemble different aspects of the three pillars of sustainability. For example, the Māori value 'Kaitiakitanga' which translates to carrying out responsibilities of guardianship and care for the environment can be directly linked to the environmental component of business sustainability (Zygadlo et al., 2003). Finally, the framework depicts a relationship between Māori tourism and business sustainability. This relationship is indicated by the longer dotted arrow originating from Māori tourism businesses to business sustainability. The literature review has shown that Māori values do have an effect on business sustainability with some of these environmental, social and economic impacts being identified in the framework. Ultimately there is a relationship between these two

components, however, this relationship is still unclear. This uncertainty is expressed in the dotted arrow connecting both components. It is aim of this thesis to further explore this relationship to show what the relationship means to the operation and management of the businesses research.

## **CHAPTER 3: METHODOLOGY**

### **3.1 Introduction**

The previous chapter provided an overview of the pertinent literature, introduced the conceptual framework that emerged from the literature review and outlined the potential relationship that exists between Māori tourism businesses, Māori values and business sustainability. The methodology chapter will commence with revisiting the research questions (section 3.2) in greater detail. The discussion will focus on clearly outlining the information that is required to successfully address how traditional Māori values affect the sustainability of Māori tourism businesses. Section 3.3 provides an overview of the methodology that will be employed in the thesis. The methodology commences by highlighting an interpretivist approach aligned with Kaupapa Māori research as the chosen research paradigm (section 3.4), this is followed by identifying the research approach (section 3.5), detailing the research methods, and outlining how the information was collected to address the research questions. The validity and reliability of the research methods applied in this thesis will be discussed in section 3.6. This will be followed by the process of gaining ethical approval for this thesis (section 3.7). This chapter will conclude by providing the methodological limitations of this study.

### **3.2 Research questions**

The foremost challenge of understanding this research construct is the fact that only limited literature has focused on the interrelationships between all three components being analysed. As the literature review demonstrated, viewed within their own disciplines there is ample research, especially both the Māori values and business sustainability components. For the research questions to be realised, it is important that these three components are not viewed in isolation but analysed in conjunction with one another. Not only does this have implications for the methodology, but also the basis of this thesis. The conceptual framework presented in Section 2.4 provides a structured outline of all three components and their interrelationships as outlined in the literature, and thus serves as the foundation



to determine what types of information need to be collected to successfully address the research questions.

**How do traditional Māori values affect the business sustainability of Māori tourism businesses?**

The following sections will now establish the connection between the research questions as introduced in Section 1.3 and related literature.

**Research question 1 – Which traditional Māori values are incorporated in the management of Māori tourism businesses?**

Research question one is concerned with identifying the Māori values that are being incorporated in the management of Māori tourism businesses.

To support in addressing this research question, the following points need to be considered:

- Why this application happens?
- How this application happens; consciously or unconsciously?
- Which of the Māori values are being incorporated?

The literature has identified the most commonly occurring Māori values in relation to their application by Māori tourism businesses and Māori businesses in general. These Māori values are outlined and explained in figure 3.0.

**Research question 2 – What is the impacts of these traditional Māori values on the three pillars of sustainability?**

The aim of research question two is to explore the effects of the Māori values identified in sub-question 1 on the business sustainability of Māori tourism businesses. The range and depth of these impacts are likely to be vast and complex. Due to the wide range of potential impacts, it is necessary to examine a wide range of contributing factors. The conceptual framework presented in Section 2.4 indicates that Māori tourism businesses are influenced by Māori values and these values impact the tourism business sustainability, however, this relationship is still unclear. It is likely that the responses to this question will further explore this relationship to show what the relationship means to the operation and management of the businesses researched. To achieve this, the following points need to be considered:

- How are the values being incorporated?
- Are the impacts of these Māori values affecting the operational processes (business activity) of Māori tourism businesses or are they affecting the business at a strategic level, or both? What does this value application mean for management?
- Which of the three pillars of sustainability are affected by the impacts of these traditional Māori values? Are the impacts more dominant in one specific pillar?

The literature identified that from an operational level, business sustainability typically includes donations provided to community based organisations, environmental protection, sourcing and recruitment of local products and people (Hughes & Scheyvens, 2016). This gives an indication of how values are being incorporated and provides a basis for analysis. Māori values were predominantly used by Māori tourism businesses in the operational aspects of business, rather than in their strategic direction (Harmsworth, 2005).

### **Research question 3 – How can these perspectives be used by other Māori tourism businesses to enhance their business sustainability?**

This research question contributes to creating a practical output for this thesis and has been added to compliment the research approach. As outlined in section 1.5, this thesis will be informed by a Kaupapa Māori research paradigm. A key outcome of Kaupapa Māori research is the importance of giving back to the research participants and making a contribution to

Māori development. To address sub-question 3, it is therefore necessary to collect information that can be used to support both the Māori tourism businesses researched, but also other Māori tourism businesses in New Zealand. To achieve this, the following points need to be considered:

- What aspects of the research findings can be operationalised and used by Māori tourism businesses to support their business?
- How can the key findings of this thesis be disseminated to Māori tourism businesses?

It is important to note that for this sub-question to be addressed well, there needs to be a strong amount of information obtained in sub-question 2 – this will provide the researcher with the information to make a valuable contribution to Māori tourism businesses.

### **3.3 Research paradigm**

An interpretive social science research paradigm aligned with Kaupapa Māori research will be used to address the research questions. Interpretivism specifies that research was founded on the belief that multiple realities or a diverse range of interpretations of the world exist (Dawson, 2012). These realities are constructed socially by the individuals that are involved within the construct; and understanding is gained through the process of interpreting the subjective meanings of the different individual experiences (Amis, 2011). The intention of this thesis is to make sense of the research participants' meaning of the effects of the incorporation of Māori values on their business sustainability. This will involve understanding their experiences within their world. Therefore, positivist research was not considered as a valid option, as positivists believe that reality is objective as it applies scientific methods to test hypotheses (Dawson, 2012; Jennings, 2010).

This paradigm recognises the researcher's interpretations of participants lived through experiences as the building blocks for theory and practice. This can be achieved through social constructs such as language, shared meaning, consciousness, documents, and other

artefacts (Klein & Myers, 1999). For this to be achieved the researcher must enter the social setting to become one with the other participants in the social setting (Jennings, 2010). To understand the phenomenon the researcher needs to gain an understanding from an insider's perspective opposed to an outsider's perspective (Hillman & Radel, 2018). The insider/outsider theory and notes that insider researchers are better equipped and suited to gather rich data from within the groups for which they hold relationships (Kerstetter, 2012). Therefore, the relationship between the researcher and the respondent can be deemed to be intersubjective rather than objective, as is the case in positivist paradigms (Jennings, 2010).

This research paradigm supports the Māori belief system, this is because the Māori worldview is fluid where change is embraced suggesting that development is ongoing with no infinite end (Keelan, 2006). This concept as "Te Ao Hurihuri" or the Turning World (Keelan 2006 as cited in Dawson 2011). The Interpretive paradigm corresponds well with indigenous research – this is because it creates an environment where deep insights of human context and social meaning is created (Hillman & Radel, 2018). This view supports the notion that Māori tourism is a field that is constantly evolving and developing (Dawson, 2012). This aspect compliments the use of an interpretivist paradigm and supports the inclusion of a Kaupapa Māori philosophy to the research context.

Kaupapa Māori research endeavours to legitimise Māori knowledge, language and culture in a world that previously privileged western theory (Keelan, 2009). Māori people along with many other indigenous peoples around the world are concerned with the lack of cultural integrity that has plagued research that focuses on indigenous peoples (Bishop, 1994). Traditional non-Māori research has misrepresented Māori information and commodified Māori knowledge for 'consumption' by the colonisers (Bishop, 2011). The ethical issues in this study relate to cultural responsiveness. Smith (1999) notes that one of the challenges for Māori researchers is to convince Māori people of the value of research. This distrust in research and researchers stems from a research tradition that has maintained colonial power imbalances, and thus underestimating Māori knowledge and practices (Bishop, 2011).

Based on Smith's (1999) definition of Kaupapa Māori research previously outlined, it could be argued that it is essential that Kaupapa Māori research is only carried out by Māori researchers. However, this is a naive approach to take as many non-Māori have written about Māori tourism, and this knowledge has contributed greatly to the current literature (Zygadlo et al., 2003). Bishop (2011) provided a model for understanding Kaupapa Māori research methodology – his model is framed within the Treaty of Waitangi which leaves space for the participation and partnership of non-indigenous people, to support in Māori research. Smith (1999) supports this view stating that non-Māori can be involved in Kaupapa Māori research but not on their own, this is because Kaupapa Māori research is located within the Māori world view which solutions and cultural aspirations can be created (L. Smith, 1999). These factors contribute to both Smith and Bishop arguing for the importance of a 'research whānau of interest' for handling Māori research. The research whānau of interest offers the intersection point where research meets Māori, or Māori meets research on even terms (L. Smith, 1999). This term also empowers researchers both Māori and non-Māori to come together to make a positive contribution to the research participants.

Another reason for applying a Kaupapa Māori framework is due to the cultural context of the researcher. The researcher is Māori but has grown up in a mainly westernised society. He described the thesis experience as a journey of discovery through research. The researcher was mindful that although he is of Māori descent, his research training has been from a formal western academic perspective. Smith (1999) notes that Western trained indigenous researchers who are involved with community stakeholders will naturally resort to research techniques and methodologies that will likely marginalise the community's contribution to the investigation. Therefore, it could be argued that indigenous researchers will not automatically conduct research in a culturally appropriate manner when researching their own communities (Wilson, 2001). The researcher acknowledges this but notes that this aspect will be mitigated due to the author's understanding of Te Ao Māori, the alignment with the interpretivist paradigm, and the support and research guidance that he has given from the research whānau of interest.

### **3.4 Research approach**

This thesis will employ a qualitative research approach. In qualitative research the researcher is a central component to the data collection. While the positivist researcher attempts to preserve objectivity, the interpretivist seeks to pursue, a subjective approach in order to develop a deeper understanding of the phenomena under investigation (Hillman & Radel, 2018). Ritchie & Lewis (2003) indicate that qualitative methods are used to address research questions that require explanations or understanding of social phenomena and their context. Deep insight is not possible through a quantitative design and therefore a qualitative design was deemed most suitable for this thesis.

Another contributing factor for applying a qualitative approach was related to the fact that this thesis is exploratory in nature. In the very nature of exploratory research, the purpose is not to offer a final and conclusive solution to existing problems, but support in better understanding the phenomenon being investigated (Amis, 2011). Exploratory research is informed by a qualitative methodology – this is due to the flexibility of the data collection process along with the fact that exploratory research is not based on random sampling and representation of a study's population (Jennings, 2010). This thesis is bringing together three separate components to better understand their interrelationships that create the construct. To bring these three components together, the researcher must encourage the participants to share their stories and experiences to identify and interpret the interrelationships and factors that make up this construct, and therefore interviews are deemed as the best method of achieving this.

#### **3.4.1 Interviews**

The primary collection method used to inform this thesis are in-depth, semi-structured interviews. Interviews are a core component of qualitative research as they enable an in-depth, reflection of participants' experiences (Durberry, 2018). In-depth interviews enable the researcher to gather rich empirical materials and thick explanations of the social world

being investigated (Jennings, 2010). This technique develops a strong subjective transactional relationship between the researcher and the participant where trust is valued and facilitates a depth in discussion on the topic of interest (Jennings, 2010). Furthermore, as this thesis is concerned with exploratory research, it is possible that this data collection method can offer insights that were not identified prior to the commencement of data collection. While there are positives to applying this technique, there are also disadvantages. Positivist researchers would argue that the close relationship between both parties compromises the reliability and validity of the knowledge being created through the interview process (Durbarry, 2018).

In-depth interviews can unfold the layers of inquiry and explore the boundaries of the construct being investigated and this supports in gaining a full appreciation of the phenomenon. Therefore, the use of in-depth interviews allowed the researcher and the participants to discover and explore areas on the fringes of the research construct that initially were not identified as being important. For example, the identification of opportunities and challenges for Māori tourism businesses highlighted the importance of a values approach to conducting business, which can ultimately affect the sustainability of the business. This form of interviewing aims to guide responses without closing avenues of explanation that might arise in the interview (Durbarry, 2018).

Semi-structured interviews remain within the realms of a conversational based approach to data collection, however, the researcher has a list of prompts to gain the information that is required to inform the study (Jennings, 2010). Although this process involves having planned questions, there is an element of flexibility with the opportunity for improvisation during the interviews (Dawson, 2012). It is important that the process is fluid and easily adaptable if the interview is not happening as planned. This flexibility can involve omitting questions and adding additional questions to further explore the research questions. For example, during the interview process many questions were rephrased by the researcher to enhance the understanding of the respondent, and therefore aiding in the quality and depth of the response provided. During the interviews different questions were emphasised depending on the ability of the participant to respond, and certain questions were omitted, as they were deemed to be unnecessary or unproductive to the overall interview process.

When conducting interviews, general interview guidelines assist in supporting researchers during the data collection process. Interview guidelines with potential interview questions were used to ensure the individual research components were covered during the interview (Appendix 1). The strength of the interview guidelines is the ability of the researcher to ensure consistency between interviews (Turner, 2010). During the interview design stage, it was important to carefully construct each question in the interview to ensure, as much as possible, that the information obtained was relevant and reliable (Hillman & Radel, 2018). Some recommendations for creating effective research questions include wording open-ended questions, asking neutral questions, noting that questions should be asked one at a time and be worded clearly (Turner, 2010). Another factor that needed to be considered when developing the research instrument, was the implication on Kaupapa Māori research.

Obtaining an alignment between the interview process and Kaupapa Māori research was essential for the success of this process. When conducting research with Māori it is important to consider the data collection process, and as a data collection method interviews fit more comfortably within a Māori way of communicating (Walker, Eketone, & Gibbs, 2006). When dealing with Māori, it is important to conduct interviews face-to-face and respect the participants knowledge while remaining humble and open to conversational discussion (Walker et al., 2006). Based on these guidelines, the researcher decided to approach the interviews with the use of a conversational style of interview, as questions were phrased from an inquiry viewpoint rather than interrogatory. These subtle techniques created an environment which was fluid and comfortable for both the researcher and the participants, leading to the generation of knowledge that will contribute to the advancement of the economic and social well-being of Māori. The relationship between the researcher and the participants was built on trust resulting in reciprocity for both parties.

### **3.4.2 Sample selection**

Sampling is the means by which participants from the target population are included in the research (Jennings, 2010). In this case it is more important to focus on quality rather than



quantity, and therefore the issue of representativeness was considered less important than if a quantitative methodology was implemented (Hillman & Radel, 2018). Identifying the research population involved firstly creating a list of Māori tourism businesses in New Zealand. To be considered a Māori tourism business, the first criteria that businesses needed to meet was having Māori ownership. Literature suggests that ownership is a key factor in defining a Māori business (Maher, 2009; McIntosh, 2004). Once it was established that the business was a Māori business, the next criteria was determining the theme of the business, and therefore tourism related businesses were required. The majority of Māori tourism businesses fall within the activity sector, accommodation sector, attraction sector, and the transportation sector (Te Puni Kokiri, 2014), and therefore, businesses identified within these sectors were included.

Once the criteria for the business was identified, a combination of Snowball and Purposive sampling was used. These sampling approaches were favoured over random sampling because an appropriate sample was needed, where the researcher would gain the deepest insight from the participants (Hillman & Radel, 2018). Purposive sampling involves the researcher making a decision about who or what study units will be involved in the study (Jennings, 2010). Purposive sampling was therefore used in this thesis to create a shortlist of potential participants, based on specific criteria (Dawson, 2012). Once the shortlist of Māori tourism businesses was identified, the researcher was then provided with a list of possible research participants by New Zealand Māori tourism, and therefore snowball sampling came into effect. These methods align with Kaupapa Māori research emphasised by interpersonal relationships with a focus placed on trust, connections and positive outcomes.

The next part of the process was identifying the person or people within the Māori tourism businesses to interview. To be eligible to participate in this research, participants must be of Māori ethnicity, however, non-Māori participants can be interviewed if they are part of the management team of the business. This is in line with Kaupapa Māori research – the non-Māori participants would then become a part of the research whānau of interest (Smith, 1999). Participants also need to be a Māori tourism business owner or manager and speak fluent English. The author of this thesis is a fluent English speaker, and although he does

have a basic communicative ability in the Māori language, the level would not be comprehensive enough to conduct an interview entirely in Te Reo Māori. It would therefore limit the researcher's ability to understand and analyse the qualitative data from the interview process.

Based on the criteria discussed, possible interview participants were identified. These potential participants were dispersed across New Zealand. This meant that the researcher was required to travel to the participant to conduct the interview. However, as the researcher was based in Wellington, geographically this enabled relative ease of travel to both the North and South islands for interviews. The main interview settings were research participants' offices, cafes and maraes. A total of 12 interviews were conducted with representatives from eight Māori tourism businesses. Three of the businesses interviewed had multiple interview participants, and 10 of the 12 participants were Māori. It is important to note that there were several factors that ultimately determined the number of interviews conducted. These factors included resourcing of the study and reaching a point of saturation. As the researcher needed to travel to different locations throughout New Zealand to interview participants this had an impact on time and financial resources, and ultimately the number of interviews that could feasibly take place. The second factor identified was saturation. Strauss and Corbin (1997) note that saturation means that no additional data are being found from conducting further interviews. Overall this process was achieved after 12 interviews.

### **3.5 Validity and reliability**

The quality of research is often associated with the methods used to gain the knowledge, however, many of these methods can be varied and contested by researchers from different paradigms, and therefore, the credibility of the research can be determined by its validity and reliability (Golafshani, 2003). Both qualitative and quantitative researchers need to test and demonstrate that their studies are credible (Golafshani, 2003). For qualitative researchers the credibility lies in the 'researcher as the instrument' – this contrasts with quantitative researchers where their credibility is gained by the 'instrument construction'

(Golafshani, 2003). This means that the credibility of qualitative research depends largely on the ability and effort of the researcher. Golafshani (2003) notes that in qualitative research both reliability and validity are not viewed separately and are better referred to as credibility transferability and trustworthiness.

Credibility of the research depends largely on the following factors: the researcher's understanding and expertise in understanding the research problem, the ability of the researcher to develop relationships and rapport with the research participants, the quality of the interview process, and having the ability to be self-reflective (Dwyer, 2012). The researcher identified early in the process that relationship development would be important for the success of the interview process. A focus was placed on facilitating these relationships and having a background knowledge of the respondent and their business to gain credibility.

Reliability refers to the consistency of the analytical procedures including personal and research method biases that may influence research findings (Noble & Smith, 2015). Transferability relates to the extent the research procedures could be replicated to discover the same results (Dawson, 2012). For qualitative researchers, reliability is inherent in the interview process. Semi-structured interviews allowed the researcher to develop relationships and demonstrate credibility leading to flexibility in the interview process, yet this flexibility can have implications on reliability due to the variations in the discussions that occurred in the interviews. To mitigate the risk of this occurring, an interview guide was used during the interviews creating a methodical approach to the process increasing the consistency of both the format and content of the interviews. Reliability or transferability was less of a concern to this thesis – this is because the concept of Māori tourism is ever-changing and hence the interviews conducted are reflective of the reality that occurred at the time of the interview process, and therefore not repeatable (Dawson, 2012; Hillman & Radel, 2018).

Validity in qualitative research can be determined if research findings can be deemed as trustworthy and if the interpretations are credible (Flick, 2014). Furthermore, validity refers

to the suitability of the research methods to measure the purpose of the research (Hillman & Radel, 2018). Validity in its true essence boils down to the question of whether the researcher in fact sees what they think they see (Flick, 2014). There needs to be a level of trust between the researcher and the participant that the knowledge that has come from the research process is an accurate representation of the event. From a practical viewpoint this can be achieved in many ways. Having interview transcripts checked for accuracy by interview participants prior to the formal data analysis process supports with increasing that validity of research. Internal validity such as bias can be reduced simply using interview guidelines, which ensures that most questions were asked to all participants. Having a neutral approach and limiting the amount of leading questions in the interview process can also decrease the level of bias (Jennings, 2010).

### 3.6 Ethics

When considering the nature of qualitative research, the interaction between the researcher and the respondent can be ethically challenging for the researcher as they are personally involved in the different stages of the research. Therefore, there is a need for the researcher to be supported and governed by explicit ethical guidelines (Koganezawa, Kimura, & Yamamoto, 2016). Before commencing the interview process, approval was obtained from the Victoria University Pipitea Human Ethics Committee. As this thesis included Māori participants, and had the ability to impact Māori it was deemed to be a category one high risk study, this meant that the study needed to be assessed by the ethics committee. This extra layer of moderation provided the researcher with reassurance that the ethical guidelines for this thesis were robust. The ethics application was approved on the 3 October 2018.

The initial communication between the researcher and the participants consisted of a telephone call to discuss the project and gauge their interest in being interviewed. Once interview approval was given by the participants, the researcher emailed the participants a copy of the research information sheet to further outline the project (Appendix 2), and the implications of participating in the research was explained. The interview consent form

(Appendix 3) was provided to the participants prior to the interview for signing. The audio-recording of interviews was subject to consent with all participants giving their approval. This documentation and associated instruction from the researcher addressed the issues of consent, confidentiality, and reciprocity sufficiently with the respondent.

Although it was the intention that the identity of the participants remain confidential and findings are reported in an aggregated manner, due to the limited amount of Māori tourism businesses, and the exposure of many of these business, there is the possibility that the businesses and the participants could be identifiable if specific quotes and examples were used during the data analysis process. This was identified and noted within the ethics application for this study. To mitigate this, when the researcher sent the participants a copy of the completed interview transcript via email attachment, he noted in the email that he may like to use some quotes and examples that had the potential to make the respondent or business to be identifiable. He asked for their approval for this as per the ethics application. The participants were given the opportunity to check interview transcripts and make amendments, to exclude any sensitive information, and decide whether quotes from the interview transcripts could be associated with personal details. However, it was also noted that if the respondent did not want this to occur, no further action would be required. After analysing the research findings, the researcher decided not to attribute any of the quotes to specific participants even though permission was granted from all the participants.

### **3.7 Limitations**

The first limitation is related to the timeframe to conduct the research. If more time was allocated there would have been greater potential in gaining a larger sample, enabling more data to be collected, and therefore more themes and relationships could have been identified. Because of the specific criteria to be a participant in this study, the sample size achieved is seen as being satisfactory. As this study is targeting a very specific group of people, the findings will only represent a small sample of indigenous tourism business owners/managers from one country and one industry. The sampling method used for this study may also have been a limitation as some of the participants were known to the

researcher in a professional capacity, through the Māori Tourism Industry. Ultimately, this relationship may have influenced the way that some interview questions were answered, however, from a positive viewpoint, this relationship contributed in creating a safe environment where the participants felt free to discuss the topic in-depth providing rich data.

It is possible that even by presenting the findings in an aggregated manner to ensure confidentiality, the identity of participants may become apparent due to limited amount of Māori Tourism businesses in New Zealand. It is conceivable therefore that participants may have restricted the way they express themselves due to the issue of confidentiality. The researcher viewed the interview process and the relationships between the participants and the researcher as being intersubjective rather than objective.

## CHAPTER 4: DATA COLLECTION AND DATA ANALYSIS

### 4.1 Fieldwork – Primary data collection

#### 4.1.1 Interviews

As indicated in the Methodology Chapter, there was a total of 12 face-to-face interviews conducted at different locations throughout New Zealand with representatives from eight Māori tourism businesses. Three of the businesses interviewed had multiple participants, and 10 of the 12 participants were Māori. The two non- Māori participants were NZ Pakeha and held management positions in their respective businesses. These interviews were conducted during October and November 2018. A summary of the background information of the of the interview participants is provided in Appendix 4. Each interview was digitally recorded with all interviews lasting between 40 to 80 minutes. In some cases, the researcher sought permission to audio-record additional comments after the interview concluded.

It is important to note that for researchers applying Kaupapa Māori research there is a need to demonstrate their respect for Tikanga, and be prepared to disclose personal information, their whakapapa links to the iwi (tribal), hapū (sub-tribal) or whānau with the participants (Walker et al., 2006). The researcher was aware of this and approached the interviews as an opportunity to further his knowledge in Tikanga Māori. Smith (1999) notes that Kaupapa Māori research requires the researcher to adapt their western trained mindset to understand that the idea of expert researcher, non-expert participant is not applicable. In this situation the interview respondent is the expert and researcher needs to 'look, listen and learn' (Walker et al., 2006). This extra layer of culture often meant that the interviews took longer than initially planned and resulted in interview transcripts that read like narratives. At the completion of the face-to-face interviews all interview participants advised that they would accept further questions by email. Subsequently, the researcher contacted three of the interview participants to seek further information after the initial interview. All interviews were conducted mainly in English, however, Te Reo Māori was also used throughout.

### **4.1.2 Verification of transcripts**

Once the interview transcription process was completed, the researcher emailed the participants a copy of their full transcript. The research participants were given the opportunity to check interview transcripts and make amendments or exclude any sensitive information. For confidentiality reasons, interview participants were given pseudonyms.

## **4.2 Data Analysis**

### **4.2.1 Raw data and coding of interview transcripts**

An inductive approach to data analysis was applied in this process. This process commences in a real-world setting where empirical data about the tourism phenomenon are gathered, then interpreted, and theoretical constructions are generated and sometimes modified (Jennings, 2010). This process provided the researcher with the opportunity to identify frequently occurring themes in the raw data. Data analysis commenced when all the interviews were fully transcribed. The researcher decided to transcribe the interviews one month after the interviews took place. This allowed the researcher to step out of the research setting and view the data from a fresh and objective viewpoint.

The coding process involved multiple readings of each of the transcripts to gain a greater understanding of the text, and to develop a coding technique (Hillman & Radel, 2018). The inductive approach to the data analysis process began with Values Coding of the raw data. Values coding was selected as the first cycle coding method. Values coding is the application of codes onto qualitative data that reflect a participant's values, attitudes and beliefs, representing their perspectives on the phenomenon being investigated (Saldana, 2009). This method of coding is appropriate for virtually all qualitative research, particularly research that explores cultural values and intrapersonal and interpersonal participant experiences and actions, and therefore, it was deemed appropriate for this thesis (Saldana, 2009). The researcher contemplated using the Collaborative Coding method to create better alignment



with Kaupapa Māori research as this method is seen to be legitimately representational (Bishop, 1994). However, the application of this method was not possible due to the geographic locations of the participants and the time intensive nature of the method. The researcher believes that this issue was mitigated to some extent by providing the participants with their full transcript and the opportunities to make amendments if desired.

Once all the transcripts were coded against the three constructs, a list of reoccurring key words and themes started to emerge. After the clustering of themes, different coding categories emerged and were defined to avoid overlapping. Post-it notes were then used to re-code the transcripts manually with the new codes that emerged which were then adapted as necessary during the process. The next step involved reflecting on their collective meanings, interactions, and interplay (Saldana, 2009). According to Saldana (2009) this can be done by analytic reflection through the use of notes and assertion development that weave the three constructs most salient codes together. This process provided the researcher with summaries of the text and a greater understanding of the connections between themes. The researcher was now able to identify connections and patterns between the limited amount of previous data and the emergent data (Flick, 2014).

Once the manual analysis was completed, the interview transcripts, with respondent's revisions were then uploaded to NVivo. The coding categories and sub-categories that emerged from the manual data analysis process were added electronically to NVivo with all the relevant text from the transcript being coded against those categories. It is important to note that in this research, NVivo software was mainly commissioned as a tool to manage large amounts of text, redefine codes and manage data within categories (Dwyer, 2012). The researcher found the software particularly time efficient when needing to review specific parts of the data to identify quotes and other relevant findings.

Once the electronic coding process was complete, the researcher was able to isolate each category and sub-category more efficiently and print out specific quotes that related to each category, having the ability to isolate the data provided the opportunity to view the themes separately, but also the interactions and interplay between specific themes to pinpoint

relationships and connections. Further manual coding was conducted to flesh out relationships between categories.

The final part of the process involved examining the categories separately then all together with the relevant research question. For each category, the main themes were listed on separate A3 sheets of paper and matched with the corresponding research question. This process allowed the researcher to view patterns, and relationships between the research questions. The information was then put into diagrams to visually display the relationships. The analytics including relevant quotes were then listed on the A3 paper with the preliminary findings.

#### **4.2.2 Research challenges and strengths**

One of the challenges of this research was making the final decision of when to complete data collection. As mentioned, saturation was achieved after 12 interviews – yet Māori Tourism is broad and practiced in both urban and rural settings and associated with many Iwi and hapū throughout New Zealand. Most interviews were with Māori tourism businesses associated with five iwi groups. Although outside of the scope of this study, it is likely that different iwi will view and practice Tikanga in different ways, and this may have an impact on the overall data that has informed the study. This may be a consideration for future Māori Tourism research. The 12 interviews were achieved without interviewing any Māori Tourism businesses in Rotorua and Queenstown. Both destinations are very popular with both international and domestic travellers, and have a high level of iwi and hapū involvement and ownership in the Māori Tourism businesses. Interviewing Māori tourism businesses from these areas would have added an extra layer to the analysis, and this should be considered for future research.

Furthermore, the coding process was challenging as there were many inter-dependencies between the categories, which created challenges defining the coding categories. The researcher acknowledges that he brought his own personal experiences to the coding

process as there were times when reading the transcripts when the researcher connected with the participants' responses and found himself reflecting on his own experience on the topic being discussed. It is therefore important to acknowledge reflexivity and note that background and experience would have had an influence on the coding process (Bailey & Jackson, 2003).

Although the sample was discussed as a challenge, a key strength of this thesis was the high response rate. Eight of the nine businesses contacted accepted the interview. This provided a good snapshot and strong representation of the Māori Tourism sector. Although they would not admit it, many of the participants interviewed are leaders in the Māori Tourism sector with many having additional roles in both Māori and non-Māori tourism advisory committees, boards and agencies providing policy advice and governance to the sector. Their knowledge and insight into Māori values and Māori Tourism was extremely insightful and indeed, valuable to this thesis.

The application of an interpretivist research methodology aligned with Kaupapa Māori research is a further strength of this research. As most of the participants are Māori, it is important to approach the research questions from a culturally responsible perspective. Furthermore, this research paradigm supports the use of face-to-face interviewing as the primary data collection technique. It is important to build relationships with the participants, and this technique allows the research to achieve this and ultimately leads to gaining trust (Walker et al., 2006). Providing the participants with an opportunity to check their transcripts is ethically important, but it also increases the trustworthiness of data (Dwyer, 2012).

## CHAPTER 5: FINDINGS

### 5.1 Introduction

The research findings from the data analysis are presented in this chapter. The chapter will be divided into sections that address each research question. To address the research questions, the findings from the empirical research are presented as patterns and themes uncovered through the analysis of data. Before presenting the research findings in their entirety, this thesis will outline the characteristics of the participants.

### 5.2 Sample characteristics (Figure 6.0)

Māori tourism business	Pseudonyms	Iwi affiliations	Size of business (staff) (Small 0-50) (Medium 50-200)	Business location	Type of tourism business
1	Hone	Ngāti Toa, Te Āti Awa & Ngāti Raukawa	Small	North Island	Activity/Accommodation
2	Matiu	Ngāi Tahu, Ngāti Kurī	Small	South Island	Activity
	Helen	Ngāti Pakeha			
3	David	<b>Ngāti Hine</b>	Small	North Island	Activity/Attraction
4	Danny	Ngāti Whātua, Ngāti Raukawa	Medium	North Island	Activity
	Samantha	Ngāti Pakeha			
5	Rangi	Waikato-Tainui, Ngāi Tahu	Medium	South Island	Activity
6	Marama	Te Āti Awa, Taranaki, Ngāti Ruanui	Medium	North Island	Activity/Café/Event venue

	Mo	Te Āti Awa, Taranaki, Ngāti Ruanui			
	Mohi	Te Āti Awa			
7	Lee	Tainui	Small	North Island	Activity
8	Hemi	Ngāpuhi	Small	North Island	Activity

### 5.3 Research question 1: Which traditional Māori values are incorporated in the management of Māori tourism businesses?

#### 5.3.1 Introduction

In the attempt to answer the overarching research question, it is essential to firstly gauge an understanding of which traditional Māori values are incorporated in the management of Māori tourism businesses. After the initial analysis of the research findings it soon became apparent that in order to understand which traditional values were being incorporated in the management of Māori tourism businesses it was important to firstly understand why and how the Māori values were being incorporated. The chapter will commence with revisiting the pertinent literature on cultural values, focusing more specifically on Māori traditional values. This brief review of the literature will set the context for analysing the relevant research findings. The analysis will then concentrate on why and how the Māori values are being incorporated in the Māori tourism businesses interviewed. This chapter will conclude by identifying the Māori values outlined during the interview process in the attempt to answer research question one.

#### 5.3.2 Why and how Māori values are being incorporated in the management of Māori tourism businesses

Before focusing on the individual Māori values that are being incorporated into the Māori tourism businesses, there needs to be a focus placed on understanding why and how these values are being incorporated. The literature has identified that values are inherently part of an individual's make-up, they guide behaviour and assist in the decision-making process (Fischer & Schwartz, 2011; Hechavarria & Reynolds, 2009). Subsequently, the cultural values of an individual will have an effect on each aspect of their life including how they approach business (Hofstede, 1980). For all the participants this incorporation of values within their respective businesses was consciously done. Hone expresses this in the following passage:

*"... The incorporation of values doesn't just happen, you have to actually be conscious of it ... if you have a background with it or in it you will understand ... the values that we incorporate were discussed, debated and developed by our whānau and guided by our kaumātua (elder)" (Hone).*

Although many of the participants noted that the incorporation of values was consciously thought out and embedded in their business, they were quick to clarify that Māori values were natural to them and ultimately governed their attitudes in how they approach situations and their behaviour in how they act. Many noted that this occurred in an unconscious way, with a common phrase identified by participants being "that it just happened, or you just know". One respondent thought that "*Māori values defined Māori, who they were as a business and who he was as an individual*" (Rangi).

However, the research findings suggest that there was an extra layer to this business values creation process. This extra layer is the importance of consultation with whānau (family). This theme is specific to exploring the first research question and uncovers some of the reasons why firstly participants incorporate traditional Māori values into their business and secondly, the choice of Māori values being incorporated. Many of the businesses interviewed used the words 'whānau' and 'consultation' when describing the Māori values that are embedded within their organisation.

*“During the set-up phase of the business, we called a whānau hui (meeting) to discuss our business values, the stories that we tell our visitors belong to our hapū and without their blessing we couldn’t tell them. This was intuitive and inherent. If our whānau didn’t give us permission, we wouldn’t be operating” (Matiu and Helen).*

According to the research findings, there is another key reason why the businesses choose to incorporate Māori values in the management of their respective businesses and this also relates to being responsive to Tikanga Māori and operating within a culturally reflective guideline. This is outlined in the following response:

*“... They (Māori values) enhance our business ... they act like our insurance policy or health and safety plan for doing our particular business, the right way. If there is ever a contestable decision to make regarding our business, we refer to our values for guidance. The answer is always there.” (Matiu and Helen).*

All the interviews demonstrated a clear focus placed on collective decision making and consultation, this was especially interesting to the researcher when considering that only two of the businesses interviewed were majority owned by iwi or hapū, with most being privately owned family businesses. Although privately owned, the businesses still felt the need to consult on the integration of Māori values and sought approval from their whānau and hapū. Now that this thesis has established why and how Māori values are incorporated into the management Māori tourism businesses, it is pertinent to identify which Māori values are being incorporated.

### **5.3.3 Which Māori values are being incorporated in the management of Māori tourism businesses?**

A list comprising of all the traditional Māori values identified during the interview process is depicted in figure 7.0. The table also illustrates the number of interview participants that mentioned the incorporation of the value into their business. All 12 interview participants

advised that they do incorporate traditional Māori values into the management of their business.

**Figure 7.0: Māori values identified during the interview process**

Māori values identified during the interviews	Number of interview participants that mentioned the incorporation of the value into their respective business
Manaakitanga (hospitality)	12
Whanaungatanga (belonging)	12
Kaitiakitanga (guardianship)	11
Tino Rangatiratanga (self-determination)	9
Kotahitanga (relationships, unity, alliances)	8
Wairuatanga (Spirituality)	8
Mauri (Spiritual life-force)	4
Mana (strength)	4
Iwi Whanui (Community)	4
Ahika (continuous occupation of land)	1
Ukaipotanga (identity)	1

These Māori values, along with others, have been identified as essential elements of Māori commercial development (McIntosh et al., 2004). The research findings suggest that Manaakitanga, Whanaungatanga, Kaitiakitanga, Tino Rangatiratanga, Kotahitanga, and Wairuatanga are the most incorporated Māori values. This analysis will now briefly provide some responses from participants that contribute to explaining this incorporation of values.

All the participants mentioned that they incorporate Manaakitanga and Whanaungatanga in their respective tourism businesses. Manaakitanga is the value placed on respect given to visitors – it is seen as a key element for the way Māori interact with visitors (Zygadlo et al.,



2003). Manaakitanga carries with it a level of respect in relation to the level of service provided, and this dimension is often under emphasised. This is expressed in the following passage:

*“ ... Whether you like it or not, you carry the mana (respect) of your Iwi, hapū and your whānau with you. Simple, it must be from the heart...if you are talking about Manaakitanga, hospitality is part of it all, but hello it’s more than that, mana/ki/tana, is carrying the mana of people. Everything we do in our business reflects on them. If it’s good it reflects on them, if it’s bad it reflects on them” (Hone).*

Therefore, in order to apply this value, it is important to understand its entirety. This will assist in the business meeting the expected standard of Manaakitanga that is considered appropriate.

This chapter has thus far demonstrated the importance of whanaungatanga in the values creation process of these respective businesses. Whanaungatanga is a value that supports in the structuring and maintaining of social relationships within the whānau (L. Smith, 1999).

*“ ... It’s about hosting people and treating them like family as if you are bringing them into your house. So, it’s like that saying, ‘arrive as strangers leave as family” (David).*

As well as emphasising the importance of family, this quote also demonstrates the interconnectedness of both Manaakitanga and Whanaungatanga. The visitors are provided with a service that is equivalent to how the participants would treat their whānau, and therefore the boundaries between both parties are minimised, and by achieving this, the mana (respect) of the respondent’s family and extended family is enhanced in the eyes of the manuhiri (visitors).

Kaitiakitanga was the third most mentioned Māori value identified by the participants. This value focuses on the affinity of Māori with nature (McIntosh et al., 2004). For Māori, Kaitiakitanga is the responsibility passed down from their ancestors to conserve and preserve natural resources in their area (McIntosh et al., 2004). It was noted by most of the participants that *“they made their living from nature, so they believed that they had a lot to lose if they did not look after it”*. This point is emphasised by Lee in the following quote:

*“The land is our life force ... it is because of the land that we are here and able to operate our business. It is our responsibility as staff of the business to nurture the land and protect the land in everything that we do. It’s not just about planting trees to minimise our carbon footprint, it’s about knowledge and using our traditional ways handed down to us to nurture the land ... we recently placed a rahui (restriction) on collecting food from our river because fish resources were poor ... our ancestors did this 100 years ago ... it’s nothing new to us. If we don’t then who will – nobody” (Lee).*

Interestingly, the research findings suggest that for most of the businesses interviewed, environmental issues were being managed in conjunction with other industry stakeholders within the area that the businesses operate. This suggests that the environmental issues on the area is an issue for the collective not just the individual business. Examples of these relationships will be covered in further detail in the following chapter. This idea of a collective approach to environmental sustainability relates directly to the next Māori value that will be discussed – Kotahitanga.

The importance of Kotahitanga was mentioned throughout the interview process especially when focusing on the impact of Māori values on both the social and environmental pillars of sustainability. Kotahitanga is the principal of unity and relationship development. Many of the participants discussed the importance of forging alliances with like-minded businesses to achieve success for their people. However, these relationships needed to result in reciprocal benefits for all parties involved and there needed to be a value alignment between parties if they were to be successful. This is expressed by Hemi below:

*“ ... It is about having the ability to mutually care for each other. You find that those kinds of values such as Kotahitanga are embedded in relationship. Not one way but reciprocal relationships. Everything we do is underpinned by relationships, everything we achieve is achieved in collaboration with others, we don't do anything by ourselves, there is no point to achieve by yourself” (Hemi).*

As identified in Hemi's response, creating these business relationships was essential to the success of the businesses, with the relationships enabling participants to have the ability to implement initiatives that could potentially have a larger impact on their people and land. In this instance, the participants were able to have greater control of their resources which in turn means they are in a better position to reach their financial, social and environmental goals. This aspect can be attributed to the Māori value Tino Rangatiratanga. Tino Rangatiratanga ultimately means self-determined tourism development (Zygodlo et al., 2003). This is explained by Rang below:

*“...Tino Rangatiratanga you need to have a strong foundation, a robust business, being able to do what you want to do, rather than what you have to do, and being able to take control of your own destiny. So that's what it means to us, and that's being able to control our future” (Rangi).*

The final Māori value that will be discussed is Wairuatanga. In this context, Wairuatanga is the spiritual element associated with the tourism product. The participants advised that they had a responsibility through their business to recognise and protect the spiritual values of their tribe, and sub-tribes. In most cases, this value was linked to authenticity and preventing cultural misappropriation. This point is outlined by David when discussing his business:

*“Wairua provides guidelines for our business. We talk to our visitors about the spiritual aspects of our product and our business in general ... our gods, our stories we don't refer to our stories as myth or legends because they're not ... we believe this makes our product authentic” (David).*

To conclude, the research findings identify the importance of consulting with whānau when identifying and integrating Māori values in business. The incorporation of Māori values creates a layer of cultural moderation that was culturally authentic – not just outward facing in relation to the tourism product they are offering to their customers, but also inward facing in their responsiveness to their whānau. All the participants identified that their respective businesses incorporate Māori values. The research findings identified that 12 Māori values were being incorporated by the businesses with Manaakitanga, Whanaungatanga, Kaitiakitanga, and Tino Rangatiratanga being the most incorporated Māori values. Reasons were then provided to give justifications to explain this incorporation. Now that the Māori values have been identified, the focus moves to identifying their impact on the three pillars of sustainability.

#### **5.4 Research question 2: What are the impacts of these traditional Māori values on the three pillars of sustainability?**

##### **5.4.1 Introduction**

The second research question seeks to identify the impacts of these traditional Māori values on the three pillars of sustainability. The research findings for this chapter will be presented in the following manner: the impacts of traditional Māori values on the Social Pillar of Sustainability will be presented first, followed by the impacts of traditional Māori values on the Environment Pillar of Sustainability. The chapter will conclude with concentrating on the impacts of traditional Māori values on the Economic Pillar of Sustainability. Before the relevant findings are presented for each pillar of sustainability, a brief recap of the pertinent literature will be reviewed to set the context for the discussion. It will be interesting to see which aspects of the three pillars of sustainability (social, environmental, economic) will be most impacted by the incorporation of Māori values, and what will this mean for the operation and management of the Māori tourism businesses.

#### 5.4.2 What are the impacts of these traditional Māori values on the Social Pillar of Sustainability?

Before analysing the research findings associated with this pillar, it is important to recap the pertinent literature to set the context. The review of literature suggested that the ‘social’ aspect of business sustainability has been neglected recently to concentrate efforts on environmental issues, with a contributing reason for this being the growing attention of climate change (Jamali, 2008). In fact, the majority of research that focuses on business sustainability concentrates on the areas of ‘economic performance’ and ‘environmental certification’ (Coles, Fenclova, et al., 2013). In contrast, the research findings from this thesis suggest that the social pillar of sustainability was the most affected by this incorporation of Māori values.

Previous research has demonstrated some effects of incorporating Māori values on the social pillar of sustainability of Māori business. Some of these effects are listed below:

**Figure 8.0: Effects of Māori values on the social pillar of sustainability**

Impacts on education
Creating employment
Cultural authenticity

Like the research findings above, the findings from this thesis found similar effects of incorporating Māori values. Yet there were new additions that have not been identified before. The findings also discuss challenges faced by the businesses in the incorporation of these values. The sub-themes that make up the findings of the social pillar of sustainability pillar as identified through the thematic analysis were: the effects of Māori values on employment, the effects of Māori values on education, and finally, the effects of Māori values on the wider community. This thesis will now present the research findings relevant to each of these sub-themes.

#### 5.4.2.1 The effects of Māori values on the employment and education of Māori tourism businesses

##### The Effects of Māori Values on Employment

The research findings from this thesis suggest that hiring family and people from the wider community is common practice for the businesses interviewed. In fact, many of the businesses noted that they aim to have a specific number of Māori that they hire, and this is embedded within their business strategy. Most participants advised that they specifically attempt to hire Māori, with 11 of the 12 participants noting that Māori make up at least 80% of their staffing roster for their respective businesses. These employment processes can be attributed to the incorporation of the Māori values Whanaungatanga, and Tino Rangatiratanga. The overall attitude to recruitment is identified in the following quote:

*“We are openly nepotistic in our hiring policy, so within our team alone, our Tourism team, we are probably 80% Māori. That’s important to us” (Danny).*

Danny believed employment was essential to advance Tino Rangatiratanga (self-determination) of his whānau and hapū. He viewed employment as a way that his business could honour Whanaungatanga – their social obligation to their people. Rangi had a similar attitude regarding employment. He noted that his business had a social responsibility to honour the founders of the business in employing their people, but he also believed that the best person for the role should be employed. This is emphasised in his following quote:

*“We hire the best person for the job, but going through that, still about 80% of our staff are Māori, and that’s because we also take risks on people, so young people we tap on the shoulder and say that we have an opportunity for them ... The legacy of*

*our founders was creating the economic base, but also creating employment ... we try to employ our people, to give them a future” (Rangi).*

During the interviews, it became apparent that the participants required their staff to have an understanding, and appreciation for Māori culture. Some of these cultural requirements are noted by Marama in the passage below:

*“We embed everything in Tikanga, and we are clear about that. Our menu has always been in the Reo, and in English, and our staff will address guests in Te Reo Māori. We address the Tikanga and the kawa (protocols) of our Iwi around our sacred sights. We need staff that understand this. We are imbuing everything that we do with those cultural principles” (Marama).*

This requirement for staff with specialised skills is common in the recruitment process. As all the businesses interviewed have a cultural component to the tourism product that they are offering, it is not surprising that they require staff that understand the Māori culture. This also aides in enhancing the authenticity for the visitor increasing the Manaakitanga – as noted by many of the participants interviewed. Although the ideal, many of the participants reflected on the challenges that they faced in finding staff that met these cultural requirements. There were also challenges faced by businesses in operating within this type of business framework. These challenges can be linked to the cultural understanding of their employees, as underlined by Hone in the following quote:

*“We operate using six guiding values that all of our staff have to sign up to, and everything we do. It hasn’t been easy because a few of our whānau haven’t been involved in Marae activities, or had much to do with Tikanga Māori, so getting them onboard with some of these guiding values has been quite difficult ... It’s not easy for everyone, but bit-by-bit everybody is working through it” (Hone).*

Although challenging, many of the interview participants commented on this aspect, and believed that they therefore had a responsibility to develop their staff and empower them to enhance this 'birth right'. This is emphasised by Marama:

*" ... We are creating employment for our own ... and they're learning about themselves, about our history, about their culture. There is so much negative stuff, we've been in treaty grievance mode for so bloody long, and we've really got to push out of that. We acknowledge it, but we are moving forward. We are the beacon of light hopefully for Māori, in this city, and the associated areas" (Marama).*

The research findings suggest that there are many benefits for individuals who gain employment within these businesses. These benefits are not only financial, but also culturally transformational. The participants discussed the need to have staff that were culturally proficient, and motivated to enhance their cultural capacity. Many of the participants believed that as well as enhancing the cultural capacity of their staff, they also had a responsibility to financially remunerate their staff to enhance their Tino Rangatiratanga, and therefore, subsequently become a more attractive option to staff. Matiu and Helen made a conscious effort to remunerate their staff higher than the living wage. They discuss this below:

*"We pay our kaimahi (staff) more than the living wage. They work hard and are experts in their field. Most of our staff are casual workers and most have other jobs, they are happy to take leave from other roles to work for us when needed. We believe this reflects the supportive whānau environment" (Matiu and Helen).*

The following passage also emphasises this attitude in relation to remuneration of staff:

*When we budget, we need to consider what effects it will have on our whānau. If our budget still balances – you know if our repair, maintenance and replacement budgets*



*are not going to be affected by paying our staff a little more – we will always go that way” (Hone).*

For two of the businesses interviewed, the true extent of the effect of Whanaungatanga and Tino Rangatiratanga on employment was articulated in the backdrop of an extreme event. The following example provides an insight into the challenges faced by two of the Māori businesses interviewed and how their application of values impacted on the employment of their staff.

Two of the businesses interviewed were severely impacted by a natural disaster that affected the South Island of New Zealand. This natural disaster had a significant impact on the operation of both businesses. One of the effected businesses moved quickly to secure the immediate financial future of all of their employees. This meant that the business was able to retain all staff members without having to initiate staff redundancies. When considering that the business was unable to operate, and therefore unable to receive an income, this was remarkable. During the interview, Rangi noted that his employees were anxious about their futures, as many had damaged properties and were worried about their employment. His sentiments are shared in the following passage:

*“We had to move fast. We asked the council what their needs were, and they said they needed people to do data entry, so our admin staff would help, we sent volunteers to the museum, and probably 25 staff a day out to do the traffic control in the town. We had our bus drivers driving the sewer tanks to drop off toilets and emptying the toilets. That’s where Whanaungatanga came through. Even when everything hits the fan, those values don’t go out the window” (Rangi).*

Ultimately, the application of the Māori values of Whanaungatanga and Tino Rangatiratanga by this business directly prevented staff from being made redundant. This example typifies the extent to which both Māori values are incorporated in this business impacting positively

on the social pillar of sustainability. This thesis will now investigate the next sub theme – the effects of Māori values on Education.

### The Effects of Māori Values on Education

This chapter will outline the effect that Māori values have on the education of different stakeholders involved in the businesses researched. The analysis will commence by focusing on the effects of Māori values on the staff of these businesses, followed by the effects of value application on visitors to the business, and finally the effects of Māori values on the education of other businesses. Like employment, this focus on education can be attributed to the incorporation of the Māori values Whanaungatanga and Tino Rangatiratanga, however, the research findings also suggest the Māori value Wairuatanga has an impact on the authenticity of the values-based education provided by many of the participants to stakeholders. These relationships between the Māori values identified and their effect on education will now be outlined.

The research findings suggest that once staff are employed in the business, they are encouraged to partake in furthering their education. Much of this learning occurs both on-the-job and at external education providers. As mentioned in the previous chapter, many of the participants noted the importance of increasing their staffs' cultural capacity, and in doing so, enhancing the authenticity of the tourism product that they are offering. It was noted that most of the training concerned with cultural capacity was provided to staff on the job. This training was provided by senior staff who provided mentorship and cultural support. At times, extended whānau members were brought into some of the businesses to provide specific Māori Tikanga guidance. Nine of the participants noted that they used external education institutes to provide training to their staff. Staff were trained in a range of areas related to their roles. Most of the participants advised that the external training was provided by Service IQ (Service IQ is the Industry Training Organisation for service-based industries in New Zealand). Like employment, having the ability to further the ability of staff is seen as priority in advancing Tino Rangatiratanga. This is conveyed below:

*“... At the end of the day, we want our staff to grow culturally, we want them to gain knowledge, we want them to succeed for themselves and their whānau. It’s about progressing forward ... yes it costs us money and time, but hell we are blessed. We are in the position to do this and it’s beautiful” (David).*

It was clear from the interviews that this responsibility of Tino Rangatiratanga to staff did not cease when employment was secured, but it flowed through the different facets of their role. For many participants, it was important to not only increase the cultural capacity of their staff, but they also believed it was important to give their visitors an opportunity to engage with Tikanga Māori. The importance of value application was further expressed by Matiu:

*“Our values set the foundation for our business, so much so that we share them with our manuhiri (visitors). From the start of the tour our visitors are given a name – the name is a number up to nine. The numbers represent one of our guiding Māori values. At the end of the tour the visitors are told about the Māori value that corresponds with their number given at the beginning” (Matiu).*

For Matiu, it was important to share these cultural values, even embedding the Māori values into the tourism product offered to visitors. Five of the other businesses interviewed also implemented this type of activity within their tourism product. Many of the participants believed it was important for their businesses to provide their visitors an authentic experience of the tourism product and their culture. This focus on educating visitors was attributed to the Māori value Wairuatanga. The relationship between Wairuatanga and education will be outlined later in the chapter.

Interestingly, in relation to increasing cultural capacity through education, half of the businesses interviewed noted that they had been receiving requests from external businesses to provide workshops on the incorporation of Māori values within business.

Many of these external businesses were mainstream western businesses unrelated to Tourism. One specific example is noted below:

*“Part of our business is about reaching out. We have recently been working with an external educational agency. We hosted 150 international students at the Marae, over six days. We talk to the students about our values and changing perceptions. The workshop is based on values Whanaungatanga, Kaitiakitanga, Manaakitanga and Tino Rangatiratanga. We practice the values during the workshop” (Danny).*

There were other examples provided by participants about their engagement with other businesses such as Microsoft, Fonterra, Air New Zealand, and tertiary education providers focusing on these unique types of value-based workshops. These examples clearly illustrate that the respective businesses not only feel an obligation to enhance the skills and knowledge of their staff and visitors, but they also see the value in educating business in the application of Māori Tikanga. This focus on educating external businesses and customers was attributed to the Māori value Wairuatanga. Wairuatanga is the spiritual dimension for Māori (Heigham & Croker, 2009). The connection between educating authenticity and Wairuatanga is summed up in the following passage:

*“The stories we tell, the land, the sea, the mountains and the forest are all an extension of us. We have the right to share the stories of our tupuna (ancestors) ... this is authentic, not staged, and not fake. We are happy to share this with others ... it is my obligation. Our mana (strength) depends on it” (David).*

In summary, the research findings have demonstrated that many of the participants believed that it was their social responsibility to enhance the educational opportunities for their staff, customers and other stakeholders. This belief came from the core Māori values of Whanaungatanga, Tino Rangatiratanga, and Wairuatanga practiced by the businesses. Education was the mechanism to improve the livelihood of staff and increase the cultural understanding of these three stakeholder groups. The Māori value Wairuatanga provided

the participants with a reason for providing cultural training that was contextualised to their specific business and their geographic area of operation. The participants believed they had a responsibility to support other stakeholders in expressing the spiritual experience in their respective businesses, all contributing to greater awareness of authenticity. This chapter will now focus on the third theme identified the effects of Māori values on the wider community.

#### 5.4.2.2 The effects of Māori values on the wider community (Iwi Whanui)

A third sub-theme that emerged from the thematic analysis was the effect that the businesses researched were having on the community in which they operate. This sub-theme has been termed Iwi Whanui (community). Many of the participants believed that they were not only accountable to their whānau, but they also had a responsibility to enhance the opportunities of the wider community. As identified earlier, part of this responsibility is reflected in the business recruitment practices, but the interviews identified several other instances where this responsibility has been expressed. Two of the businesses interviewed had formally embedded this priority into their business strategy. The Māori value of Kotahitanga (unity and alliances) was identified by participants as a key factor in making community a focus of their respective businesses. The following passage explains this value incorporation:

*“ ... Then there is community, Iwi Whanui, so Māori and not Māori, so the whole community- Kotahitanga. Our business acknowledges that it is as much of the community as the community is of the business. We try to bring the whole community along for the ride in terms of what we are doing in the area” (Rangi).*

The Māori value Kotahitanga focuses on the need for Māori to cooperate in business environments rather than concentrate efforts solely on competition. This enhances economies of scale within the environment and enables the businesses to provide a greater range of products for the visitor (Durie, 2003; Harmsworth et al., 2012). The research findings suggested there were many ways that Iwi whānau effects the social aspects of the

businesses. One specific example resonated with the researcher and typifies the incorporation of the value Kotahitanga on business. This example is outlined below:

*“... The trust could not do what it does without our business, without out distribution to them. So an example of that is in the weekend the town ambulance is funded through us ... there would be no ambulance on Saturdays and Sundays without us” (Rangi).*

To put this into perspective, the town in which this business operates has a population of 4,000 people. Therefore, it is a substantial investment by the business. The respondent noted that community welfare is a key strategic focus of this business.

Many of the interview participants reiterated that for their business to be successful, there needed to be a concerted effort to include the wider community. Their explanations for this related to the importance of offering their visitors a ‘total experience’ (Collier, 2011). In one of the destinations (where two of the businesses are located) the participants noted that their community was beginning to realise how important tourism was to the local economy, and also how reliant the industry was on the environment. There was a realisation that everyone had a duty to minimise their carbon footprint for the benefit of the destination. The initiative was so successful that in 2016, this destination was awarded as being Earth Check Platinum certified. This award is measured against 11 social and environmental indicators. Although largely environmentally focused, one of the key indicators is the social health and well-being of the community. Ultimately, this award adds to the desirability of the destination and therefore the associated tourism businesses.

Other examples of community being affected by the value Kotahitanga include many of the businesses offering their local community the opportunity to experience their tourism product free of charge. For one of the businesses interviewed, 30% of all their tours were offered on a free of charge basis to their local community, and other iwi and hapū groups. Another respondent noted that after the natural disaster that was identified earlier, his

business took all of the schools in the area that were impacted by the natural disaster out to experience the tourism product. He noted that this was an opportunity for the business to reconnect with the schools, and to educate the students on why their area is so spectacular. The participants believed that this opportunity provided the wider community with an understanding of their business and the products and services that they offered. They also noted that it simply provided an opportunity for community members to be a 'tourist' for the day and spread some positivity to the community.

Another example of the incorporation of Kotahitanga was illustrated with eight of the 12 participants identifying that they intentionally source their business products from local suppliers. These products ranged from food to building materials. Two of the participants commented on recent renovations that were occurring within their business, both advised that they consciously decided to use only local contractors, even though they did not necessarily provide them with the least expensive quote. It was noted that the choice of contractors was based on quality and the opportunity to support other local business.

All these examples clearly illustrate that Kotahitanga is applied by the businesses and influences the social aspect of community, and therefore on the social pillar of business sustainability. To conclude, this chapter has clearly shown that Māori values do strongly influence the social pillar of business sustainability of the businesses researched.

#### **5.4.3 What are the impacts of these traditional Māori values on the Environment Pillar of Sustainability?**

Environmental impacts of tourism have been well publicised and documented leading to organisations such as the United Nations World Tourism Organisation (UNWTO) leading a number of projects to support the development of environmentally sustainable tourism, especially in the context of developing guidance for planners and policy makers (United Nations World Tourism Organisation, 2016). Previous research has demonstrated some

effects of incorporating Māori values on the environmental pillar of sustainability of Māori business. Some of these effects are listed below:

**Figure 9.0: Effects of Māori values on the environmental pillar of sustainability**

Application of traditional environmental principles to protect the environment
Lack of environmental measurements to measure the incorporation of values

The findings from this thesis found similar effects of incorporating Māori values, however, there were new additions that have not been identified before. The third research theme relates specifically to research question two and was identified from the thematic analysis. This theme is titled ‘The effects of Māori values on environmentally sustainable relationships and practices’. This thesis will now present the research findings relevant to this research theme.

**5.4.3.1 The effects of Māori values on environmentally sustainable relationships and practices**

The research findings identified that almost all the participants incorporate the Māori value Kaitiakitanga into the management of their businesses. However, to achieve this incorporation it was identified that there was a need to develop environmentally sustainable relationships with stakeholders. The range and scope of these environmentally focused relationships vary, but many of the participants advised that they had environmentally sustainable relationships with both public and private businesses. As entrepreneurs in business, Māori have always had the ability to build business relationships. As noted during the review of literature, Māori were the first entrepreneurs in the New Zealand tourism industry with the origins of Māori tourism in Rotorua dating back to the mid-19<sup>th</sup> century (McIntosh et al., 2004; Whitford, 2017).



One frequently mentioned relationship with a public stakeholder identified by most of the participants was the relationship with the Department of Conservation (DOC). This relationship is described by Hone:

*“... The reality is, it would be easier for DOC if we weren't here, but since they came in they've tried hard to be good neighbours. We have an informal agreement with them that we are not going to grow grapes or run pigs even though we could. We have had a good relationship at the island level, and at the governance level for the last 20–30 years” (Hone).*

The research findings suggest that there is a natural environmental alignment between the Māori tourism businesses interviewed and DOC. DOC recognises that as an organisation it has a responsibility to Māori under the Treaty of Waitangi, to facilitate effective partnerships with Māori to enhance the conservation of natural and cultural heritage (Department of Conservation, 2019). This relationship as identified by many of the participants can be attributed to the incorporation of the Māori value Kaitiakitanga. Throughout the interviews, many of the participants discussed partnerships that they had with DOC. One of the participants discussed how his business had gifted land to a project which was established to create a new nesting area for the endangered Hutton Shearwaters bird species. The business partnered with DOC and other local businesses and they established a new nesting area for the bird species, which was located within a predator proof fence. It was noted that part of the success of this project hinged on the alignment of values between the businesses partnering the project and DOC. There were also examples provided by participants that indicated that relationships with DOC had led to strategy and policy changes being enacted by government. The following passage from Rangi indicates the scope of these relationships:

*“... The marine bill bought in all the different stakeholders from the area – tourism, commercial, recreational fishing, DOC, Ministry of Primary Industries, NTO's, iwi, and hapū – to try and come up with how we put something around protecting our environment. What really drives us is the marine environment and ocean. So that entity came together, and it took about 7 or 8 years. Then they launched the marine*

*strategy in 2012 and this led to the marine management bill being passed by government” (Rangi).*

This respondent acknowledged that Kaitiakitanga was at the forefront of this involvement. He discussed the importance of protecting and enhancing the environment for the future generations. The respondent also noted that his business and other businesses in the area are make a living from the environment, and therefore they needed to protect it. Through the value of Kaitiakitanga, Māori are guardians who are expected to respectfully care for the ecosystems, and this commitment extends to business (Spiller et al., 2011). In being concerned for the well-being of nature, Māori businesses determine how they can ensure that the environment itself is a stakeholder with a voice.

Many of the participants discussed key relationships that they had with their city and regional councils. These relationships involved joint initiatives which were environmentally focused. These ranged from working together with other local businesses to clean the local lagoon, to working with the local council to create a sustainable plan for the town in which two of the businesses were located. Many of the participants noted that they support council-run events through sponsorship. One of the businesses interviewed advised that for every person that participates on their cultural tour, they plant a tree with a local council owned business. In fact, participants from four of the businesses noted that they were in regular contact with representatives from their respective councils.

From a practical application, participants were able to provide many examples of partnerships to minimise the environmental impact that their business was generating. The initiatives that these partnerships were dealing with ranged in size, resourcing, and expense. It is important to acknowledge that all the participants made the connection between these initiatives and Kaitiakitanga. It was reported by many of the participants as an important dimension of Māori tourism. An example of two initiatives from varying ends of the spectrum are discussed below:

*“From a Kaitiaki perspective, we partner with Atomic for our coffee at the kiosk. They are working on a better system for their coffee lids – at the moment they are decomposable. So we are working with them in a joint venture to find a way to make a better compostable lid” (Samantha and Danny).*

*“We’ve been measuring our fuel, power and water usage for 10 years, trying to find ways to improve. A lot of this comes from having a robust preventative maintenance plan, because our boats are the biggest ‘sponges’. Trying to invest in modern technology around engines is important, so as we evolve, we are looking at electric buses at hybrid diesel engines for boats. We are talking with Scania and they are trying some engines for our boats ... All of this to minimise our carbon footprint” (Rangi).*

The participants believed that it was their responsibility to operate their business with a focus on protecting the environment for future generations. To get a full appreciation of this, it is important to reflect on the importance of land and the connection that the land has with identity for Māori. This ancestral bond links Māori to ecosystems and governs how they understand ecosystems (Harmsworth & Awatere, 2013). Interestingly, there is no single Māori word that defines the term ecosystem, but Mātauranga Māori (Māori knowledge), Te Reo Māori (Māori language) and whakapapa (ancestral lineage) are used in conjunction by Māori to provide an indigenous understanding of what an ecosystem is (Harmsworth & Awatere, 2013). Many of the participants noted that in order to achieve this focus and limit the carbon footprint of their business, they needed to invest resources in sustainable research initiatives to gain the knowledge required to solve both current and future environmental issues. This thesis will now concentrate on the effects Māori values have on sustainable research initiatives.

Most of the research projects identified by the participants were done in conjunction with external parties. In one of the destinations where two of the businesses are located, a group of local tourism businesses (including the businesses researched) contribute funds for environmental research projects. Rangi noted that his business contributes 51% of the funds

from all the tourism operators as his business is the largest operator. Much of this research is completed in conjunction with DOC. The participants noted that the current research focus is identifying the impact of climate change on marine life. Rangi discusses this focus below:

*“We support research that is done on whales, seals and dolphins. We contribute a lot around what are the potential impacts on the Sperm whales, and that’s really about the research that we do with DOC. The research focuses on the impact of commercial Whale watching, and everything else that is going on, climate change, commercial fishing, boat traffic, things that other research doesn’t look at. This helps us understand what’s going on” (Rangi).*

There were many examples provided by the participants that illustrated sustainable research activities being carried out in partnership with tertiary education providers. One current research project is focusing on the Little Penguin (kororā). This species is important because in Mātauranga Māori, Māori are able to determine the health of the coastline by the success of kororā populations. The respondent who commissioned this research attributed the importance of understanding this species to Kaitiakitanga. Although the overall goal of the project was to gain a greater understanding of the species, there was also a focus placed on supporting iwi to exercise Kaitiakitanga over their local marine environment, and in doing so empowering iwi involvement in research and management of the kororā.

To conclude, the research findings have clearly established that the Māori values Kotahitanga, Kaitiakitanga, mauri and mana do have a positive effect of the environmental pillar of sustainability for the businesses researched. The interviews identified that sustainable partnerships and practices were implemented, not with profit in the forefront of the minds of the participants, but the need to maintain the environmental sustainability of the businesses. The participants believed that the environment needs to have a strong voice at the table, and not be overlooked in the quest for profit. Yet the research findings suggest that both can be balanced. This thesis will now present the findings for the final pillar, the economic pillar.

#### 5.4.4 What is the impacts of these traditional Māori values on the economic pillar of sustainability?

Ultimately, this research question is attempting to answer whether the incorporation of Māori values influences the financial bottom line of the businesses interviewed. The findings from this thesis will now be presented. The fourth research theme relates specifically to research question two and was identified from the thematic analysis, this theme is titled: The effects of Māori values on an intergenerational Māori tourism business. This thesis will now present the research findings relevant to this research theme.

##### 5.4.4.1 The Effects of Māori Values on an intergenerational Māori tourism business

10 of the businesses interviewed identified as intergenerational businesses, and they believed that this had a significant impact on how they operated. Many of the participants mentioned that one of the biggest differences between their business and a western business was the fact that the business will never be sold. Knowing this allowed the businesses to focus their efforts on more long-term business sustainability. Hone expressed his thoughts in relation to this aspect:

*“There is never any thought about building the business up and selling it off – that will never happen if it’s possible. We are in the 100-year game, so are okay if we are not going to make as much profit as we could if we had been sharper with staff or spent less on the environment. Our priority is future-proofing our business for future generations. We need to be sustainable, particularly in terms of Kaitiakitanga. Sustainability isn’t just environmental, but the business sustainability and looking after our whānau” (Hone).*

From a purist viewpoint this example demonstrates that in the first instance, the incorporation of Whanaungatanga and Kaitiakitanga practices are ultimately having a negative effect on the bottom line of this business. However, this finding also illustrates that profit is only one measure of success for this business, and that it is evenly weighed with social and environmental aspects. This theme was consistent throughout all the interviews.

The issue of advancing Māori development was often spoken about during the interviews. This was discussed at the family level, extended family level, wider iwi level, and community level. A key attribute of an intergenerational business is the responsibility and accountability to many. This type of business structure is closely affected by values, which results in impacts on business sustainability. This point was identified throughout the interviews, and expressed well by Danny:

*“We have a commitment to our people ... yes we are mindful. We are a tribe of 5,000 members who own this experience, so we are accountable for 5,000 members in everything that we do. We have an obligation to be inclusive ... move our people forward, to employ, to grow capabilities ... we need to consider that with everything that we do. Our members are our shareholders – they are always on our minds when we are making decisions” (Danny).*

This responsibility and obligation can be attributed to Whanaungatanga, Tino Rangatiratanga, and for this respondent Manaakitanga. As noted, Manaakitanga is about providing the best service not only to external customers, but also to the 5,000 internal customers that this business must satisfy. This sentiment was shared by other participants. They were clear about the importance of getting a financial return for their shareholders. In one case, this approach to strive for sustainable practices while focusing on financial returns for the shareholders of the business led to directors of a business choosing not to get remunerated for their work:

*“The thing is, this is important that as directors, we don’t get paid or get anything financial out of this at all. We have paid staff, which is essential to the business, and we have contractors that bring money in. We don’t do this to be martyrs, it’s just what drives us. Tino Rangatiratanga is ultimately what drives us” (Mohi and Marama).*

Again, this is not a common aspect of business, but to enable the sustainable businesses practices to occur within this business there needs to be sacrifices made. For these participants the sacrifice is made to operate the business inclusively focusing on business sustainability. This sacrifice occurs because of the value that they both place on Tino Rangatiratanga, the self-determination they have for the business to succeed and provide for their people. The structure of the business does have an impact on their practice of business sustainability. Many of the shareholders of the businesses are local trusts usually from within the iwi. Like the businesses, the trusts also share the same values resulting in a balanced approach to business sustainability focusing on all three aspects as bottom lines for the business. This enables the businesses to be more sustainable. The examples presented in this chapter identify that the road to business sustainability is not easy and often involves sacrifices and investment. This point is made in the following passage:

*“Our ability to provide these initiatives and do more things in this space is reliant on our ability to be successful, we need to be an exceptional business, we need to be successful and generate a profit. If you are a profitable business you can do great things – social, environmental, cultural – you can really get stuck into these areas” (Rangi).*

This point is pertinent because the businesses that were the most proactive in implementing sustainable initiatives were the three largest and most successful businesses.

It is important to note that the reader of this thesis may be wondering why the findings chapter is being concluded with only the research findings of research question one and two

being presented. The researcher made the decision not to present the findings of research question three within this findings chapter. The reason for this relates to the practical importance of research question three and adherence to Kaupapa Māori research. The purpose of research question three is to assist Māori tourism businesses in the enhancement of their business sustainability. A key component of Kaupapa Māori research is the focus placed on making a positive difference for the research participants (Zygodlo et al., 2003). Research question three requires additional meaning to be given to the findings from research question one and two, which will then be transferred to a new context. The researcher deemed that to produce a well-rounded set of recommendations, it will be more appropriate to address research question three after presenting the discussion for research question one and two, and the new conceptual framework created from this discussion. This will mean that the recommendations are based on the bigger picture as opposed to more descriptive findings. This structure is suitable when considering that the new conceptual framework and the literature reviewed relates only to the first two research questions. This discussion chapter of this thesis will now be presented.



## CHAPTER 6: DISCUSSION

### 6.1 Introduction

The findings chapter presented the key research themes that were identified by applying a thematic analysis (Jennings, 2010). The discussion chapter will critically analyse these themes identified throughout the data analysis process. This will be achieved by firstly, revisiting the pertinent literature creating a context for this discussion. Once the context has been established the discussion will attempt to locate the empirical findings from this thesis within the existing body of literature. The key research themes and the research questions to which they relate will now be outlined:

#### Research question one: Which traditional Māori values are incorporated in the management of Māori tourism businesses?

**Why and how the Māori values were being incorporated in the management of Māori tourism businesses**

- Māori values are incorporated on a conscious level.
- The importance of whānau consultation in the values development process.
- Māori values provide a cultural layer of moderation.

#### Research question two: What are the impacts of these traditional Māori values on the three pillars of sustainability?

**Effects on the social pillar of sustainability**

- The effects of Māori values on the employment and education of Māori tourism businesses.
- The effects of Māori values on the wider community.

### **Effects on the environmental pillar of sustainability**

- The effects of Māori values on environmentally sustainable relationships and practices.

### **Effects on the economic pillar of sustainability**

- The effects of Māori values on an intergenerational Māori tourism business.

The purpose of this chapter is to use this analysis to interpret the individual study components (Māori values, Māori tourism, and business sustainability) and their interrelationships to better understand the construct under investigation – that is the effects that Māori values have on the business sustainability of Māori tourism businesses. These components are used to develop a new conceptual framework and to increase the overall understanding of this construct. This new conceptual framework will build on the previous framework that was realised from the literature review to give a more fuller appreciation of the construct under investigation. Once the conceptual framework has been presented, this chapter will conclude by answering research question three by presenting a summary of recommendations to assist Māori tourism businesses in the application of Māori values to enhance their business sustainability in accordance with the Kaupapa Māori research framework applied in this study. The results of this thesis are presented in this section. This involves the exploration of each research question and the related research themes identified in the findings chapter.

## **6.2 Research question one: Which traditional Māori values are incorporated in the management of Māori tourism businesses?**

### **6.2.1 Introduction**

The first research question empirically analysed focuses on which traditional Māori values are incorporated in the management of Māori tourism businesses. The research findings eluded to the importance of firstly identifying why and how the Māori values were being

incorporated to better understand which values were being incorporated. This thesis will now discuss these findings.

### **6.2.2 Why and how the Māori values were being incorporated in the management of Māori tourism businesses**

Māori values were incorporated on a conscious level within all the businesses researched. This finding can be explained by analysing the wider values literature. Culture is a shared set of values and beliefs that guide behaviour (Hofstede, 1980). Values are the abstract beliefs about the desirable goals ordered accordingly to relative importance, which direct individuals as they evaluate event, people, and actions (Schwartz, 1994). Therefore, values are a core element of culture. Tikanga Māori can be translated as culture (Durie, 2003). Practical application of Tikanga Māori is evaluated and understood in terms of values. Therefore, it is likely that the cultural values of an individual will have an impact on every aspect of their life including their approach to business (Hofstede, 1980). It is therefore conceivable that these Māori values may function in an unconscious way for an individual, but when individuals come together in the business environment and consciously match these values to their business it provides the opportunity to reflect on why, how and which values can be applied to the operation and management of business. The application of values is an expression of culture for the participants. This process enables the participants to practice their culture and apply it to enhance their business. However, to apply the values in a conscious way requires a certain level of understanding in Tikanga Māori. All participants had a strong level of cultural understanding and this enabled the incorporation of values. Therefore, it can be deemed that the incorporation of values depends largely on the cultural knowledge of the practitioner.

The literature suggests that the challenge with understanding Tikanga Māori is the vast complexities that exist within the concepts (Harmsworth & Awatere, 2013; Keelan, 2006; Sharpley, 2014). The reality is these principles and values are linked to the past and provide the vehicle to connect Māori to the vast knowledge base of our ancestors. The challenge for individuals is having enough knowledge to apply the values correctly as some of the values

require a high obligation and the ideal is difficult to achieve (Mead, 2003). Some may even argue that many values in Tikanga Māori are too difficult to sustain and therefore are unachievable for Māori in the 21<sup>st</sup> century (Durie, 2003, 2011; Mead, 2003). However, knowledge enables a person to participate in their culture, to embrace it and gain confidence in themselves (Mead, 2003). The researcher takes Mead's position that Māori do try to reach towards the values and practice them to the degree that they can manage. Rather than being an individual task, the values creation process for a Māori business requires consultation. This aspect will now be discussed.

Although the values based literature does suggest that businesses do consult on business values (Bardi & Schwartz, 2003; Henderson & Thompson, 2003; Schwartz, 1994), this consultation is usually carried out by high level managers around a boardroom table. This thesis identified that although the participants were influential in the overall values creation process for their respective businesses, the right to apply values and the choice of values to apply required a high level of consultation with whānau, hapū and in some cases iwi. This theme 'whānau consultation' was not present during the literature review, and therefore is noted as a key research finding. The literature presents the idea that there is a responsibility for Māori to portray their culture authentically as actions taken not only reflect on the individual, but the entire family group that the individual belongs to (Barnett, 1997; Durie, 2011; Foley, 2008; Harmsworth, 2005). This cultural obligation drew all the participants to consult (to varying degrees) with family and elders to firstly get their blessing to incorporate Māori values, and secondly to determine the Māori values to be incorporated into the management of their respective businesses.

On reflection, this consultation process was unique to Māori tourism businesses providing a new insight into the differences between Māori and non-Māori business. This process reflects the importance of collective based decision making within a collectivist culture (Hofstede, 1980). The Māori culture is a collective based culture. In collectivist cultures people belong to a group that take care of them in exchange for loyalty (Hofstede, 1980). There is a responsibility for Māori to portray their culture authentically as actions taken not only reflect on the individual, but the entire family group that the individual belongs to. It is important to note that the importance of cultural authenticity is not just outward facing in

relation to the tourism product that the businesses are offering to their customers, but also inward facing – how the businesses are viewed by their whānau, hapū and iwi. Authenticity was therefore a key reason why Māori values were being incorporated into the respective businesses.

The literature did suggest that the incorporation of Māori values was considered as a determining characteristic of a Māori business, however, this application was not clear (Best & Love, 2010; Durie, 2011; McIntosh et al., 2004). This thesis has therefore contributed to better understanding why and how Māori values are being incorporated in the management of Māori tourism businesses. Having the ability to consult on business values allows Māori to take control over their culture, and therefore their social and economic wellbeing. The findings indicated the participants felt that Māori values also provided their business with a cultural layer of moderation.

Māori values were creating a layer of cultural moderation for the Māori tourism businesses, often being referred to as ‘checks and balances’ or an ‘insurance policy’. This finding was identified during the review of literature (Agle & Caldwell, 1999; Bardi & Schwartz, 2003; Fischer & Schwartz, 2011). Harmsworth (2005) stressed that Māori values provide a code of conduct or a guide of behaviour for individuals and for Māori businesses or organisation, and provide another dimension to a business. Mead (2003) notes that some Māori values provide guidelines of behaviour for individuals and for family groups. This extra layer of cultural moderation can be attributed to the importance of authenticity and adhering to the responsibility and accountability that exists in a collective culture (Carr et al., 2016; Hofstede, 1980). When reflecting on the interviews the researcher noticed the lack of the word ‘I’ being used by participants. When referring to their actions or the actions of the business, they chose to use ‘we’ rather than ‘I’. Interestingly, in all the quotes presented in the findings chapter not once is the word ‘I’ used by any of the participants. The participants were clear about the importance of consultation with whānau on the incorporation of values. It was expressed that if they were not giving the approval of their family, they would not be operating.

On reflection, another reason why the participants consult on the incorporation of values could be because all the businesses interviewed offered a product that had some degree of cultural theme (McIntosh et al., 2004). As was mentioned by participants when a cultural theme is present businesses are not just sharing their story with their visitors, but they are telling the stories of their people, and therefore it is appropriate to consult. Ultimately these examples also illustrate that the interview participants are modelling the Māori value of Whanaungatanga. The discussion chapter will now concentrate on the individual Māori values that are incorporated in the management of the Māori tourism businesses interviewed.

### **6.2.3 Which traditional Māori values are incorporated in the management of Māori tourism businesses?**

Māori values were incorporated in the management of all the Māori tourism businesses interviewed. In total there were 12 different values identified during the interview process. These values and the frequency of their application can be viewed in Figure 7. Although there were 12 different Māori values identified and applied by the participants, there were six Māori values being incorporated on a regular basis by all the participants. These Māori values were Manaakitanga, Whanaungatanga, Kaitiakitanga, Kotahitanga, Tino Rangatiratanga, and Wairuatanga. Interestingly these six values were the most commonly incorporated Māori values from the literature review, and therefore form the basis for the conceptual framework presented in chapter 2.4 (Foley, 2008; Harmsworth, 2005; McIntosh, 2004; Zygadlo et al., 2003). To understand Māori values, it is important to have an appreciation of the parts (values) to understand the whole (Māori Tikanga). This is because the values are all integrated and interdependent with each other. This can be visually depicted in a koru (spiral) – this idea of a spiral indicates that the values are not seen in isolation, nor do they represent a hierarchy of values (McIntosh et al., 2004). This means that although the values are unique in nature, there are many similarities as each are interconnected. Because of the high frequency of usage and reference to these six Māori values made throughout the interviews, the discussion will now establish the reasons behind why these values are so influential.

Mead (2003) states that all Māori values are underpinned by the high value placed upon Manaakitanga. This is not to say that Manaakitanga is the most important value, but the ability to provide a high level of service to both internal and external customers is seen as integral to the success of Māori business. Zygadlo et al., (2003) concluded that Manaakitanga supported Māori culture, as it focuses on the service, respect and how to treat people. Another and more logical reason for the inclusion of Manaakitanga by all the businesses is the fact that the tourism industry is a service-based industry. In fact, the term Manaakitanga is now used to refer to hospitality in mainstream New Zealand tourism organisations such as Tourism Industry Aotearoa (TIA). The importance of providing visitors a high level of Manaakitanga is referred to in TIA's Tourism 2025 planning document (TIA, 2016). Manaakitanga carries with it a level of respect for the visitor. For Māori it is important that the level of service given to their visitors reflects the mana (respect) of their guest. The next value which was often referred to by participants in conjunction with Manaakitanga was Whanaungatanga.

In a business setting, Whanaungatanga aids in the creation of an environment where staff feel like they are part of the family group, gaining a sense of belonging and unity (Foley, 2008; McIntosh et al., 2004; Zygadlo et al., 2003). This value enhances Māori development and business relationships (McIntosh et al., 2004). As part of this value, individuals expect to be supported by their relatives, but the collective group also expects the support of its individuals (Mead, 2003). This contributes to explaining why and how family are more involved in the business values process. Interestingly, the Whanaungatanga value can reach beyond the actual whakapapa (genealogy) relationship and include relationships to non-kin persons who become like kin through shared experiences (Mead, 2003). This level of relationship goes deeper than just providing a service, it also carries with it a responsibility on the visitor to respect and engage with the product in a deeper way. This two-way relationship was identified in previous literature that indicates that it is a trend (Harmsworth, 2005; Harris, Macfarlane, Macfarlane, & Jolly, 2016).

Many of the participants discussed this responsibility and emphasised the importance of protecting their land for future generations. The participants noted that Kaitiakitanga adds an important dimension to Māori tourism as it has a key focus on conservation. Like

Manaakitanga, Kaitiakitanga has a natural alignment with the tourism industry. As a tourism destination, New Zealand is marketed as being 100% Pure. This campaign tells the story of how New Zealand's landscapes, people and activities are a point of difference (Tourism New Zealand, 2017b). It therefore becomes apparent that if visitors are motivated to travel to New Zealand to engage with the natural landscapes, flora and fauna – there needs to be a concerted effort to make sure this lives up to the expectations of the visitors. However, for Māori the relationship with the land is deeper than merely enabling business. The land holds a spiritual significance and attachment for Māori that is unique. This spiritual attachment with the land will be discussed in more detail later in this chapter.

Kotahitanga is the next value that will be discussed. Kotahitanga is set in relationships and alliances. At the core of this value is a shared sense of belonging and a collective destiny for Māori (McIntosh et al., 2004). Māori culture is often described as a collective-based culture (Hofstede, 1980), which is heavily focused on relationships and alliances. This thesis has confirmed the importance of business relationships for Māori. Ultimately, the thesis has shown that Māori are open to partnering with other Māori and non-Māori businesses. But there needs to be an alignment of values between the businesses before consideration will be given. This point is further reflected in the literature – again a key contributing factor for this can be attributed to the collective ownership structure of many of the businesses interviewed (Barnett, 1997; Best & Love, 2010; Harmsworth, 2005; McIntosh et al., 2004; Spiller et al., 2011).

Forging strong business relationships enabled participants to have the ability to initiate business activities and have control over decision-making. Many participants noted that these relationships enabled their businesses to concentrate on areas of business that would be unattainable by themselves, leading to greater control. This idea of control can be attributed to the Māori value Tino Rangatiratanga. Interestingly, this value was not only referred to when the participants were discussing ownership or the empowerment of staff and other stakeholders, but it was also referred to when the participants were discussing authenticity and having control over the representation of culture. Much of the literature that discusses Tino Rangatiratanga underscores the impact of the value on the ownership and control of the business (Best & Love, 2010; Foley, 2008; Harmsworth, 2005; McIntosh



et al., 2004; Zygadlo et al., 2003). This thesis has identified that there is also a cultural authenticity aspect that can be partly attributed to Tino Rangatiratanga. This finding contributes in extending the values in business literature.

The issue of cultural authenticity was mentioned throughout the interview process. Almost all the participants believed that cultural misappropriation was one of the biggest issues facing the New Zealand tourism industry. As mentioned earlier, many of the participants attributed the importance of Māori control in managing authenticity of the tourism product. However, this was not the only Māori value that the participants attributed to managing authenticity. Wairuatanga was also mentioned in relation to authenticity. Wairuatanga is the spiritual dimension of Māori values (Zygadlo et al., 2003). The importance of these spiritual links are embedded within the Māori myths and legends, which are often key components of the tourism products that are being offered to visitors (Barnett, 1997). The participants believed that they had a responsibility to their ancestors, tribe, and sub-tribes to prevent cultural misappropriation. This connection between Wairuatanga and tourism authenticity was not present in the reviewed literature.

### **6.3 Research question 2: Which traditional Māori values are incorporated in the management of Māori tourism businesses?**

#### **6.3.1 Introduction**

The discussion chapter will be structured in the following manner: the impacts of traditional Māori values on the social pillar of sustainability will be presented first followed by the effects of traditional Māori values on the environment pillar of sustainability, and concluding with the impacts of traditional Māori values on the economic pillar of sustainability. Each section will begin by reflecting on the related literature to establish a context for discussion. Throughout the three sections, the empirical research findings will be discussed in relation to the relevant literature to establish the placement of the findings of this thesis within the existing body of literature.

### **6.3.2 What are the impacts of these traditional Māori values on the social pillar of sustainability?**

The literature review identified that the social pillar of business sustainability had the least attention in the literature often being neglected as authors focused their efforts on environmental issues – with a contributing reason for this being the growing attention of climate change (Boström, 2012; Jamali, 2008; Kirk, 1995; Zhang et al., 2006). Unlike the literature, the social pillar of sustainability generated the most discussion by the participants involved in this thesis. As this was unexpected, it got the researcher to consider reasons for the high representation. A contributing factor that assists in understanding this can be attributed to the Māori cultural revival that took place in New Zealand in the 1970s and 1980s (Bishop, 1994; Durie, 2003, 2011). This was a pertinent time in history constituting a positive social change for Māori, and subsequently raising the exposure of social equality in New Zealand (Durie, 2011). The research findings identified that there were three key social themes that emerged from this thesis. The discussion for this research question will be presented to align with the research themes identified in the findings chapter.

#### **6.3.2.1 The effects of Māori values on employment**

There were two key research findings associated with this theme. The first was the fact that 80% of all staff from the businesses researched were Māori. In fact, the Māori staff that work for these businesses have common family lineage to the owners, managers and shareholders of the respective businesses. It is important to note that this finding is supported by previous studies by Harmsworth (2005) and Foley (2008) indicating that it is a common practice for Māori tourism businesses to hire Māori staff, however, both of these studies did not provide a percentage of staff that were of Māori lineage. This view on recruitment contradicts the western perspective of keeping work life and family life separate. Interestingly, the literature suggests that nepotism has been used as a recruitment process both formally and informally for as long as organisations have been in operation (Padgett & Morris, 2005). Unsurprisingly, the limited amount of literature that does

concentrate on nepotism expresses negative opinions (Gagliarducci & Manacorda, 2016; Padgett & Morris, 2005).

From a western business perspective, one of the reasons for this is because nepotism conflicts with the basic western values of egalitarianism and self-reliance (Padgett & Morris, 2005). This example illustrates the impact of values on business from two very different perspectives. The Māori values Whanaungatanga and Tino Rangatiratanga were attributed as being key contributing factors to explain these recruitment practices. The participants were clear that while they were hiring Māori, they believed that they were hiring the best people to enhance the authenticity of their business. As well as being intergenerational businesses, many of the businesses interviewed could be classed as family-owned and operated businesses. Matthews (1997) (cited in Padgett & Morris, 2007) found that family-run businesses performed better on a variety of performance measures than non-family-run firms. The success of family-run firms is, indirectly, an endorsement of nepotism during the hiring process (Padgett & Morris, 2005). This example supports the finding in the wider literature that notes values guide individual decision-making and encourage behaviour that is consistent with them (Rokeach, 1973).

The second key finding identified was related to the need to increase the cultural capacity of staff and in doing this increasing the authenticity of the business. For many of the participants there was an underlying belief that they had a part to play to assist their staff in achieving their 'birth right' that is, enhancing their knowledge in Te Ao Māori (the Māori world). The reasons for this belief of many of the participants can be linked directly to the Māori value 'Tino Rangatiratanga'. Tino Rangatiratanga means self-determination – the importance of Māori progression, cultural progression, the right to define who you are, and the right to be Māori (McIntosh et al., 2004). Analysing this key finding in relation to the literature was challenging because research focusing on the values of indigenous people in workplaces and organisations is relatively sparse internationally (Haar & Brougham, 2013). However, on reflection, this focus on increasing cultural capacity can be directly linked to the relatively recent cultural transformations which have occurred throughout New Zealand (Bishop, 2011; Durie, 2003, 2011). Durie (2011) notes that measuring the level of Māori

engagement with Te Ao Māori requires an estimation of the degree to which Māori can share in the cultural, social and economic benefits that accrue from being Māori.

This focus on cultural transformation discussed by Durie was evident in the attitudes and practices of the participants. From a business perspective this cultural self-discovery creates authenticity and allows Māori to express their own cultural dimension to the tourism product (McIntosh et al., 2004). Research suggests that Māori staff are supportive to the workplace culture if it reflects their values (Hook et al., 2007). This contributes to Māori staff being more supportive to their employer and remaining in the organisation (Harris et al., 2016). Therefore, this thesis has shown that investing in cultural capacity of staff not only benefits the employee in enhancing their cultural capacity, but also the authenticity and staff retention of the respective businesses.

#### **6.3.2.2 The effects of Māori values on education**

Māori values do indeed influence the education provided by the businesses. Interestingly, there was a focus not only on staff to be further educated, but customers of the businesses were engaging in Māori cultural education, as well as many external businesses were seeking training to better understand the application of Māori values in business. Whanaungatanga and Tino Rangatiratanga were identified as attributing values. However, the research findings also suggested that the Māori value Wairuatanga has an impact on the authenticity of the values-based education provided by many of the participants to stakeholders.

The literature suggests that it is not uncommon for both western and non-western businesses to focus their efforts on enhancing the training opportunities of their staff (Hameed & Waheed, 2011; Sung & Choi, 2018). How the findings of this thesis slightly differ is in the content of the training delivered. There was an importance placed by participants on providing staff with training that increased the cultural capacity and understanding of Te Ao Māori. This finding has been identified in previous Māori values literature (Foley, 2008; Harmsworth, 2005; Harris et al., 2016). The contribution that this thesis makes is that it

highlights the underlying reason why the participants chose this recruitment focus. That is, it acknowledges the birth right of their staff to engage in Te Ao Māori. Interestingly, it was not only staff that were receiving cultural training. This chapter will now discuss the training that was provided to customers of the business.

The relationship between the businesses and their customers was not a traditional relationship with the participants stating that ‘their visitors came as strangers but left as whānau’. This is a key part of the Māori value Whanaungatanga, ultimately resulting in the visitors becoming an extension of the business whānau (Foley, 2008; Harmsworth, 2005). The participants eluded to the importance of this family like relationship because of the added responsibility that it creates on the customer. This finding is supported by Harmsworth (2005) who also identified the family-like relationship between the Māori operator and the visitor. In this relationship, the customers became an extension of the tourism product making them feel an extra responsibility to sustain the cultural integrity and share the knowledge learnt to enhance the culture (Harmsworth, 2005). This relationship was also identified in western tourism literature, especially with tourism products that had a responsible tourism focus (He, Hu, Swanson, Su, & Chen, 2018; Su & Swanson, 2017).

The review of literature suggested that Māori tourism businesses place social importance on delivering training programmes that build the skills of people associated with the businesses (Best & Love, 2010; Foley, 2008; Harmsworth, 2005). Many of the participants discussed training that they were providing to external businesses focusing on the incorporation of Māori culture in business. Avoiding cultural misappropriation was a contributing factor to why many of the participants decided to provide Māori culture training to external businesses.

### **6.3.2.3 The effects of Māori values on the wider community (Iwi Whanui)**

Many participants believed that for their business to be successful, there needed to be a concerted effort to include the wider community. This is a finding that is reflected in the

wider tourism literature (Deery, Jago, & Fredline, 2012; Hughes & Scheyvens, 2016; McIntosh et al., 2004; Scheyvens, 1999). The literature suggests that the involvement of the community in tourism development varies between destinations, but when the communities voice is taken into consideration, tourism development flourishes (Hughes & Scheyvens, 2016). The participants attributed the importance of including the wider community to the need of offering their visitors a 'total experience' (Collier, 2011). The One Industry Concept stresses the importance of different sectors working together to enhance the visitor experience. If the visitor experience is poor in one sector, this will have implications for all sectors. Tourism therefore is reliant on all sectors within a destination working together to enhance the visitor experience (Collier, 2011).

As many of the businesses researched were based in smaller towns that were reliant on tourism, participants were clear about needing all the community to support in creating a total experience for their visitors. This engagement with the community led to social and environmental initiatives being implemented, which enhanced the reputation of the destinations in which they operated. Many of these initiatives involved business, community and government agencies working together. The research suggests that from a business perspective, to gain community buy-in, there needed to be outcomes that were positive for the community (Deery et al., 2012; Sharpley, 2014; Su & Swanson, 2017). These benefits reflect the social benefits outlined during the literature review. These included but were not limited to attracting employees, building reputation, and meeting tourist expectations for sustainable and ethical practices (Hughes & Scheyvens, 2016).

Participants noted that they were aware many of their visitors were motivated to travel to the destination in which they operated because of the reputation that it had for sustainable and ethical practices. By demonstrating Kotahitanga with the local community of this destination, these businesses were able to create an environment where most of the community could associate a positive connection between tourism development and the social and environmental benefits to the destination. The researcher found this relationship to be extremely unique, and from a practical application, a case study that could support in the development of other similar sized destinations. This relationship has been identified in previous literature (T. D. Hinch et al., 1999; Simmons, 2014; Simmons & Fairweather, 1998),

however, this thesis has further extended it by providing further practical applications and examples that can all be attributed to the Māori value Kotahitanga – highlighting the importance of values on business.

Unfortunately, the research findings were unable to further contribute to the area of reporting and measuring the impact of social sustainability initiatives. Hughes & Scheyvens (2016) state that the tourism business growth in this area is evident by a multitude of business sustainability reporting systems, business websites and social media providing social initiatives. However, it was also stated that they were unable to identify any tourism businesses that comprehensively monitored their sustainable programmes to ascertain their development outcomes for destination communities (Hughes & Scheyvens, 2016). These findings were supported by Harmsworth (2005) where he identified that although some businesses believed that they had the systems in place to measure the impact of Māori values on their success, most still resorted to measuring success by profit. Only two of the businesses interviewed measured the impact of their social sustainability initiatives against their key performance indicators. There were no reporting systems outlined to the researcher at the time of interviewing. With the trend in responsible tourism and focus on social responsibility, there is an opportunity for research to focus on quantifying these benefits and measuring their impact not only on the community, but also the economic benefits for tourism businesses.

To conclude this chapter, this thesis has identified that from a social perspective, Māori values have an important effect on the social pillar of sustainability. This effect was most profound in the areas of employment, education, and the effect on the local community. The Māori values Whanaungatanga, Tino Rangatiratanga, Kotahitanga, and Wairuatanga were all attributed by the participants as being key to contributing to this impact on social sustainability. The researcher was provided with numerous examples that illustrated these values in operation which were presented and discussed in this thesis. The values seem to guide the participants and create a base for social responsibility to flourish. The findings illustrate that people are central to these businesses, not just the staff, but a range of different stakeholders. This is what sets these businesses apart from most western businesses. There is an underlying social obligation to improve the situation of the people

that these businesses engage with. The values enable the participants to apply indigenous practices that are culturally responsive and inclusive to everyone and not just for Māori.

The discussion chapter will now discuss the effects of traditional Māori values on the environmental pillar of sustainability. The research theme – that was identified in the findings chapter that supports in answering this research question – will now be analysed.

### **6.3.3 What are the impacts of these traditional Māori values on the environmental pillar of sustainability?**

#### **6.3.3.1. The effects of Māori values on environmentally sustainable relationships and practices**

The literature review illustrated that the tourism industry depends largely on the environment to attract visitors, but this very interaction between visitors and the environment in which they explore is creating environmental impacts (Font et al., 2017). Ultimately, from the transportation to get the visitors to, from and within the destination, to the accommodation in which they stay and the activities and attractions in which they engage the physical environment is affected (Kasim, 2006; Kirk, 1995; Tyrrell et al., 2013).

The research findings aligned with the wider literature in the sense that the participants believed that they had a responsibility to be environmental guardians and practice sustainable tourism development initiatives (Kirk, 1998; Roberts et al., 1995; Su & Swanson, 2017). They believed that environmental sustainability was being achieved through developing environmental relationships and practices with both public and private business. This focus on environmental sustainability can be explained by re-examining the relevant literature. To gain an appreciation of the Māori worldview of environmental stewardship, the literature suggests that it is important to understand the terms mauri and mana (Harmsworth & Awatere, 2013; Roberts et al., 1995). Māori view ecology as a world bound by life energies such as mauri, which can be translated as a life-force (Harmsworth & Awatere, 2013). Mauri provides uniqueness and individuality to every being and acts as a



binding force, an energy that draws everything together (Roberts et al., 1995). Being bound through mauri unifies all aspects of creation (Sharpley, 2014; Spiller et al., 2011). All Māori are born with mana (Mead, 2003). Mana translates to spiritual strength, and authority (Roberts et al., 1995; Spiller et al., 2011). Being an environmental steward with mana requires Māori to create empathetic relationships. These mutual relationships of respect appreciate that personal well-being is intimately linked to the well-being of others and the environment (Spiller et al., 2011).

This idea contributes to firstly explaining why the participants felt an overwhelming responsibility to enhance the natural environment as it enhanced their well-being, the well-being of others and the environment. Secondly, it explains why the participants stressed the importance of creating relationships with multiple stakeholders to initiate environmentally sustainable initiatives. This environmental view contradicts the extreme ecotourism ideology of humans as living beings that have no obligations to other living things, that is their interaction is a normal part of life which was presented in the literature review (Orams, 1995). Therefore, by applying the principals of Kaitiakitanga the participants are not only increasing their well-being, but they are enhancing the well-being of others as well as the environment. Again, this environmental ideology can be directly linked to cultural values.

This focus placed on environmental stewardship was important to all the participants in this study. Genuine responses were provided to the researcher which illustrated the importance placed on the environment. However, the literature review presented a level of cynicism when discussing the implementation of environmentally sustainable initiatives. In particular, previous tourism literature noted that most environmental initiatives implemented to mitigate environmental issues by tourism and hospitality businesses were fragmented and merely emphasised cost cutting rather than a comprehensive approach to strategic environmental responsibility (Andereck & Nyaupane, 2011; Font et al., 2017; Hughes & Scheyvens, 2016; Kasim, 2006). These findings were not reflected in this thesis. In fact, the idea of cost-cutting and resource minimisation were not mentioned or identified as motivating factors for implementation of sustainable practices by any of the participants.

There was a range of environmental initiatives provided by the participants. Examples ranged from businesses working with the Department of Conservation (DOC) to create a new nesting area for an endangered bird species, to investing in research projects with regional and local councils and other local and international business to gain a greater understanding of the local environment in which the businesses operate. Previous literature (Foley, 2008; Harmsworth, 2005; Spiller et al., 2011; Zygadlo et al., 2003) identified similar examples, however, the depth and range of relationships and initiatives illustrated in this thesis extended the understanding of the impact of Kaitiakitanga. What became apparent to the researcher was the fact that all these sustainable initiatives and practices were implemented in conjunction with other public and private stakeholders. The literature suggests that a sense of belonging is central to a Māori relational view of the world, which notes that all people are called into being through relationships such as stewardship. In serving others, one is serving one's extended self, and self-actualisation occurs in and through relationships (Spiller et al., 2011). Durie (2003) notes that alliances can foster a spirit of cooperation rather than isolation and fragmentation of effort. Ultimately, this thesis has identified that these relationships are established by the Māori tourism businesses with the purpose of enhancing the Māori value Kaitiakitanga.

What became apparent throughout both the literature review and analysing the research findings was the role that climate change was having on Kaitiakitanga. The participants provided numerous examples of how their local environment was changing, and the implications that these changes were having on their business. These changes resulted in many of the businesses initiating research projects to gain a greater scientific understanding of these climatic changes on their land. The importance of tourism businesses understanding climate change was prominently discussed throughout the literature (Camilleri, 2014; Cobbinah, 2015; Fuchs et al., 2013; Hughes & Scheyvens, 2016; Kirk, 1998; Tyrrell et al., 2013). This would explain why the environmental pillar has become such a focus for both Māori and non-Māori tourism businesses. Interestingly, the Māori environmental literature acknowledges climate change, but proposes the importance of traditional indigenous environmental practices in mitigating many of the associated impacts of the phenomenon (Harmsworth & Awatere, 2013; Spiller et al., 2011). This point was expressed by the participants with many applying traditional practices to better understand how their environment was changing. There was a consensus between participants that many of the

answers to climatic problems had the potential to be solved by applying traditional environmental processes. This point was supported in the literature reviewed (Fournier & Festa-Bianchet, 1995; Harmsworth & Awatere, 2013; Roberts et al., 1995; Spiller et al., 2011).

To conclude, a key finding that became evident to the researcher was the need for the tourism products to express the spiritual attachment to the environment and promote environmental responsibility. This aspect is uniquely Māori and was not clearly conveyed within the literature reviewed for this thesis. The costs associated with integrating these environmental initiatives were often more expensive for the business in the short term, but they viewed the overall benefits of integration on the environment as being greater than the cost to get them established. The participants believed that it was their responsibility to be a Kaitiaki (guardian) of their environment, and ultimately this environmental responsibility led implementation of these initiatives. It was clear that these partnerships were entered, and initiatives implemented not with the intentions to increase profit, but merely to maintain and enhance mother earth. In doing so, this indirectly safeguards the sustainability of their respective businesses for future generations. This thesis will now critically analyse the impact of Māori values on the final pillar of sustainability, the economic pillar.

#### **6.3.4 What are the impacts of these traditional Māori values on the economic pillar of sustainability?**

It is important to start this chapter with noting that a quantitative approach to identifying the effect of Māori values on the economic sustainability of the researched businesses was not taken. Interview questions could have been formed to focus on the costs associated with the businesses applying these sustainable practices outlined in the previous chapters, however, the researcher deemed this line of questioning to be intrusive and counterproductive to Kaupapa Māori research. The thematic analysis identified the following research theme associated with this pillar.

#### 6.3.4.1 The effects of Māori values on an intergenerational Māori tourism business

The literature review presented reasons to explain why tourism businesses embark on a programme of sustainability. These reasons ranged from the expectations of customers to increasing economic performance (Hughes & Scheyvens, 2016; Kasim, 2006; Tyrrell et al., 2013). There was an assumption that by applying values this will have a negative effect on the economic sustainability of the business. Kirk (1995) concluded that the tourism industry was responsive to environmental and social matters only for direct financial rewards and compliance (Kirk, 1995). The literature review demonstrated that Māori tourism businesses do indeed value the economic aspect of business sustainability. However, their focus was not solely on profit maximisation and for many the choice between cultural values versus economic values resulted in short-term financial losses (Foley, 2008; Harmsworth, 2005). This was reflected in the empirical findings of this thesis. For many of the participants it seemed like making a profit was an afterthought – they believed that if they were satisfying the social and environmental aspects of their businesses, profitability would follow. There was also the collective agreement in the Māori business literature that Māori have social as well as financial responsibilities that are much broader than a western business. This is because many Māori tourism businesses are intergenerational and tribally affiliated and therefore accountable to many members.

This thesis has identified the impacts that Māori values have on the social and environmental pillars, with examples ranging from remunerating staff above the living wage to investing in environmental research initiatives. These initiatives ultimately result in a financial cost to the businesses. Realistically if the businesses chose not to implement the initiatives identified, this would result in less expenses and greater profits. Therefore, it can be deemed that Māori values have a negative impact on the amount of profit made, making the financial cost associated the practices irrelevant. However, to understand the real effect of the incorporation of Māori values on the economic pillar, there needs to be a context set which focuses on Māori businesses and their characteristics. One key characteristic that was common across most of the businesses was that fact they were intergenerational businesses.

From a western business perspective, when building value in a company, it is important to consider growing profits that are returned to shareholders or retaining profits to build the value of the business, usually with the long-term goal of selling the business. Where Māori businesses differ is that they have long term planning that is intergenerational, which ultimately does not involve a sale (Best & Love, 2010; Reihana, Sisley, & Modlik, 2007). Therefore, retaining profits to grow the business is not just about economic sustainability of the business, but the community and specifically iwi. This point was illustrated throughout this thesis exemplifying that the sustainable business practices does cost the businesses potential profit. This aspect can be directly linked to Whanaungatanga, Kotahitanga, and Tino Rangatiratanga – that is this practice is reflective of family and extended family, relationships and alliances with stakeholders and the importance of Māori being in control of their own development. This approach relates directly to Durie’s proposed criteria for defining a Māori business, which took into account the businesses contribution to Māori development (Harmsworth, 2005). However, the research findings suggest that the wider non-Māori community is also held at the forefront and centre for many of these businesses.

Interestingly, not one of the businesses interviewed viewed success solely based on profit. This point did not come as a surprise to the author as research suggests that many Māori tourism businesses hold social and environmental sustainability as key bottom lines of business operations which they are not willing to compromise on (Durie, 2003; Foley, 2008; Harmsworth, 2005; Ministry of Business, 2016).

From a purist viewpoint, the examples provided in the research findings demonstrated that in the first instance, the incorporation of these practices and initiatives that value Whanaungatanga and Kaitiakitanga are ultimately having a negative effect on the bottom line of this business. However, this finding also illustrates that profit is only one measure of success for this business – it is evenly weighed with social and environmental. This theme was consistent throughout all the interviews.

The research findings suggested that the road to business sustainability for the businesses researched required a large amount of sacrifices and investment (Dawson, 2012; Reihana et al., 2007). The reality is the values of these businesses are resulting in changes in business operation and practice. These changes come at a financial cost which makes them unattainable for some of the businesses interviewed. Therefore to have the ability to be proactive and be true to these values, businesses need to have the funds available to implement these sustainable initiatives. This point is pertinent because the businesses that were the most proactive in implementing sustainable initiatives were the three largest and most successful businesses. The research findings identify that although the Māori tourism businesses interviewed do not measure success solely on profit, being financially sustainable enables these businesses to have the funds to be able fully act on their values, therefore making a profit is detrimental to business sustainability.

To conclude, the research findings have shown that Māori values affect the business practices of the researched businesses. These practices affect the business sustainability of all the businesses. Values, therefore, impact the profitability of the businesses and in the first instance, this relationship is negative for the profitability of the business. However, the businesses view profit as only one aspect of success. This is evenly weighted with the other two pillars of sustainability. The thesis indicates that a key reason for this can be attributed to the fact that most of the businesses are intergenerational businesses and will never be sold. This aspect changes how the businesses approach business and operate. The findings indicate that being successful involves multiple realities, but to have the ability to be true to Māori values requires the businesses to be profitable. Ultimately, this thesis has shown that this ideal state is achievable, but requires investment, sacrifice and aroha (love).

#### 6.4 Conceptual Framework – An inductive approach

An inductive approach to theory development allows the research findings to emerge from the significant themes intrinsic in the raw data, without being constrained by methodologies (Thomas, 2006). Generally, the application of an inductive approach to theory development is better aligned with qualitative research methods, especially when the topic under investigation is exploratory in nature (Jennings, 2010). Inductive reasoning aims to recognise meaning from the data collected in the attempt to identify patterns and relationships to build a theory (Jennings, 2010). Based on the factors identified above, it can be therefore deemed that this form of theory development complements the methodological approach that has informed this thesis. To further add to this alignment, Kaupapa Māori research supports the use of this approach. The reason for this is that Kaupapa Māori research requires the voice of the respondent to be front and centre of the research journey (Bishop, 1994; L. Smith, 1999). Therefore, it is only fitting that the stories of the participants are reflected and inform this conceptual framework.

The Revised Conceptual Framework is presented below in figure 10. Rather than focusing specifically on the components of this inductive framework, the researcher believed it would be more pertinent to critically reflect on this framework in relation to the Initial Conceptual Framework that emerged from the Literature Review. The focus of this discussion will be analysing the differences between both frameworks, which will ultimately represent the contribution of this thesis.

Figure 10 Revised conceptual framework





The initial conceptual framework contextualised the three components under investigation: Māori tourism, Māori values, and business sustainability. It also provided linkages between these components to give an appreciation of the construct under investigation. This framework was created from the literature review. The revised conceptual framework builds on this initial work to include the empirical research findings identified in this thesis. Ultimately this revised framework identifies that Māori values are embedded consciously by the Māori tourism businesses and do indeed affect their business sustainability. One key difference between both frameworks is the expression of 'connectedness' between the research components. This is depicted in the revised conceptual framework – firstly with Māori values being located within the Māori tourism businesses, and secondly with the Māori values affecting different pillars of business sustainability within Māori tourism businesses. This signifies that all three components are interconnected. The initial framework identified a relationship between Māori tourism businesses and business sustainability, that is, Māori values were affecting Business Sustainability. Yet the extent of the relationship and the effects of Māori values were unable to be determined.

Another key difference between both frameworks was the ability of the revised framework to connect the specific Māori values identified by the interview participants to the specific pillar of business sustainability in which they were having an effect. The initial framework presented the most prominent Māori values being incorporated Māori by tourism, however, it was unable to establish the specific connections between values, and ultimately the effects that the values were having on business sustainability. The revised framework identified that there were four main Māori values that affected all three pillars of business sustainability with seven other Māori values having a specific effect on either the social or environmental pillar. It is important to note that because of the connectedness of the three pillars, it is highly likely that these values will also have an indirect effect on the other pillars too. Being able to unpack the Māori values and provide specific connections between the Māori value and the effect that they are having on the individual pillar of business sustainability is a key theoretical contribution of this thesis. Previous literature has determined there was a connection, but often these connections are not attributed to specific Māori values. The researcher acknowledges that Māori values are all integrated and interdependent with each

other, and because of this relationship they should not be viewed in isolation (McIntosh et al., 2004). However, this thesis has demonstrated that while there is interconnectedness between Māori values, it is possible to isolate values to show how the specific value impacts business.

### **6.5 Research Question 3: How can these perspectives be used by other Māori tourism businesses to enhance their business sustainability?**

This thesis will now present a set of recommendations that have been developed from the research findings and associated discussion. The researcher deemed that in order to produce a well-rounded set of recommendations, it would be more appropriate to address research question three after presenting the discussion for research question one and two, and the new conceptual framework created from this discussion. It was believed that this wider analysis had a greater potential to produce a set of recommendations that could be applied by the Māori tourism businesses interviewed, and other Māori tourism businesses. A key component of Kaupapa Māori research is the focus placed on making a positive difference for the research participants (Zygadlo et al., 2003). Therefore, this type of research question enables a practical output from this thesis. The purpose of this output is to assist Māori tourism businesses in the enhancement of their business sustainability. This discussion will commence by identifying the reasons why Māori businesses believe it is important to be supportive to other Māori businesses. This characteristic can be linked to Whanaungatanga, and the Māori traditional concept of Tuakana-Teina which is located within this traditional Māori value. Once this context has been identified, the recommendations will be presented.

The foundation of Kaupapa Māori research is set in the values and beliefs of Māori when conducting research (Smith, 1999). One Māori concept which contributes to the importance placed on supporting business development is the Tuakana-Teina relationship. Tuakana-Teina translates to older brother (Tuakana) and younger brother (Teina). This refers to relationships where the experienced help those who are less experienced (Naepi, 2015). This concept is located within the Māori value Whanaungatanga which has been outlined. This is

reflected in many Māori businesses where more experienced people work alongside and support the career growth of those who have less experience. It is important to note that when advised of this third research question, all 12 participants were supportive of the researcher sharing the research findings with other tourism businesses. This relationship is further explored by Tapsel & Woods (2008) who note that one of the goals of the Tuakana in modern day management is to protect the Teina acknowledging that despite they now carry the mantle, they themselves once played the role of the less experienced to their elders (Tapsell & Woods, 2008). It was noted by many of the participants that this relationship is essential because the Teina represents the pathway for future opportunity for Māori tourism, and if they were able to contribute to this future, they would.

Now that this context has been identified the recommendations will be presented. As the recommendations are based on the research findings from research questions one and two, the researcher deemed it important to align the recommendations to the themes identified from the research findings and associated discussion. Therefore, the recommendations related to the themes from research question one will be presented first followed by the recommendations relating to the themes identified from research question two.

**Research question one: Which traditional Māori values are incorporated in the management of Māori tourism businesses?**

**Why and how the Māori values were being incorporated in the management of Māori tourism businesses:**

**Themes identified**

- Māori values are incorporated on a conscious level within the business.
- The importance of whānau consultation in the values development process.
- Māori values provide a cultural layer of moderation for the businesses.

**Recommendations:**

- **Consultation with whānau on the integration of Māori values.** Firstly, this consultation can support potential business owners with determining whether the product or service that they are offering is culturally responsive, this is especially important if

the product offered is culturally reflective and connected to the iwi and hapū. Secondly this consultation process can support the business in determining the Māori values to incorporate and apply within the business. This process can enhance the authenticity of the business. Māori values are fluid and evolve as culture adapts and evolves (McIntosh, 2004). This evolution reflects the changes that the tourism businesses are facing, and therefore, many of the participants discussed the importance of taking the time to reflect on the values being applied to see if new values needed to be embedded to reflect changes in the industry. Therefore, it is recommended that the values applied by the businesses be re-examined on a regular basis to establish their relationship and effect on business sustainability. The research findings suggest that spending the time to consult during this values development process can result in the establishment of Māori values that will ultimately have a positive effect on Business Sustainability.

**Research question two: What are the impacts of these traditional Māori values on the three pillars of sustainability?**

**Effects on the social pillar of sustainability**

- The effects of Māori values on the employment and education of Māori tourism businesses.
- The effects of Māori values on the wider community.

**Effects on the environmental pillar of sustainability**

- The effects of Māori values on environmentally sustainable relationships and practices.

**Effects on the economic pillar of sustainability**

- The effects of Māori values on an intergenerational Māori tourism business.

**Recommendations:**

- **It is acceptable to be nepotistic with recruitment processes.** The research findings stressed the importance of hiring the best candidate for the role, but from the evidence provided by the interview participants, it was suggested that Māori and

local community members were often the most suitable candidates. The benefits of this style of recruitment enables the businesses to have staff that understand the cultural practices that belong to the area where the business is located. Having staff that are connected to the area through iwi or hapū affiliations, creates an environment where the staff have a vested interest in the business. This practice also benefits staff by providing employment opportunities that advances their Tino Rangatiratanga.

- **Invest in training to increase the cultural capacity of staff.** The research findings identified that Whanaungatanga and Tino Rangatiratanga were the Māori values at the forefront of this investment training. The training not only benefits staff in achieving their 'birth right' and increase their ability to actively participate in Māori Tikanga and Te Reo Māori, but it also benefits the business to have staff that are culturally capable. Increasing the cultural capacity of staff ultimately enhances the authenticity of the tourism product that the business is offering, which in affect has positive effect on Business Sustainability. Durie (2011) notes that part of being Māori involves having the ability to engage in Tikanga Māori and celebrate the use of Māori language.
- **Active involvement with the wider community.** Examples were provided to show that the businesses were responsive of the community. The participants were clear to point out that a contributing factor to the success of tourism development in their associated areas was the involvement by the community in enhancing the visitor experience. The participants focused on the successes that they were having with joint environmental initiatives with community stakeholder groups. These types of initiatives could be investigated by prospective Māori tourism businesses and many of the businesses researched. Thinking about hiring locally and sourcing local products and services as well as taking the time to engage in community events, joining community groups, and engagement with business networks all have the potential to enhance the business sustainability of Māori tourism businesses.
- **Develop environmentally sustainable relationships with stakeholder.** The participants discussed a range of sustainable initiatives and practices that were implementing in

conjunction with other public and private stakeholders. The participants stressed the importance of forming sustainably focused relationships with the Department of Conservation, local and Regional Councils, suppliers and other businesses in their area of operation. It was highlighted during the interview process that to be successful, the relationships needed to be based on reciprocity. The benefits of these relationships have the potential to allow both prospective and existing Māori businesses to be more effective with their Kaitiaki obligations. The participants identified that these benefits included: the sharing of costs associated with research initiatives, having greater expertise working on environmental issues, having the ability to influence policy, and a wider range of support provided by governmental and non-governmental businesses. Working with like-minded suppliers also has the potential to enhance the cost effectiveness of many of these types of initiatives.

- **Invest in environmentally sustainable research initiatives.** Many of the participants discussed the environmental research initiatives that they were engaged in. Much of this research was being carried out in conjunction with tertiary education institutes. Creating mutual beneficial relationships with tertiary education institutes has the potential to increase the research capacity and benefits associated with knowledge creation. It is therefore recommended that Māori tourism businesses develop relationships with their local tertiary education institutes, and more specifically investigate the tertiary education research group's specific to the academic fields of tourism and business.
- **Applying traditional practices to better understand how their environment was changing.** There was a consensus among many of the participants that many of the answers to climatic problems had the potential to be solved by applying traditional environmental processes. This is an area of environmental management that could be further developed.
- **The importance of businesses measuring the effects of the social and environmental initiatives.** Having the ability to be proactive and implement sustainable initiatives requires businesses to have the financial resources available to make this investment. Therefore, it is important for Māori tourism businesses to have the ability to measure the impacts that the initiatives are having on their business

sustainability. Traditionally, it has been easier for businesses to solely measure the economic pillar (Kirk, 1995). Both the research findings and the literature review identified that while environmental reporting is available and conducted by businesses, both research on environmental and social reporting is limited (Coles, Fenclova, et al., 2013). Having the ability to quantify the effects of these initiatives can justify the choice to implement and present the business as being socially responsible, which can build a reputation with both internal and external customers (Scheyvens, 1999).

## CHAPTER 7.0: CONCLUSION AND FURTHER RESEARCH

The final chapter will commence by summarising the main research findings. This summary will be presented to align with the research themes identified from research question one and two. Included within this summary will be the key contributions that this thesis has made. Following the summary, this chapter will present the limitations of this study, and conclude by identifying implications for future research.

### 7.1 Summary of research

The overarching research question that this thesis was aiming to answer was how traditional Māori values were affecting the business sustainability of Māori tourism businesses. 12 participants from eight Māori tourism businesses were interviewed and their responses along with an analysis of the wider literature enabled the researcher to answer this research question. In order to answer this question, it was important to identify why, how, and which Māori values were being incorporated by the Māori tourism businesses. These aspects were incorporated into research question one. The key findings from this research question demonstrated Māori values were being incorporated on a conscious level within all the businesses. There was a high importance placed on whānau consultation in the values development process, and Māori values provided a cultural layer of moderation for the businesses. Once these critical aspects were answered it was appropriate for the thesis to identify the specific values that were being incorporated. As identified, in total there were 11 Māori values being incorporated into the management of the Māori tourism businesses.

The impacts of these Māori values on the social pillar included the effects of Māori values on the employment and education of Māori tourism businesses, and the effects of Māori values on the wider community. These themes identified the following key findings: the importance of hiring Māori, developing cultural capacity of staff and stakeholders, preventing cultural misappropriation, and providing opportunities for local communities. As well as identifying the effects of Māori values on the social pillar of business sustainability, this thesis also identified the effects that Māori values were having on the environmental



and economic pillars. The effects of these values on the environmental pillar were titled ‘the effects of Māori values on environmentally sustainable relationships and practices’. This theme identified the following key findings: the relationship of Māori with the land, the importance of sustainable relationships, and the impact of climate change on Kaitiakitanga. Finally, this thesis identified the effects of Māori values on the economic pillar. These effects were titled ‘the effects of Māori values on an intergenerational Māori tourism business’. Key findings of this pillar included the importance of making a profit, but not at the detriment of the other pillars. The findings identified that to have the ability to implement sustainable practices requires financial sustainability, which involves sacrifices and investment.

Interestingly, the social and environmental pillar of business sustainability were the most affected by the incorporation of Māori values. This focus on social and environment responsibility reflects the changing social and environmental context that the respective businesses are operating in. This thesis attributed these changes to the Māori cultural revival that took place in New Zealand in the 1970s and 1980s, and climatic changes to the natural environment. It is important to note that although the social and environmental pillars received the most coverage from the interview participants, it was also clearly noted that all these initiatives that were being implemented by the participants would not be possible if their businesses were not financially sustainable.

## **7.2 Key contributions**

When analysing the key theoretical and practical contributions that this thesis has made on the research construct under investigation, it is beneficial to assess this contribution against the individual research components of the construct (Māori Tourism business, Māori Values, and Business Sustainability). Firstly, from a Māori tourism business perspective, this thesis has provided greater clarification and conceptualisation of the term ‘Māori Tourism Business’. The research findings from this thesis support the definition provided by McIntosh et al., (2004) who define Māori tourism business by focusing on the inclusion of three key characteristics that is Māori ownership, the theme of the product or service, and the inclusion of Māori values. Ultimately, this thesis argues that the application of Māori values

is essential to defining Māori tourism. If a key criterion to defining a Māori tourism business is ownership and management, then inherently the cultural values of the owners and management will contribute to informing the business. This was the case in all the businesses interviewed. This finding is not only relevant to Māori tourism businesses, but also Māori business in general. For example, Statistics New Zealand has recently initiated a project that focuses on gaining greater clarification of how to define a Māori business. A key driver of this project is to generate regular official business and economic statistics about Māori business (Stats NZ, 2012).

As well as adding to the conceptualisation of the term Māori tourism business, this thesis has also made a contribution to both the wider literature concerning Māori values and business sustainability. In particular, this thesis has enhanced the knowledge on the relationships between Māori values and the effects that they have on business sustainability. From a tourism perspective, there are only two other studies to the researcher's knowledge that have concentrated on the relationship between these three research components. This previous literature identified that Māori values were affecting the business sustainability of Māori tourism businesses, but the coverage of these examples were limited, and often lacked detail. This thesis has done something that previous literature has not, that is, it has attributed the specific effects of individual Māori values against the pillars of business sustainability. This gives the indication of which values have the greatest impact on business sustainability. This greater insight can guide the wider management literature in firstly, exploring the benefits of value-based indigenous businesses, and secondly providing comparisons and contrasting with traditional Western approaches of both research and business management regarding sustainability. Ultimately, this thesis clearly demonstrates that there is value in research that concentrates on how indigenous cultures and sustainability intersect within a management context.

From a cross-cultural perspective, these findings have the potential to contribute to other indigenous tourism businesses. This is because many of these traditional Māori values are reflected in indigenous communities around the world. Another key reason relates to the cultural theme of the tourism products and services being offered by the businesses. There is an emphasis on indigenous businesses to protect and preserve cultural integrity. This

thesis has demonstrated that Māori business is heavily influenced by culture and the land, and therefore profit cannot be made at the detriment of these two factors. This study provides tourism businesses and researchers with a blueprint to follow and build on. It demonstrates that there are multiple ways to approach business, and the indigenous approach can be just as successful as the more widely accepted western approach. Ultimately, this thesis can support other indigenous communities to apply their own cultural values to their business. From a research perspective, this thesis can empower indigenous tourism researchers to conduct research from an indigenous perspective and not be shackled by the chains of colonialization.

Finally, this thesis has presented a list of recommendations that constitute the practical value of the research findings for current and prospective Māori tourism businesses. Māori values are affecting business sustainability, and therefore to achieve a positive outcome it is essential that the values chosen to influence business reflect not only the business itself, but also the wider family group. These research findings are pertinent for Māori tourism businesses that intend to incorporate Māori values into their business. For example, if social responsibility is a priority for business, then based on the findings of this thesis the Māori values that should be incorporated by the business are: Manaakitanga, Kotahitanga, Whanaungatanga, Tino Rangatiratanga, Wairuatanga, Iwi Whanui, and Ukaipotanga. Even more specifically if a business wants to aid in preventing cultural misappropriation, incorporating the key principle Wairuatanga and expressing the spiritual elements of the tourism product would support in preventing cultural misappropriation. Understanding these effects can assist Māori businesses in deciding on what values are most important, and how they can be incorporated into their respective businesses.

### **7.3 Limitations**

Before commencing this chapter, it is important to note that the major limitations of this thesis are related to the methodological approach that was employed. These aspects were outlined in chapter 3.8. However not all of the limitations are related to the methodological approach, and therefore, this thesis will now outline the limitations identified. Gaining a

supply-side perspective of the effects that Māori values are having on the business sustainability of Māori tourism businesses is beneficial, however, it is important to note that this research only examines the supply-side perspective. It is limited to the perceptions of business owners and managers, and therefore eliminates the responses from staff, whānau and the community as important stakeholders. Examining the demand-side to gain insights into the perceptions of visitors and in particular, staff of these businesses is beyond the scope of the current research. Although outside of the scope, having the ability to triangulate these findings with input from the staff of the businesses would be valuable, especially when considering that many of the impacts of the incorporation of Māori values had an effect on staff. Having their opinion on how they believe the incorporation has affected them may give credibility to the incorporation of specific values.

This thesis is researching a very specific group of people. This aspect can be viewed in both a positive and negative light. The research findings only represent a small sample of indigenous people from one country, and therefore, the findings of this thesis and recommendations produced will only be applicable to a very small sample of the population. The sample is a fair representation of the Māori tourism industry with participants from different locations throughout New Zealand operating businesses from a range of tourism sectors. Unfortunately, there were no participants from Rotorua or Queenstown. Given they are the two major tourism destinations in New Zealand, a contribution from these areas would have given a greater overview of the sector as a whole. However, the sample is positive in the sense that it provides a contextualised representation of Māori tourism businesses in New Zealand, and therefore the practicality of the results would be highly applicable to other Māori tourism businesses. As noted, it is also important to acknowledge that many of these traditional Māori values have similarities to other indigenous cultural values, and therefore there may be value in these findings for other indigenous tourism business throughout the world.

## 7.4 Future research

The potential for future research in this field is vast and thought-provoking. Having the ability to extend this study looking at other organisational frameworks, such as privately or collectively owned and operated Māori tourism businesses and non-Māori commercial operations, could be the focus of future research (Dwyer, 2012). Indigenous tourism is gaining in popularity worldwide, as there are cultural similarities between the cultures of indigenous communities throughout the world. It is interesting to consider that if this study was conducted on other indigenous cultures that were engaged in tourism, would the results have been similar? Now that this thesis has identified the individual Māori values that have had the most significant effect on business sustainability, future research could identify the values that are similar in other indigenous cultures and establish whether they are being incorporated into the tourism business, and if so are they having the same effect on the business sustainability? This research would have the ability to determine whether there are any benefits that could be shared among indigenous tourism businesses.

Bishop's (2011) cultural pedagogy becomes pertinent at this point – he notes that 'what is good for everyone is not always good for Māori, but what is good for Māori is good for everyone'. The researcher believes that the findings of this thesis have the potential to benefit not only indigenous business, but also western tourism businesses. Ultimately, this is because all businesses are impacted by social and environmental changes within the business environment. Recent tourism trends worldwide demonstrate the focus on responsible tourism. Both customers and staff are now choosing tourism businesses that are socially and environmentally sustainable, therefore it is in the best interest of Māori and non-Māori tourism businesses to demonstrate their responsibility. This thesis has noted that the application of Māori values is already occurring in many western tourism businesses in New Zealand. Future research that assesses the impacts of this value application within western tourism businesses would provide a unique example of an acculturation comparison. The research findings from this type of study would benefit both indigenous and non-indigenous tourism businesses, not only in New Zealand, but worldwide.

Although the representation of participants was deemed as being representative of the New Zealand Māori tourism industry, there was no representation of Māori tourism businesses from either Rotorua or Queenstown. Both destinations are key visitor destinations for both international and domestic tourists in New Zealand. Future research needs to have representation from both of these destinations, as their economies are predominantly based on tourism and this could provide a different insight. It would be interesting to identify whether Māori values have such a profound effect on the business sustainability of businesses within these more commercially driven destinations. It is also important to point out that from a Māori tribal perspective many of the larger Māori tourism businesses are owned and operated by Māori tribes in these destinations. During the interview process the researcher was made aware of situations where major tribal incorporations were operating tourism ventures outside of their own tribal lands. These case studies have the potential to provide an insight into how these incorporations agree on a set of shared values, which underpin their operation and satisfy the needs of their shareholders.

Unfortunately, the ability to triangulate the research findings with staff members and tourists was not possible with this study. Ultimately, this study focused on the supply-side perspective, having research that cross-checked the research findings with staff and tourists has the potential to enhance the credibility of the research. For example, a key finding was the importance of assisting staff members in increasing their cultural capacity. It would be interesting to see if staff believed their cultural capacity was advanced by the incorporation of Māori values. As highlighted throughout this thesis, there was a lack of reporting on the impacts of value incorporation on the social and environmental pillars by the businesses, with many only reporting on the economic bottom line. There is an opportunity for future research to focus on the ability of tourism businesses to report on the impacts of incorporating values in business. Creating a mechanism for tourism businesses to quantifiably report on the effects of practices on the social and environmental pillars can support Māori tourism businesses and non-Māori business in justifying the cost to initiate these practices. The businesses researched clearly noted that the social and environmental practices that they were initiating were beneficial, however, they were unable to justify these from a financial perspective.

To conclude, this thesis has clearly demonstrated that Māori culture is a key component of a Māori tourism business. Māori values provide the vehicle to operationalise culture in business. There is no denying that Māori values have a significant effect on the business sustainability of Māori tourism businesses. From an operational aspect, the findings of this thesis have the ability to support other tourism businesses by providing them with an understanding of what may occur if they incorporate Māori values or values in general into the management of their business. Although targeted at Māori business, the reality is this knowledge obtained can assist tourism businesses in general. Theoretically, the research findings have contributed significantly to enhancing knowledge on the links between Māori values and tourism business sustainability in New Zealand. Filling this gap in the literature was the very reason why this study was commissioned. This thesis has ultimately proven what Durie (2011) stressed as being essential in the development of Māori, that is, it is possible to operate a Māori business that is responsive to culture within a western commercial environment without giving up your cultural identity. In fact, this very difference provides a unique indigenous perspective that has the potential to make a positive impact on the business sustainability of all tourism businesses.

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## 10.0 APPENDICIES

### Appendix 1.0: Interview guidelines



#### **Interview Guidelines**

The aim of this research is to investigate whether Māori tourism businesses incorporate traditional Māori values into their business and if so, how does the application of these values affect the sustainability of Māori tourism businesses? I am really interested to hear about how you do this within your business. The interview will consist of three sets of questions, the first set of questions will concentrate on characteristics of Māori tourism businesses, the second set of questions focus on the application of traditional Māori values, and the final set of questions will cover the impacts of Māori values on the Business Sustainability of your business. When I discuss the impacts of Māori values on the Business Sustainability, I am focussing on the impacts of Māori values on the environmental, social and economic aspects of your business. Finally, this interview was designed within a Kaupapa Māori context focussing on Tino Rangatiratanga for all participants involved, and Māori tourism in general and therefore, a key focus of this research is about giving back and making a contribution to Māori tourism. If you have any questions during the interview, please just ask.

#### **Māori tourism businesses**

1. How do you define Māori tourism?
2. Do you consider your business to be a Māori tourism business? How is it distinctly Māori?
3. What does being Māori mean to your business? Do you think it adds an extra dimension to your business?

#### **Traditional Māori values**

4. What do Māori values mean to your business?

5. Which Māori values are incorporated into your business? Is this application of values consciously done, or unconsciously as part of being Māori?
6. How have traditional Māori values been incorporated into your business? e.g., through business plans? Strategic planning? Products and services? Interaction with stakeholders? At all staff levels?

### **Impacts of traditional values on business sustainability**

7. What goals is your business trying to achieve? e.g., in addition to profits; such as social, environmental, and cultural goals, standards? Can you provide examples?
8. Are you adopting a sustainable development approach to business? If so, do you think that Māori values were a contributing factor to this mind-set? Please explain
9. Do you believe Māori values influence the way your business approaches social and environmental challenges? If this is the case, can you provide examples?
10. Do you think the application of Māori values in your business limits the potential profitability of your business? If so, how do you manage these limitations? Can you provide examples?
11. Do you measure business performance and success by other factors? Such as your achievements and performance in social, cultural, and environmental outcome areas?
12. How does your commitment to Māori, whānau, and shareholders affect your business?
13. What advice would give other Māori tourism businesses?

## Appendix 2.0: Information sheet



***Title:*** How do traditional Māori values affect the sustainability of Māori tourism businesses?

### **Information Sheet for Participants**

Kia ora rangatira, I would like to thank you for showing interest in my research. Please read the information sheet before deciding whether or not to participate. Regardless of whether you decide to participate, I would like to thank you for your time and consideration.

Ngā mihi nui,

Adam Kirihimete Ransfield (researcher)

#### **The project:**

For my Masters degree at Victoria University's Management School, I am researching into the effects of the incorporation of Māori values on the business sustainability of Māori tourism businesses. I want to find out the following:

1. Which Māori values are being incorporated in the management of Māori tourism businesses
2. What is the impact of these Māori values on business sustainability, and
3. How these perspectives can be used by other Māori tourism businesses to enhance their business sustainability

#### **Participation in the project:**

You have been identified as a potential research participant. Should you agree to take part in this research, and sign the attached consent form, you will be asked questions in an interview that will take up to an hour and a half. The questions will explore your experience and gain your perspective on Māori tourism. The interview will be electronically recorded and completed by handwritten notes. Please be aware that you may decline to answer any particular question and that you may withdraw from participation in the project at any time, for example if the interview develops in a way that you feel hesitant or uncomfortable – in this case the information will be destroyed. You also can withdraw your participation in the research until Monday December 3<sup>rd</sup> 2018, either by telephone, email or mail. In this case the information provided will be destroyed.

#### **Processing of data confidentiality**

The interview recordings and transcripts will be stored securely on a password-protected computer with only myself and my supervisor able to gain access. Data from the interviews will be analysed and the research findings will be discussed in my thesis. The raw data will be destroyed two years after the completion of the project, approximately on or before 31<sup>st</sup> July 2021. After the completion of the degree or earlier, the thesis or parts thereof might be published in journal articles or at conferences.

I assure confidentiality of all participants involved. Research participants will be referred to by their role (i.e. manager), and therefore no identifiable characteristics, such as your name or business name, will be used in the writing up of the research report.

**Output of the project:**

If requested, you will be provided with an industry focussed document of the project findings after completion of the research (2019).

**Contact:**

If you have any questions about the research, either now or in the future, please don't hesitate to contact me or my supervisor.

Adam Ransfield, Tourism Management student, Victoria University of Wellington  
[ransfiadam@myvuw.ac.nz](mailto:ransfiadam@myvuw.ac.nz), 048303171

Dr Ina Reichenberger, Supervisor, Victoria University of Wellington  
[ina.reichenberger@vuw.ac.nz](mailto:ina.reichenberger@vuw.ac.nz), 044635375

Victoria University of Wellington, Victoria Management School, PO Box 600, Wellington, New Zealand

**Human Ethics Committee information:** If you have any concerns about the ethical conduct of the research you may contact the Victoria University HEC Convenor: Dr Judith Loveridge.  
Email [hec@vuw.ac.nz](mailto:hec@vuw.ac.nz) or telephone +64-4-463 602

## Appendix 3.0: Consent form for participants



*Title:* How do traditional Māori values affect the sustainability of Māori tourism businesses?

### Consent form for Participants

I have read the Information Sheet concerning this student project and understand what it is about. All my questions have been answered to my satisfaction.

I know that:

- My participation in the project is entirely voluntary.
- In the event that the line of questioning during the interview develops in such a way that I feel hesitant or uncomfortable I may decline to answer any particular question(s) and/or may withdraw from the research immediately. Therefore, my contribution to the study will be immediately destroyed.
- I may withdraw my contribution to the project until Monday, 3<sup>rd</sup> December 2018 either by phone, email or mail. As a consequence, my contribution to the study will immediately be destroyed.
- The interview can take up to an hour and a half and it is being electronically recorded.
- I will be given a full transcript of the interview and given an opportunity to provide comments until Monday, 3<sup>rd</sup> December 2018.
- I will be given a summary of findings at the completion of the research project.
- All recordings, notes and transcripts will be destroyed two years after the completion of this project in 2019 (15th July, 2021).

**I agree to take part in this research project.**

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(Name of participant)

(Signature of participant)

(Date)