

# **Māori Leadership in China**

**How do cultural values assist Māori international business leaders when  
operating in China?**

(May 1, 2018)

**Candidate's names: Daysha Tonumaip'e'a**

**AUT Business School – International Business**

**A thesis submitted to Auckland University of Technology in partial fulfilment of  
the requirements for the degree of Master of Business.**

# Mihi mihi

Mai I Maketu ki Tongariro ko Te Arawa te waka  
Ko Tamatekapua te tangata i runga rā  
Ko Ngongotahā te māunga  
Ko Utuhina te awa  
Ko Rotoruanuiakahumatamomoe te Moana  
Ko Paratehoata Te Kōhea te marae  
Ko Tūnohopū te whare tupuna  
Ngāti Whakāue, Ngāti Pikiao, Ngāti Tāhinga  
wētehi o ōku hāpu  
Ko Te Arawa te iwi  
Ko Tāua Haere Huka te tupuna, ka puta mai  
Ko Rakitu Puhou Haere Huka, ka puta mai  
Ko Ani Te Paerākau  
ka moe a Te Paerākau ki tōna hoatāne tuarua, Ko  
Te Whiti Rerekau no Taranaki ā ka puta mai a  
Merepeka Pūhou Kāmata  
i Whakawhāngai mai ai a Merepeka ki te hoatāne  
tuatoru o Te Paerākau, Ko Poihipi Kāmata no  
Ngāti Pikiao  
ka moe a Merepeka Pūhou ki ā Thomas Angus  
Nukutaurua Mckinnon nō Ngāti Pikiao anō hoki  
ka puta mai  
Ko Aniwaihorua Paerākau Mckinnon, i whānau  
mai ai i Rotoiti, Ko Tenēi tōku kuia  
Ka moe a Aniwaihorua ki ā Raymond Jones, he  
Pākehā nō tāwāhi, Nō Wēra i Peretānia  
Ko Gareth Jones tōku matua, ko ia te tamaiti  
tuawaru o Aniwaihorua rāua ko Raymond Jones  
Ko Tēnei tōku matua  
Ka moe a Gareth Jones ki ā Julia Jones o Ngāti  
Hine, ka puta mai i āhau.  
Ko Daysha Leona Jones tōku īngoa.  
Ko Donny Tonumaipē'a nō Hāmoa, tōku tāne  
E rua ngā tamariki ā māua  
Ko Gareth-Oliver Tonumaipē'a tōku tama  
Ko Joston-Bree Tonumaipē'a tōku tamahine  
Ko tēnei tōku whakapapa.

Our canoe reaches from Maketu and Tongariro, Te Arawa  
Tamatekapua is the captain on board of Te Arawa  
Ngongotahā is the mountain  
Utuhina is the river  
Rotoruanuiakahumatamomoe is the lake  
Paratehoata Te Kōhea is the marae  
Tūnohopū is the ancestral house  
Ngāti Whakāue, Ngāti Pikiao, and Ngāti Tāhinga are some  
of the sub-tribes I descend from  
Te Arawa is the tribe  
Tāua Haere Huka is the ancestor, who begat  
Rakitu Puhou Haere Huka, who begat  
Ani Te Paerākau  
Te Paerākau married her second husband Te Whiti Rerekau  
of Taranaki, they begat  
Merepeka Pūhou Kāmata  
Merepeka was raised by Te Paerākau's third husband  
Poihipi Kāmata of  
Ngāti Pikiao  
Merepeka Pūhou married Thomas Angus  
Nukutaurua Mckinnon of Ngāti Pikiao  
They begat  
Aniwaihorua Paerākau Mckinnon,  
born in Rotoiti, this is my grandmother  
Aniwaihorua married Raymond Jones,  
A foreigner from Wales, in Britain  
Gareth Jones is my father,  
the eighth child of Aniwaihorua and Raymond Jones  
This is my Dad  
Gareth Jones married Julia Jones of Ngāti Hine,  
from them, came me.  
Daysha Leona Jones is my name  
Donny Tonumaipē'a from Samoa, is my husband  
We have two children  
Gareth-Oliver Tonumaipē'a is my son  
Joston-Bree Tonumaipē'a is my daughter.  
This is my genealogy.

**Ngā mihi nui ki a koutou katoa, ka nui te mihi atu I raro I te korowai o te Rangimarie.**

Greetings to you all, many greetings under the cloak of peace.

**Nō reira, tēnā koutou, tēnā koutou, tēnā anō tātou katoa.**

Therefore, I humbly greet you thrice times.

# Acknowledgements

I would like to thank the following for your contribution to this work.

## **Research Whānau**

Firstly, thank you to the research participants who have shared your stories and experience – it has truly been an honour. Thank you to Dr. Swati Nagar for your encouragement, and invaluable support throughout this journey. I also owe a great deal to Agnes Naera, and Professor Pare Keiha for your guidance in understanding a Māori worldview. There is much for me to learn, however, your guidance has been paramount in guiding the kaupapa (focus) – a sincere thank you. As this journey was also a personal journey of self-discovery, I wish to thank my Auntie Meredith who carries the knowledge passed down from my grandmother Aniwaihiōroa Paerākau McKinnon for your wisdom and your guidance in understanding who I am and how this might navigate the kaupapa.

## **My Husband – Donny Tonumaipē’a**

This journey could not have been taken without your unconditional love and support for me and our beautiful children. This milestone also belongs to you – thank you, from the bottom of my heart.

## **My Children – Jos and Gar**

To my dearest Joston-Bree, and Gareth-Oliver, you are the reason for all that we do – our greatest achievement. I hope that the milestones we reach today, will one day be a source of inspiration, that you may also follow your dreams.

## **My Whānau**

A heartfelt thank you to my parents, Julia and Gareth, for your sacrifice, selfless love, and support you have given unconditionally over the years. A special thank you to my younger sisters: Dayna, Brianna, Denver, Georgia-Rae, and Jay-el for your empowering examples. You have all lifted me in times of need and celebrated with me in triumph. A special thank you to my Tonumaipē’a and Taleni aiga (family on my husband’s side), especially Laloifi and Oliva, for your warmth, love, and support during this journey.

## **Auckland University of Technology Ethics Committee (AUTEC)**

The project was granted ethics approval from AUTEC on 1 May 2017, reference 17/121

(See appendix A).

# Abstract

The aim of this thesis was to study how Māori cultural values have assisted Māori business leaders who internationalise in China. Sub-topics also investigated commonalities and differences between Māori and Chinese cultural values that influence leadership, and their influence on the internationalisation process of Māori business in China. In doing so, the study connects three separate disciplines – culture, leadership, and internationalisation.

China is New Zealand's largest source of international students, second largest tourism market for international visitors, and largest import-export partner (MFAT, 2018a). China's significance is enormous with NZ\$9.4 billion of New Zealand exports to China, and imports of NZ\$10.3 billion in 2016 (MFAT, n.d.). In recent years, the Chinese government and organisations have increased business partnerships with local New Zealand firms (Buckley et al., 2007). This momentum presents opportunities for Māori businesses who participate often successfully in the wider economy. To illustrate, the Māori economy has been estimated worth at least NZ\$42.6 billion in 2015 (New Zealand Trade and Enterprise, 2015). The Māori primary industry's contribution to the economy include 36% forestry, 10% dairy, 12% of sheep and beef units, and 30% of lamb product (Ministry of Business, Innovation and Employment, 2017); all of which contribute to China's top exports from New Zealand (dairy, wood, and meat).

The study is of importance based on the significance of China as an international partner for Māori business. In addition, this study asserts Māori as distinct, with cultural values that uniquely influence leadership in international business. Further, the influence of leadership values on the internationalisation process is currently understudied. The study was qualitative in nature, guided by interpretivist and Kaupapa Māori worldview. The study adopted an integration of grounded theory and case study methods which makes it exploratory in nature. Though other methodologies and methods of analysis have been adopted, this research was primarily driven and guided by Kaupapa Māori practices to ensure cultural appropriateness. In-depth face to face interviews provided the data and results for the findings. Based on the findings, six concepts were identified. These suggest that effective Māori leadership values underpin the internationalisation process of Māori business in China. It is concluded that Māori values favour a network approach to internationalisation in China. As a result, Māori values in China provide social capital and have assisted leaders in building meaningful business relationships.

# Glossary

As Te Reo Māori is a language for which words have many meanings, the following are the general meanings based on Moorfield (2011).

<b>Aotearoa</b>	New Zealand
<b>Ariki</b>	Paramount chief, high chief, chieftain, lord, leader, aristocrat, first-born in a high-ranking family - qualities of a leader is a concern for the integrity and prosperity of the people, the land, the language and other cultural treasures (e.g. oratory and song poetry), and an aggressive and sustained response to outside forces that may threaten these.
<b>Aroha</b>	Affection, sympathy, charity, compassion, love, empathy.
<b>Hāpu</b>	Kinship group, clan, tribe, subtribe.
<b>Hūmārietanga</b>	Humility.
<b>Iwi</b>	Extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory.
<b>Kaitiaki</b>	Trustee, minder, guard, custodian, guardian, caregiver, keeper, steward.
<b>Kaitiakitanga</b>	Guardianship, stewardship, trusteeship, trustee.
<b>Kanohi ki te kanohi</b>	Face to face, in person, in the flesh.
<b>Kanohi kitea</b>	Seen face, physical presence - a term to express the importance of meeting people face to face.
<b>Kaumatua</b>	Adult, elder, elderly man, elderly woman, old man - a person of status within the whanau.
<b>Kaupapa Māori</b>	Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.
<b>Koha</b>	Gift, present, offering, donation, contribution - especially one maintaining social relationships and has connotations of reciprocity.
<b>Mahi</b>	Work, job, employment, trade (work), practice, occupation, activity, exercise, operation, function.
<b>Mana</b>	Prestige, authority, control, power, influence, status, spiritual power, charisma.

<b>Manaakitanga</b>	Hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.
<b>Māoritanga</b>	Māori culture, Māori practices and beliefs, Māoriness, Māori way of life.
<b>Mātauranga Māori</b>	Māori knowledge.
<b>Mauri</b>	Life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located.
<b>Panekiretanga</b>	Highest standard, highest benchmark, pinnacle of achievement, excellence.
<b>Rangatira</b>	To be of high rank, become of high rank, ennobled, rich, well off, noble, esteemed, revered.
<b>Raranga</b>	Weaving
<b>Rangatiratanga</b>	(1) Chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangatira, noble birth, attributes of a chief. (2) Kingdom, realm, sovereignty, principality, self-determination, self-management.
<b>Tangata whenua</b>	Local people, hosts, indigenous people.
<b>Taniwha</b>	Water spirit, monster, dangerous water creature, powerful creature, chief, powerful leader, something or someone awesome - taniwha take many forms from logs to reptiles and whales and often live in lakes, rivers or the sea. They are often regarded as guardians by the people who live in their territory, but may also have a malign influence on human beings.
<b>Tiriti o Waitanga</b>	Treaty of Waitangi.
<b>Tika</b>	To be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper, valid.
<b>Tikanga</b>	Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context.
<b>Tohunga</b>	Skilled person, chosen expert, priest, healer - a person chosen by the agent of an atua and the tribe as a leader in a particular field because of signs indicating talent for a particular vocation.

<b>Utu</b>	Revenge, vengeance, retaliation, payback, retribution, cost, price, wage, fee, payment, salary, reciprocity.
<b>Wairua</b>	Spirit, soul - spirit of a person which exists beyond death. It is the non-physical spirit, distinct from the body and the mauri.
<b>Wairuatanga</b>	Spirituality
<b>Waka</b>	Canoe, vehicle, conveyance, spirit medium, medium (of an atua).
<b>Whakapapa</b>	Genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions.
<b>Whakawhanaungatanga</b>	Process of establishing relationships, relating well to others.
<b>Whānau</b>	Extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.
<b>Whanaungatanga</b>	Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.
<b>Whariki</b>	Floor covering, ground cover, floor mat, carpet, mat.

# Contents

Mihi mihi.....	2
Acknowledgements .....	3
Abstract .....	4
Glossary .....	5
Chapter 1 Introduction .....	14
1.1    Aim and Scope of the Study .....	14
1.2    Background to the Study .....	15
1.3    Research Objectives.....	17
1.3.1    Research Question.....	19
1.4    Contribution of the Study .....	20
1.5    Delimitations.....	20
1.6    Thesis Outline .....	21
Chapter 2 Literature Review .....	23
2.1    Introduction.....	23
Culture & Leadership.....	24
2.2.1    Introduction .....	24
2.2.2    Culture.....	24
2.2.3    Leadership .....	24
2.2.4    Cross-Cultural Leadership .....	25
2.2.4    Limitations of GLOBE, and Hofstede’s Study .....	30
2.2.6    Summary .....	35
Māori.....	36
2.3.1    Introduction .....	36
2.3.2    Kaupapa Māori in Business & Leadership.....	36
2.3.3    Whanaungatanga – Relationships, Belonging.....	37
2.3.4    Mana - Prestige .....	39
2.3.4    Kaitiakitanga – Stewardship and Guardianship .....	40



2.3.5	Manaakitanga – Hospitality and Care .....	40
2.3.6	Utu – Reciprocity .....	41
2.3.7	Wairuatanga – Spirituality .....	41
2.3.8	Tapu .....	41
2.3.9	Rangatiratanga – Sovereignty, Leadership, Self-Determination .....	42
2.3.10	Summary .....	45
	China .....	46
2.4.1	Introduction .....	46
2.4.2	Confucianism .....	46
2.4.3	Guanxi & Mianzi (Face) .....	48
2.4.4	China’s Cultural Dimensions .....	49
2.4.5	Chinese Leadership .....	50
2.4.6	Summary .....	51
	Internationalisation.....	52
2.5	Introduction.....	52
2.5.1	Stages Approach .....	53
2.5.2	Network Approach.....	55
2.5.3	Born Global Approach .....	57
2.5.4	Summary .....	58
	Chapter 3 Research Design .....	59
3.1	Introduction .....	59
3.2	Worldview .....	59
3.3	Kaupapa Māori Methodology .....	61
3.4	Integration of Grounded Theory & Case Study.....	64
3.5	Data Collection .....	67
3.6	Ethical Considerations .....	74
3.7	Data Analysis .....	75
3.9	Summary.....	78

Chapter 4 Findings .....	79
4.1 Introduction.....	79
4.2 Presenting the Data .....	80
Concept 1: Centrality of Whakapapa and Whanaungatanga: A Code of Conduct 80	
Concept 2: Global Mind-Set from a Māori Worldview .....	90
Concept 3: Whakawhanaungatanga & Guanxi.....	97
Concept 4: Kanohi ki te Kanohi (Face to Face) & Mianzi (Face).....	103
Concept 5: Manaakitanga .....	109
Concept 6: Hūmārietanga – Humility.....	111
4.3 Summary.....	113
Chapter 5 Discussion .....	114
5.1 Introduction.....	114
5.2 Leadership Values – Māori & Chinese Business Leadership .....	115
5.3 Māori Leadership Values and the Internationalisation Process in China ...	121
5.4 Social Capital .....	124
5.5 Summary.....	125
Chapter 6 Conclusion.....	126
6.1 Summary of Findings .....	126
6.2 Contributions of this Research.....	127
6.3 Limitations of the Study .....	128
6.3.1 Time .....	128
6.3.2 Researcher Bias .....	128
6.3.3 Sample Size .....	129
6.3.4 Representation of Sample Population .....	129
6.3.5 Moving toward Theory .....	130
6.4 Recommendations for Future Research.....	131
References .....	132


Appendix A .....	150
Appendix B .....	151
Appendix C .....	155

# List of Tables & Figures

Figure 1. Contribution of the Māori primary industry to New Zealand Economy .....	16
Figure 2. Research Question.....	18
Figure 3. Geoleadership Model - Competencies .....	26
Figure 4. Cultural Clusters – GLOBE Studies (House et al., 2004, p. 190) .....	30
Figure 5. Uppsala Model - Establishment Chain.....	54
Figure 6. Research Question.....	58
Figure 7. Kaupapa Māori Practices (Smith, 2012, p. 124) .....	61
Figure 8. Centrality of Whakapapa and Whanaungatanga: A Code of Conduct.....	81
Figure 9. Five Wellbeing's' with IO at the centre .....	116
Figure 10. Internationalisation Process Adopted.....	121
Table 1. Hofstede's (1994) Dimensions Defined.....	27
Table 2. Corresponding Hofstede and GLOBE Value Dimensions (Pfeifer, 2005).....	28
Table 3. GLOBE Project Global Leadership Dimensions (House et al., 2014, p. 12) .....	29
Table 4. Comparison between China and Māori Leadership based on GLOBE methods .....	33
Table 5. Comparison between Māori, Chinese, Pākehā .....	34
Table 6. Confucianism Virtues (Steers, 1999).....	48
Table 7. Key Differences in Grounded Theory Approaches (Onions, 2006) .....	65
Table 8. Case Profile - Leader .....	70
Table 9. Firm Background of Cases .....	71
Table 10. Interview Do's and Don'ts (Charmaz, 2014, p. 70-71) .....	72
Table 11. Open Codes for RQ 1 .....	76
Table 12. Axial Coding Based on Open Codes .....	77
Table 13. Example of Selective Coding .....	77
Table 14. Key Concepts (supports) and Categories Underpinning Effective Leadership Values for International Business in China .....	80
Table 15. Global Mindset .....	91
Table 16. Supporting Concepts and Subcategories of GLOBE and Pfeifer .....	119
Table 17. Six Concepts Underpinning Effective Māori Leadership values in China .....	127

# Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

A handwritten signature in black ink, appearing to read 'DT-r'' with a small accent mark over the 'r'.

Daysha Tonumaip'e'a

23/04/2017

# Chapter 1 Introduction

## 1.1 Aim and Scope of the Study

The aim of this thesis is to explore the influence of leadership values on the internationalisation process of Māori business. The study will explore discernible cultural differences and commonalities between Māori and Chinese values and their influence on the internationalisation process in China. This study will connect three separate disciplines from the perspective of a Māori business leader– cultural values, leadership, and internationalisation of a firm.

Globalisation has opened doors to many markets and seen economic integration between nations around the world. Among some of the benefits, international businesses can now enjoy low labour costs, large consumer markets, innovative technology, trade benefits, and increased profit capabilities. However, the ever-changing nature of globalisation, means that firms must prepare for intense competition. The challenge for international firms is to maintain competitive advantage in its vast moving environment (McGrath, 2013).

As a resource-based economy, New Zealand is heavily reliant on international trade. The success of the economy of New Zealand is synonymous with its ability to form and maintain its international trade relations. From a macro level, there is much acknowledgement of the importance of cementing trade relationships at an international level (Ministry of Foreign Affairs and Trade [MFAT], 2018b), and the way in which organisations interact with their customers and competitors in the international marketplace (Solberg, 2018). From a micro level, it is critical that one must understand the values of the companies, and the people within these organisations (Hofstede, 1994). Therefore, this study aims to evaluate the role of the people within the organisation and their influence on firm internationalisation. The ‘people’ referred to in this study are Māori business leaders involved in international business in China.

A known gap in the field of international business is that a number of studies evaluate the internationalisation process of a firm with little attention on the leader’s influence on that process (Chetty, Blakenburg, & Holm, 2000). Cavusgil and Nevin (1981) for example, consider the attitude of the manager as the starting point for the initial steps in internationalisation. Several empirical studies suggest that perceptions held by

management regarding international markets influence the extent to which firms internationalise (Bilkey & Tesar, 1977; Chetty, 1994; Kedia & Chokar, 1986; Cui, Li, Meyer, & Li, 2016; Calof & Beamish, 1995). In addition, perceptions held by business leaders influence whether a firm's resources become the firm's competitive advantage (Chattopadhyay, Glick, Miller, & Huber, 1999). Managers' attitudes about what constitutes a competitive advantage would then influence the internationalisation process. The other important gap is that very few studies account for cultural values and the role that those play on leadership and internationalisation of the firm (Letetsu & Holmgren, 2012). In recognising these gaps, this study specifically investigates the leader as the key decision maker, and how they influence the internationalisation process of a firm based on their cultural values. Thus, this study acknowledges the influence that leaders would have, as the navigator, on the internationalisation process. The study also sheds light on whether cultural values held and practiced by Māori business leaders may serve as a map for engaging in international business in China.

## **1.2 Background to the Study**

New Zealand's open economy and its export-driven environment, has given way to opportunities for Māori businesses who participate often successfully in its wider community (Haar & Delaney, 2009). In this section, the significance and importance of China as an international market to New Zealand and Māori businesses is discussed, as well as the role Māori cultural values have on leaders who navigate the pathway into China; thus, maintaining focus on leadership values that influence the internationalisation of Māori businesses in China.

### **1.2.1 New Zealand and China**

China is the world's most populous country, and second largest economy. With 45 years of diplomatic relations, New Zealand was the first developed country to enter a free trade agreement (FTA) with China in 2008. The trade agreement is also the first in the developed world to launch negotiations of an FTA upgrade in 2016 (MFAT, 2018a). China equates for a third of Asian investment in New Zealand (KPMG, 2013). Specifically, China accounts for the highest proportion of imports (19.9%) and exports (19.4%) to and from New Zealand (Central Intelligence Agency, 2018). The Chinese government and organisations have increased business partnerships with local New Zealand firms (Buckley et al., 2007). Due to the geographic isolation of New Zealand in the South Pacific and its small domestic market, the economy and its firms have had to

look outward for economic growth. The FTA provided unique competitive advantage while creating mutual benefit and broadening the relationship between China and New Zealand. In 2016, China became New Zealand's ninth largest source of foreign direct investment (at NZ\$1.1 billion) with growing interests in tourism, education, and other people-to-people links (MFAT, 2018a). China is New Zealand's largest source of international students, second largest tourism market for international visitors, and accounts for New Zealand's main exports of 30% dairy products, 24% forestry products, and 12% meat products (MFAT, 2018a). The continuing growth of the New Zealand economy provides positive outlook for the Māori economy which is explained in the following section.

### **1.2.2 Māori Economy**

According to Kingi (2012), 1.5 million hectares of New Zealand land was owned by Māori Trust's and corporations; this is exclusive of private owned farms and forests by Māori. Māori farming interests have held a strong presence in the New Zealand agricultural sector. Specifically, Māori and Iwi contribution to New Zealand's economy includes the primary sector, natural resources, small and medium sized enterprises and tourism. The Māori economy has been estimated to be worth at least NZ\$42.6 billion in 2015 (New Zealand Trade and Enterprise, 2015; Ministry of Business, Innovation and Employment, 2015). Māori businesses are an integral part of the New Zealand economy. While it has been reported that Māori are the third most entrepreneurial people in the world, the success rate of exploiting these opportunities has been proven low (Frederick & Chittock, 2005). However, the contribution of the Māori economy to New Zealand is significant and includes the following investment in the primary industry:

#### **Figure 1. Contribution of the Māori primary industry to New Zealand Economy**

- 36% of forestry
- 12% of sheep and beef units
- 30% of lamb production
- 10% of kiwifruit
- 40% of fishing quota
- 10% of dairy production

(Source: Ministry of Business Innovation and Employment, 2017)

China's significance is enormous with NZ\$9.4 billion of New Zealand exports to China, and imports of NZ\$10.3 billion (MFAT, n.d.). New Zealand's top exports to China include dairy, wood, and meat. New Zealand's key imports from China include machinery, clothing, and apparel (MFAT, n.d.). The staggering rate of export and import



growth between New Zealand and China, provides significant opportunity for Māori businesses. Given that New Zealand's main exports to China are from the primary industries, Māori businesses are well placed to engage in export opportunities between New Zealand and China, and have been doing so for many years. Thus, Māori are considered major stakeholders in the New Zealand economy (Sharples, 2007). To illustrate, the Taniwha Dragon Summit in 2017 reported an estimated NZ\$100 million worth in business deals between Māori and Chinese companies (O'Sullivan, 2017).

### **1.2.3 Māori Business & Leadership**

The once perceived constraint that 'Māori mind-set' and culture-led thinking were challenges to business are now considered strengths and a strong foundation for success (KPMG, 2016, p. 76). With this in mind, one might ask, "What makes a business a Māori business?" According to Carl Carrington, CEO of Aotearoa Fisheries Limited (now known as Moana New Zealand), Māori culture, values, people, innovation, and assets gives our companies their competitive advantage (Te Puni Kōkiri, 2015). Sharples (2007) describes three core elements to Māori businesses including whakawhanaungatanga, manaakitanga, and whakatupatotanga. Whakawhanaungatanga is the practice of establishing and maintaining relationships, and manaakitanga refers to expressions of aroha, hospitality, and mutual respect. Whakatupatotanga refers to Māori tikanga that should be maintained in Māori business as a means for balance in both economic cooperation and collective well-being of the community (Sharples, 2007). Durie (2003) presents the notion of a 'Māori Centred Business' being a business that deliberately revolves around Māori people, Māori assets, and Māori priorities (p. 430). This study defines Māori business as a business that is led by a leader of Māori descent. The strengths of Māori businesses as described by NZTE (2017) include innovation, collaboration, and a proven ability to protect and grow intergenerational wealth. Understanding the influence of Māori cultural and leadership values on the internationalisation of Māori businesses in China may add value in identifying avenues for Māori business leaders.

## **1.3 Research Objectives**

The research aims to find how Māori business leaders entered China based on cultural values that influence leadership and thus, the internationalisation process of Māori businesses in China. The present study explores the relationship between culture, leadership, and internationalisation as illustrated in Figure 2. While the context of this research is based on the internationalisation of Māori businesses in China, this study is

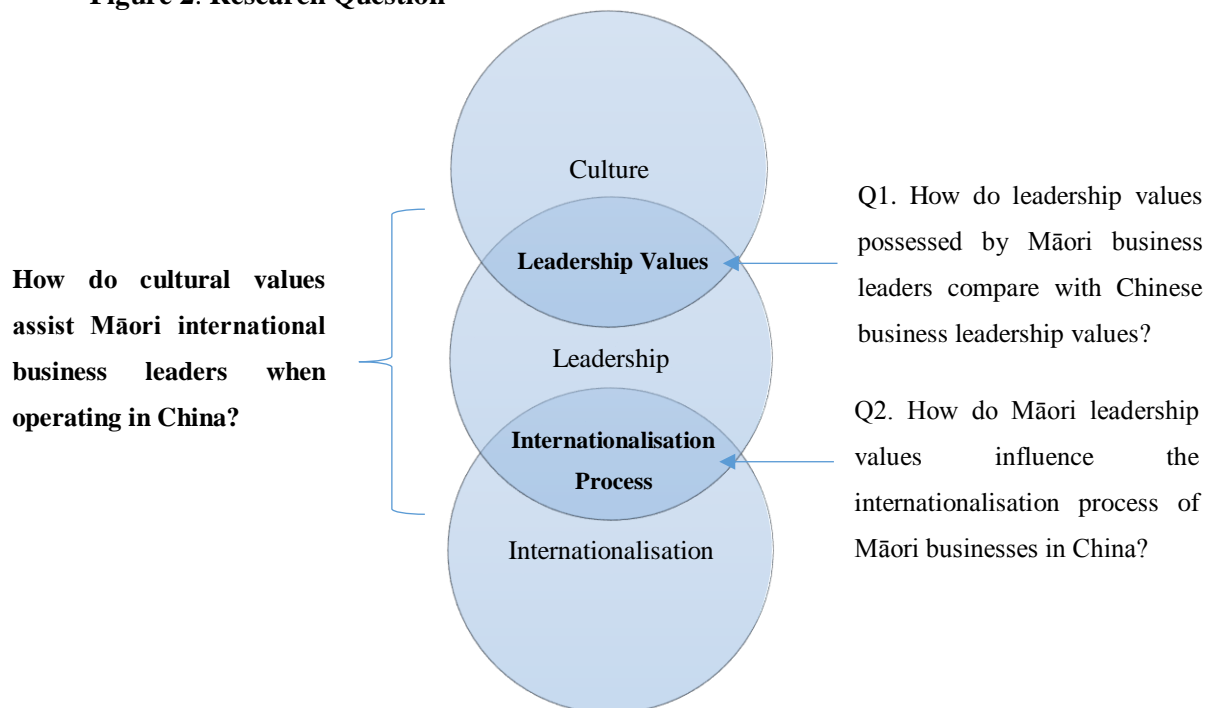
interested in cultural values that influence leadership within this context. The first aim of the study is to examine the leader as the key decision maker, and how they influence the internationalisation process of a firm based on their cultural values. Secondly, the study evaluates whether cultural values held and practiced by Māori business leaders have assisted the international business journey into China. Thus, the overarching question underpinning this research is as follows:

**How do cultural values assist Māori international business leaders when operating in China?**

In addressing the overarching research question, this study explores the following:

1. How do leadership values possessed by Māori business leaders compare with Chinese business leadership values?
2. How do Māori leadership values influence the internationalisation process of Māori businesses in China?

**Figure 2. Research Question**



It is also important to acknowledge the intentions of this research from the outset. This research aims to highlight Māori cultural and leadership strengths for international business in hopes to contribute to the collective voice that we (Māori), grow our own food with our own hands. In this context, we refer our own food to mātauranga Māori (Māori knowledge); resulting from the experiences of Māori individuals who have led organisations through the internationalisation process in China. Our own hands in this proverb refers to the mahi (work) and experiences shared by Māori business leaders to continue in growing our knowledge from our own efforts. Smith's (2012) 'Decolonizing Methodologies' described it as telling our own stories, writing our own versions, in our own ways, for our own purposes (p. 31). The research seeks to expand knowledge outward (te whānuitanga), in depth (te hōhonutanga) and towards light (te māramatanga), in hopes that it may become a taonga, a work of value, for Māori (Mead, 2003, p. 318).

### **1.3.1 Research Question**

To understand leadership values and their influence on the internationalisation process, the literature explores cultural values and its influence on leadership. The literature will explore leadership and the implications of working across cultures; such is the case for Māori business leaders working in China. In aligning to research question one, the literature discusses leadership values specific to Māori and Chinese.

In exploring sub-question two, the literature reviews internationalisation process and drivers to pathways for which leader's might take. From the literature review, it is learnt that there is a known gap in internationalisation research that needs further investigation on the leader's role in directing its path. For this reason, this study seeks to address gaps in internationalisation research by bringing cultural values that effect leadership to the forefront and investigating their influence on the internationalisation process. Understanding the internationalisation process can allow for further investigation on how this might be influenced by Māori business leadership values.

In connection to the research questions, the literature review explores culture, leadership, and internationalisation as presented in Figure 2. The literature specifically focuses on leadership values (as enacted from cultural values), and internationalisation process

within these disciplines. The literature review and the findings of this study will then come together to address the overarching research question:

**How do cultural values assist Māori international business leaders when operating in China?**

#### **1.4 Contribution of the Study**

The purpose of this study is to understand the influence of cultural values on leadership and the internationalisation process. Given the significant opportunity for New Zealand businesses in China, this study will investigate how Māori enter international markets such as China. Additionally, it will explore whether this process is influenced by harmonies and differences in cultural values that effect leadership as perceived by Māori business leaders. The thesis may be helpful in mitigating the gap in internationalisation studies that implore the need for further research on examining the role and perceptions of the leader and their cultural values on the internationalisation process of a firm (Bilkey & Tesar, 1977; Chetty, 1994; Kedia & Chokar, 1986; Cui, Li, Meyer, & Li, 2016; Calof & Beamish, 1995). It will also bring focus to the indigenous business leader and their relation to international markets such as the case for Māori business leaders in New Zealand who internationalise in China. As a result, this study will add to the body of knowledge in the field of internationalisation, and cross-cultural leadership with Māori business leaders as its key navigator. The guiding principles for this research are primarily for the benefit of its participant community – current and perspective Māori business leaders, entrepreneurs, and stakeholders who have business interests in China. However, the findings may be relevant to other indigenous leaders in international business. This write up may also benefit Chinese who wish to conduct business in New Zealand and are interested in engaging with Māori business leaders.

#### **1.5 Delimitations**

This study will not be focusing on the differences between Pākehā and Māori leadership values and its influence on the internationalisation process, as this would not only widen the scope of research but will supersede the research questions in this study. However, if it becomes pertinent it will only be discussed briefly in the analyses of the findings chapter (four or five). This study will not explore the events involved in the Tiriti o Waitangi (Treaty of Waitangi). It is also well beyond the scope of this study to explore pre-colonial Māori society. The present study is reflective of the perspectives from the sample

population consisting of Māori business leaders and their experiences in internationalisation of business in China. Thus, it is important to acknowledge from the outset that the findings of this research do not speak to the perspective of all Māori but are reflective of the field through the cases in this study. It should be acknowledged that not all Māori will agree with the points made in the outcomes of this research.

## **1.6 Thesis Outline**

This thesis is set out in six chapters.

### **Chapter 1 Introduction**

This chapter has outlined the aim and scope of the present study with its overarching and sub-sequent research questions. It offers a description of the background and objectives that speak to the intention of the investigation. In addition, the introduction sets the background giving context to the topic under investigation and its significance.

### **Chapter 2 Literature Review**

A review of the literature will explore previous works in relation to the present study. There are three significant areas that align with the intentions of this study. These areas of study include; culture, leadership, and internationalisation. Thus, the literature review will draw on pioneering and forerunning programs that measure cross-cultural leadership, and navigate the internationalisation process. As these areas have been studied extensively as separate disciplines, the literature review will explore cultural values specific to Māori business leaders and Chinese business leaders which will help in understanding the influence leadership values have on the internationalisation process; a connection in which this study aims to investigate.

### **Chapter 3 Research Design**

This chapter presents an outline of the research design which encompasses the paradigm, qualitative methodologies, and methods used in this study. It includes the participant descriptions, and selection process as well as analysis procedures as guided by the methodology. It also incorporates an outline of Kaupapa Māori practices adopted in this study specifically set out by Linda Smith in ‘Decolonizing methodologies’ (Smith, 2012).

### **Chapter 4 Findings**

This chapter reports on the key findings in two parts: data collected from the interactions and conversations with participants, and data found in the triangulation of previous works. In presenting the data, this chapter conceptualises participant responses based on emergent themes in the data analysis.

### **Chapter 5 Discussion**

This chapter discusses the findings in relation to previous frameworks and theories that align Māori leadership with its influence on internationalising business in China. It presents key themes that are emergent, and confirming in connection to previous works. The chapter is presented in three parts, all addressing the overarching research question, and the two subsequent questions as set out in the introduction of this thesis.

### **Chapter 6 Conclusion**

This chapter will be a summary of the study outlining the findings and discussion, limitations, contribution of the study, and opportunities and recommendations for ongoing research beyond the present study.

# Chapter 2 Literature Review

## 2.1 Introduction

The present study explores the influence of cultural values on firm internationalisation based on perceptions held by Māori business leaders and their efforts in China. Thus, the study also seeks to understand the dynamics and potential harmonies between Māori and Chinese leadership values that may assist the internationalisation process. The idea that east is east, and west is west (Fahey, 1996) will be explored as we seek to understand the implications of an indigenous culture within an Anglo-Saxon society and understand discernible differences and harmonies between Māori and Chinese in business leadership. This is done by considering Māori as their own people, with unique stories, values, and beliefs which are different to that which is often representative of New Zealand as a whole. This study is interested in Māori business leaders who have had an active role in the internationalisation of business in China.

The literature review encompasses three main areas of investigation, these are: culture, leadership, and internationalisation process. It is assumed that if we understand culture, and its influence on leadership, we can then explore leadership values (that are guided by culture values) and its influence on the internationalisation process. Thus, the literature review is structured accordingly, exploring; culture, leadership, Māori and Chinese cultural values, and finally, internationalisation. By doing so, we can understand the cultural values specific to Māori in relation to Chinese and their impact on leadership while at the same time building a context for which may influence the internationalisation process.

# Culture & Leadership

## 2.2.1 Introduction

As the context of the study is based on Māori business leaders and their experiences in China, it is necessary to understand the implications of a leader working across cultures. For the participants in this study, they not only work in an Anglo-Saxon society such as New Zealand, but they also work in Māori communities, and in China. Research has suggested that leadership and followership are strongly influenced by cultural factors, with culture providing lenses to make sense of the world (Wibekke, 2009; Hofstede, 1980; House, Hanges, Javidan, Dorfman, & Gupta, 2004; House, Dorfman, Javidan, Hanges, & Sully de Luque, 2014). Thus, the following will explore pioneering and emergent measures for cross-cultural leadership specific to international business. In addressing research question one, the interrelationship between culture, leadership, and cross-cultural leadership can assist in understanding the constructs for comparison between Māori and Chinese leadership values.

## 2.2.2 Culture

Hofstede, Hofstede, and Minkov (2010) define culture as a collective programming of the mind which distinguishes the members of one category from another (p.6). This category of people can include people within certain brackets of society including a nation, region, ethnic group, gender, age, occupation, type of business, an organization, or even a family (Hofstede, 1994). This study adopts the definition by House, Hanges, Javidan, and Dorfman (2002) describing culture as a group of people distinguished by their shared motives, values, beliefs, identities, and interpretations of meaning resulting from common experiences. This study is focused on the distinct values of Māori that influence leadership specifically in international business in China. Values inform behaviour (Spiller, 2010). Further, leadership values in this context reflects the enactment of cultural values by Māori leaders of businesses internationalising in China.

## 2.2.3 Leadership

Leadership is one of the most observed and  
least understood phenomena on earth (Burns, 1978, p. 2)



Leadership has been present ever since two human beings first came together for the purpose of completing a task (Frank, 1993). There have been many attempts to defining leadership which is also an observation made by scholars and thus, the cause for multiple definitions (Stogdill, 1974; Bass & Stogdill, 1990). Meindl and Ehrlich (1987) describe the concept of leadership as elusive and enigmatic being neither “intellectually compelling” nor “emotionally satisfying.” However, among the plethora of leadership definitions, a common theme can be identified with focus to both the leader and the follower. Hofstede (1980) described leadership as a power distance situation; a dimensional implication regarding the acceptance of unequal distribution of power accepted by both the leaders and the followers in society. Global Leadership and Organisational Behaviour Effectiveness [GLOBE] studies have also defined leadership as the ability to influence, motivate, and enable others to contribute effectiveness and success (House, Javidan, Hanges, & Dorfman, 2002). Spiller et al. (2015) describes the leader as an agent of change capable of challenging the status quo, with the task of setting a vision for others to work toward while providing the means to do so (p.5). This influence on others becomes the common theme for leaders and suggests that effective leadership is not only identified by the leader, but by the receptivity of the follower. Parry (1998) suggests that a good leader should first aspire to be one.

#### **2.2.4 Cross-Cultural Leadership**

Wibbeke (2009) reports an estimated 70% of global business venture failures are caused by mismanagement of intercultural difference. The challenge for the leader, is the often-polarized nature of culture within international business; the followers and leaders in parallel organisational positions may not have the same cultural values. In addition, these differences in cross-national cultural values cause cultures to react differently to the same set of management practices (Bartlett & Ghoshal, 1989; Hofstede, 2010). While some cultures may hold similar values, it is wise not to assume that they are the same. Further, Wibbeke (2009) acknowledges that cultures are not superior or inferior to others – only different. The notion of ethnocentrism is invalid and potentially harmful to businesses gearing for successful international business synergy. Thus, universal leadership style and behaviour has been discounted as leadership is defined by the culture from which the leader, and follower are influenced (Parry, 2001).

Wibbeke in 2009, presents the Geoleadership Model which entail's competencies required for successful global leadership. The competencies include care, communication, consciousness, context, contrasts, change, and capability (see Figure 3).

**Figure 3. Geoleadership Model - Competencies**

<b>Care</b>	Balances interest and value for profit and stakeholders.
<b>Communication</b>	Engaged connection and interactions with diverse cultures.
<b>Consciousness</b>	Self-awareness of own cultural background and bias.
<b>Context</b>	Situational perspective with no judgement
<b>Contrast</b>	Cultural differences in leading and motivating followers.
<b>Change</b>	Flexibility in adapting to dynamic cultural environments.
<b>Capability</b>	Intercultural expertise at all organisational levels

(Source: Wibbeke, 2009)

Wibbeke (2009) suggests that culture-specific leadership behaviours are not mutually exclusive among cultures and may co-exist. Based on extensive research, scholars have identified cultural value dimensions to assist in distinguishing cultures from each other (see for example, Hofstede, 1994; Chhokar, Brodbeck, House, & Global Leadership and Organizational Behavior Effectiveness Research Program, 2007; Trompenaars & Hampden-Turner, 2012). While the addition of emerging cultural dimensions has been contested, with potentially overlapping definitions, Hofstede (1994) presented five cultural dimensions which have been built on over time. These dimensions include power distance, individualism, masculinity, uncertainty avoidance, and long-term orientation. The cultural dimensions are seminal in understanding the general leadership styles and behaviours in different societies. The study moves toward the ability to compare cultures based on both national cultural difference and organisation cultural difference. The work of Hofstede among others is considered pioneering in its contribution to cross-cultural organisational psychology and management (House, Dorfman, Javidan, Hanges, & Sully de Luque, 2014).

In providing a touch stone for comparison Table 1 illustrates the definitions of Hofstede's cultural dimensions:

**Table 1. Hofstede's Dimensions Defined (Hofstede, 1994)**

<b>Cultural Dimension</b>	<b>Definition</b>
Power Distance	The extent to which less powerful members of society accept and expect that power is distributed unequally.
Individualism versus collectivism	The degree to which individuals are integrated in to groups.
Masculinity versus Femininity	A masculine culture values people and organisations that are aggressive and competitive. Masculinity stands for a preference for heroism, assertiveness, and material success; femininity stands for a preference for relationships and modesty. Masculine societies focus more on achievement in the workplace, as opposed to more feminine countries that might focus on quality of life. (Wibekke & McArthur, 2014, p. 35)
Uncertainty Avoidance	The level of comfort felt by a society in ambiguous situations.
Long Term Orientation versus Short Term Orientation	Deals with virtue regardless of truth. Long-term oriented cultures tend to have values such as thrift and perseverance, while short-term oriented societies tend to have respect for tradition, and fulfilling obligations.

The GLOBE project adopted, built on and contested these cultural dimensions to develop and build on implicit leadership theory (House & Javidan, 2004). Table 2 indicates the corresponding cultural dimensions of Hofstede and GLOBE.

**Table 2. Corresponding Hofstede and GLOBE Value Dimensions (Pfeifer, 2005)**

<b>Hofstede's Value Dimensions</b>	<b>GLOBE Value Dimensions</b>
Power Distance	Power Distance
Uncertainty Avoidance	Uncertainty Avoidance
Individualism-Collectivism	Collectivism I: Institutional Collectivism Collectivism II: In-group Collectivism
Masculinity/Femininity	Gender Egalitarianism Assertiveness
Confucian Dynamism (Long-Term Orientation)	Future Orientation

The GLOBE project combined both qualitative and quantitative research methods and surveyed over 17,000 managers involving 170 academics in 62 societies (House & Javidan, 2004). The study was multi-phased in exploring societal culture in the first phase and moved toward a culturally endorsed leadership theory in the second phase (House & Javidan, 2004). The first phase of the study measured societal culture and found nine dimensions that were analysed among nations to give cross-cultural leaders a better understanding of leadership challenges and similarities among societies. These dimensions adopted, discarded and built on Hofstede's dimensions (Shi & Wang, 2011; House & Javidan, 2004). The nine dimensions included uncertainty avoidance, power distance, institutional collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation performance orientation, and human orientation (House et al., 2004). The second phase of the study produced 21 primary dimensions for leadership and further concluded 6 global leadership dimensions: charismatic/value-based leadership, team-oriented leadership, participative leadership, autonomous leadership, and self-protective leadership.

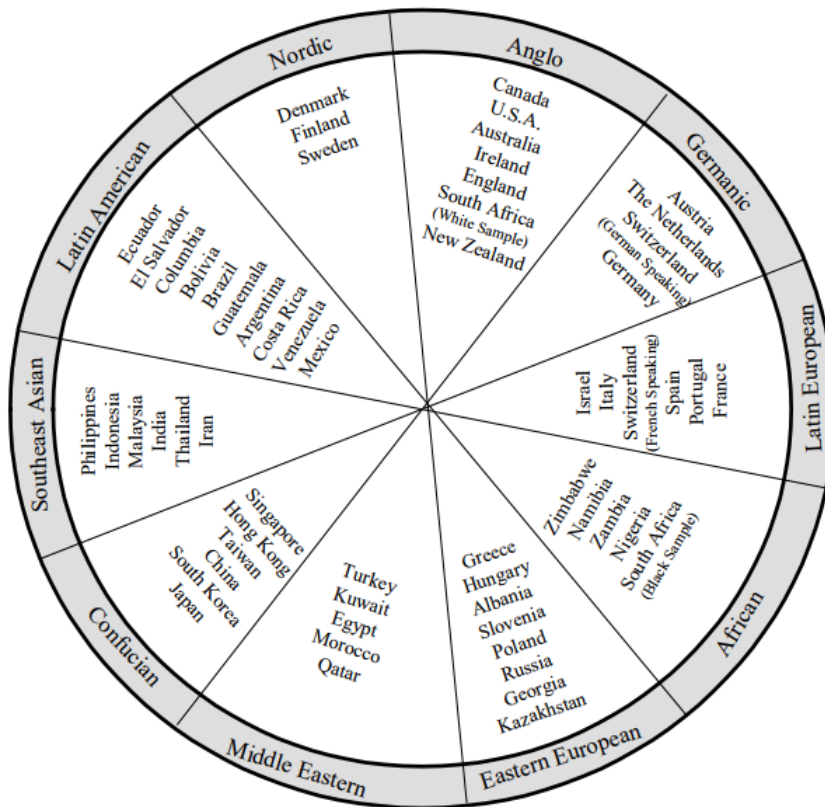
**Table 3. GLOBE Project Global Leadership Dimensions (House et al., 2014, p. 12)**

<b>Global Leadership Dimensions</b>	<b>Definition</b>
Performance Orientation	The degree to which a collective encourages and rewards (and should encourage and reward) group members for performance improvement and excellence.
Assertiveness	The degree to which individuals are (and should be) assertive, confrontational, and aggressive in their relationship with others.
Future Orientation	The extent to which individuals engage (and should engage) in future-oriented behaviours such as planning, investing in the future, and delaying gratification.
Humane Orientation	The degree to which a collective encourages and rewards (and should encourage and reward) individuals for being fair, altruistic, generous, caring, and kind to others.
Institutional Collectivism	The degree to which organizational and societal institutional practices encourage and reward (and should encourage and reward) collective distribution of resources and collective action.
In-Group Collectivism	The degree to which individuals express (and should express) pride, loyalty, and cohesiveness in their organizations or families.
Gender Egalitarianism	The degree to which a collective minimizes (and should minimize) gender inequality.
Power Distance	The extent to which the community accepts and endorses authority, power differences, and status privileges.
Uncertainty Avoidance	The extent to which a society, organization, or group relies (and should rely) on social norms, rules, and procedures to alleviate unpredictability of future events. The greater the desire to avoid uncertainty, the more people seek orderliness, consistency, structure, formal procedures, and laws to cover situations in their daily lives.

The findings of GLOBE provided cultural clusters illustrating culture similarities. Thus, cultural difference increases the further clusters are apart. For example, as illustrated in Figure 7, New Zealand (Anglo cluster) is more dissimilar to China (Confucius cluster)

than it is to countries from clusters such as Nordic, Latin America, and Southeast Asian (House et al., 2004).

**Figure 4. Cultural Clusters – GLOBE Studies (House et al., 2004, p. 190)**



#### 2.2.4 Limitations of GLOBE, and Hofstede's Study

Tayeb (2001) suggests that there are dangers in losing sight of the larger picture in any attempt to simplify and categorise culture. GLOBE studies fail to identify Māori and other indigenous cultures who have been marginalised over the years, among its culture clusters. To illustrate, while New Zealand sits within the Anglo group, Māori may not necessarily have the same cultural values shared among this cluster. Hofstede (1994) acknowledges the existence of subcultures, however, his national culture dimensional scores do not extend to these subcultures or its indigenous peoples. New Zealand is identified as a distinguished group of people having an individualistic society, with Māori considered the indigenous people of its society; however, Māori are considered collectivist by nature. To assume that Māori fit under the single entity of New Zealand, would be incorrect (Pfeifer, 2005). Also, as previously mentioned, Māori participate often

successfully in the wider economy (Haar & Delaney, 2009), giving importance to treating Māori as part of the broader economy, as well as understanding them as a unique people.

### **Hofstede's Cultural Dimensions**

There have been sparse attempts to associate Hofstede's dimensions to Māori cultural values. Although widely taught and employed in the field of cross-cultural research, Hofstede's work is problematic in its cultural dimensions. To illustrate, New Zealand is currently considered both masculine and individualistic. According to Hofstede's categorisation, this means that New Zealanders are expected to take care of themselves and their immediate families and are self-reliant and take initiative in the business place. The masculinity score means that New Zealanders are proud of their achievements in life with a 'be the best' attitude and strive to stand above the crowd (Steensma, Marino, Weaver, & Dickson, 2000). However, it may be argued that success in societies such as Māori is measured by whether the outcome is beneficial to the collective group as opposed to the individual (Haar & Delaney, 2000). While many have contested his works, Hofstede has shared over 200 additional studies that have employed his five dimensions and have further supported his work (Wibbeke & McArthur, 2013). Perhaps a study incorporating Hofstede's cultural dimensions for Māori may be accepted and useful to Māori if directed within a Kaupapa Māori worldview. A Kaupapa Māori worldview would ensure the research is carried out according to Māori tikanga, paying homage to Māori values, norms, beliefs, and practices.

### **GLOBE Project**

The GLOBE study findings were focused primarily on New Zealand's European male pattern of leadership (Kennedy, 2000), consequently boxing or categorising Māori as the 'other' or sub-culture; considered too small a sample size to include in the majority. Pfiefer (2005) explored similarities and differences in how Māori and Pākehā followers perceived leadership behaviour of culturally similar leaders utilising the GLOBE framework for comparison. According to Pfiefer (2005), Māori leaders were perceived by their followers as having a higher degree of humane-oriented and self-protective behaviour compared with New Zealand Pākehā. While there were some cases that shared similar behaviours, Māori leaders were perceived as exhibiting a higher degree of charismatic/value based and team-oriented behaviour (Pfieffer, 2005). Charismatic/value based leadership refers to the ability to inspire, motivate, and expect high performance outcomes from others based on firmly held core values. Charismatic leaders are sincere, decisive, and credible because of their integrity and willingness to sacrifice their own

self-interest (House et al., 2014, p. 368). Team-oriented leaders are loyal to their teams and care for the welfare of their team members. They use their administrative and interpersonal skills to manage the team's integral dynamics and to create a cohesive working group (House et al., 2014, p. 368).

When combined (GLOBE New Zealand findings and Pfiefer's findings), the two studies are useful in providing a comparison between Chinese leadership and Māori leadership (see Table 4 and 5). New Zealand GLOBE means have also been included for the purpose of comparison between Māori and New Zealand to provide context. A full analysis of the differences between New Zealand (Pākehā) GLOBE means and Māori means can be found in Pfiefer (2005) but will not be discussed at length in this study. The underpinning constructs of GLOBE project findings are reflective of Culturally Endorsed Leadership Theory (CLT). That is, perceptions and expectations of leadership in relation to societal culture (GLOBE Foundation, n.d.).

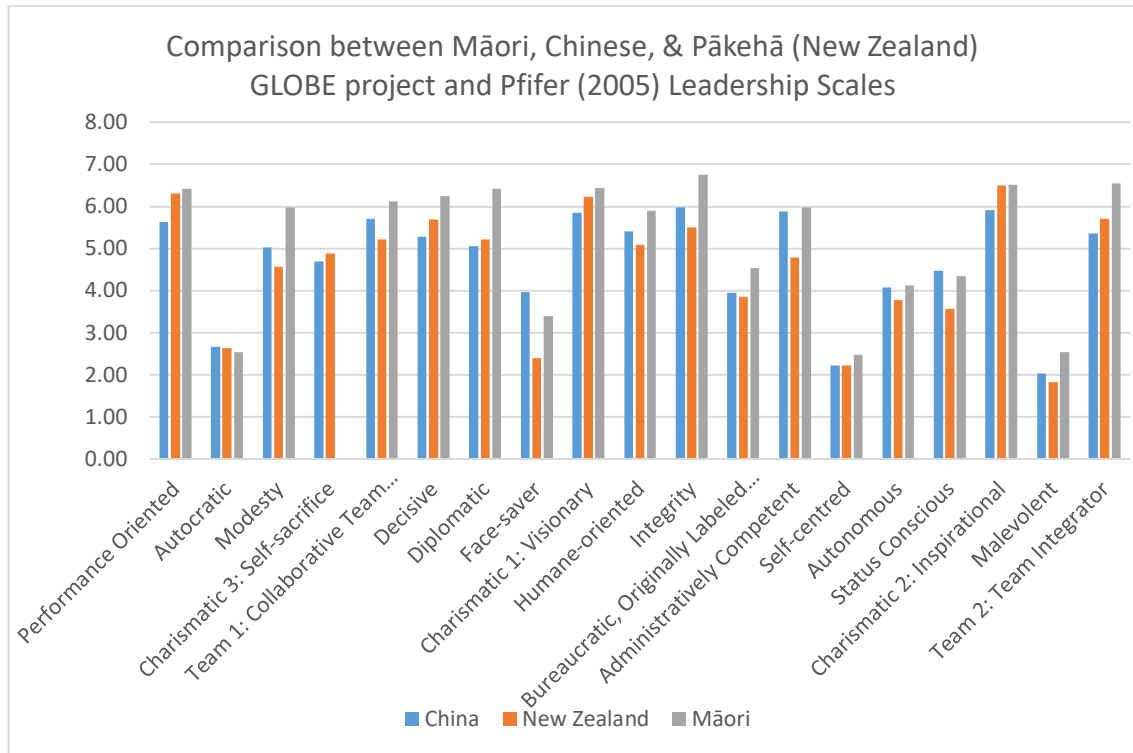
Māori and Chinese exhibit a significant correlation in sub-scores including Team I (collaborative team orientation), face saver, administratively competent, autonomous, and status conscious (see Table 4 and 5). Pfiefer (2005) concluded that Māori leaders were perceived as exhibiting a high degree of charismatic/value based and team-oriented behaviour. For China, leadership dimensions contributing the most to outstanding leadership also include Charismatic/value-based leadership and team oriented leadership (GLOBE Foundation, n.d.). China is among the Confucius culture cluster which reflect relatively high levels in societal cultural practice dimensions of power distance, institutional and in-group collectivism. The findings from GLOBE and Pfiefer (2005) add to an analogue in addressing sub-question one, which explores differences in leadership values possessed by Māori and Chinese business leaders. It is useful in providing a comparison of perceptions of outstanding leadership between Māori and Chinese. The present study provides context on how these measures might come to be, and how Chinese and Māori operationalise such constructs.



**Table 4. Comparison between China and Māori Leadership based on GLOBE methods**

	<b>Leadership Dimensions</b>	<b>NZ GLOBE Means</b>	<b>Māori Means (Pfeifer, 2005)</b>	<b>China GLOBE Means</b>
Charismatic II (inspirational)	Charismatic/Values Based	6.50	6.52	5.92
Performance Oriented	Charismatic/Values Based	6.31	6.42	5.64
Charismatic I (Visionary)	Charismatic/Values Based	6.23	6.44	5.85
Decisive	Charismatic/Values Based	5.69	6.25	5.29
Integrity	Charismatic/Values Based	5.49	6.76	5.98
Malevolent	Team Orientated	1.83	2.04	2.54
Team II	Team Orientated	5.71	6.54	5.36
Team I	Team Orientated	5.21	6.12	5.71
Administratively Competent	Team Orientated	4.79	5.98	5.88
Procedural	Self-Protective	3.86	4.54	3.94
Status Consciousness	Self-Protective	3.56	4.34	4.47
Face-Saver	Self-Protective	2.39	3.39	3.97
Self-Centred	Self-Protective	2.23	2.48	2.22
Autocratic	Participative	2.54	2.63	2.66
Humane Orientation	Humane Orientated	5.09	5.89	5.40
Modesty	Humane Orientated	4.97	5.98	5.03
Integrity	Humane Orientated	6.76	5.49	5.98
Autonomous	Autonomous	3.77	4.12	4.07

**Table 5. Comparison between Māori, Chinese, Pākehā**



### Etic and Emic Research

One of the poignant gaps in New Zealand culture and leadership literature is that Māori are underrepresented in its overall data collected in cross-cultural leadership forerunning programmes such as GLOBE studies and Hofstede which have been originally based on an outsider's worldview. There have been many criticisms on such leadership theories, specifically on the proposition that researchers take an etic approach; that is, to transpose these western theories to local culture foreign to western societies (Cheng, Chou, Wu, Huang, & Farh, 2004). It has been argued by many Chinese scholars that researchers should take an emic (insiders) world view with respect to Chinese leadership theory for accurate findings (see for example, Ling et al., 2000; Xiao & Wu, 2014; Cheng et al., 2004; Zhang et al., 2014; Wong, 2001; Chen et al., 2011); the same has been suggested for Māori leadership and Māori worldview (Palmer & Masters, 2010). An example of such inaccuracies can be found in the study by Uhl-Bein and Maslyn (2005), who labelled aspects of Chinese leadership with negative connotations based on western perspective (as cited in Xiao & Wu, 2014). On the other hand, western theory has become the platform for defining Chinese leadership (Ling et al., 2000). There is rich comparative research for global leadership with regards to western and eastern cultures, with China among the forefront of eastern societies (Prastacos, Wang, & Soderquist, 2012). However, leadership specifically between Māori and Chinese is yet to be explored. For this reason,

this research seeks to understand the harmonies and differences between Māori and Chinese leadership in hopes to understand leadership differences as complementary as opposed to challenging in international business.

#### **2.2.6 Summary**

To understand leadership in international business, one must understand the culture of its leader (and its follower). Specifically, this research is interested in leadership values that influence the internationalisation process. Considering the leader as the key role maker and understanding the cultural context within which they work, can also address some of the gaps found in internationalisation theories relating to the influence of leadership (Chetty, Blakenburg, & Holm, 2000). In exploring forerunning and pioneering research on cross-cultural leadership, it is learnt that Māori were not included in societal measures for culture specifically within New Zealand. Thus, the present study focuses on Māori as the indigenous people of New Zealand who participate within the wider economy adding to present data on New Zealand which is representative of a European sample group. This study may also add to Pfiefer (2005) which applies GLOBE project methods to a Māori population sample exploring perceptions on outstanding leadership in New Zealand.

In addressing the overarching research question from an emic worldview or Kaupapa Māori lens, this research will focus on Māori leadership values and their influence on the internationalisation of businesses in China. Thus, the study may provide emic elaborations and understanding on current etic research. For this purpose, the following literature explores Māori cultural values that effect leadership within the internationalisation of business in China. For this purpose, the following literature will review Māori and Chinese cultural values that shape a business leader within international business.

# Māori

## 2.3.1 Introduction

The indigenous people of New Zealand are referred to as Māori or tangata whenua (Smith, 2012, p. 6). The general meaning of the term is ‘normal, regular, or usual’ (Henare, 1988, p. 14). Māori have a broadly shared way of organising themselves in terms of philosophically, politically, economically, socially, and culturally which are different to that of the Anglo cluster from which New Zealand is classified under (Spiller et al., 2015, p. 25). Māori values, behaviour, and social organisation are the basis for sound social order and the common good (Henare, 1988, p. 16).

While the exact date has been debated, it is believed that Māori settled in New Zealand emigrating from East Polynesia shortly before 1300 AD (Wilson, 2005). The founding ancestors who arrived in their waka (canoes) would become the original leaders to which Māori would affiliate themselves as descendants from each iwi (tribe). As the population grew, Māori would separate and form new iwi (tribes) and hapū (sub-tribes) (Taonui, 2005). Within tangata whenua, one must consider iwi (tribes), hapū (sub-tribes), and whānau (family) from which there are different stories, myths, legends, and ancestors that shape the customs and perspectives of its individual peoples.

According to Durie (1998), it has been argued that perhaps Māoritanga can be replaced with tanga (an active state of being) specific to tribal identities, for example ‘Tuhoetanga’ for individuals that identify distinctly with Tuhoe tribal links (p. 55). In this sense, Māori have been considered both homogenous (sharing in belief system, culture and language); and diverse, with strong tribal identity based on kinship (Orange, 2011, p. 17). There are many events in New Zealand history that shape the tangata whenua who have proven to be a resilient, and adaptable people.

## 2.3.2 Kaupapa Māori in Business & Leadership

Henry (2007) describes Kaupapa Māori as traditional ways of doing, being, and thinking encapsulated in a Māori worldview or cosmology (p. 542). Also known as the philosophy and practice of being Māori (Smith, 1992, p. 1). Māori business and leadership can be distinctive based on their ways of doing, being, and thinking stemming from Māori worldview. Tikanga is a term derived from ‘tika’, or that which is right, providing

fundamental principles or values of Māori law; however, whether they constitute as ‘law’ is also contested as these attributes have come largely from idealised standards attributed to ancestors (Mead, 2003, p. 23). Nevertheless, tikanga comes from an accumulated knowledge of generations of Māori consisting of ideas, interpretations, and modifications added by these generations (p. 13). A report commissioned by Te Puni Kokiri (2006) explored characteristics in Māori business. The study was based on 30 Māori organisations as cases, from which 12 were randomly chosen for survey, Te Puni Kokiri identified key values viewed predominantly as a positive point of difference by Māori participants. These values include the following:

- Whanaungatanga (relationships),
- Rangatiratanga and Mana (leadership and respect)
- Kaitiakitanga and Manaakitanga (stewardship, hospitality, and care)
- Utu (reciprocity and honour)
- Wairuatanga (spirituality)

Spiller et al. (2015) also encapsulates these values in Wayfinding leadership theory with the addition of hūmārietanga (humility). The influence of Māori cultural values has been explored in different areas of business such as entrepreneurship (Henry, 2007; Haar & Delaney, 2009; Foley, 2009); leadership (Spiller et al., 2015; Pfiefer, 2005) organizational wisdom (Spiller, Pio, & Erakovic, 2011); relational well-being and wealth (Spiller, Erakovic, Henare, & Pio, 2010); and ethnic advertising (Palmer, 2014). The following values are not a definitive list but have been selected based on their importance in previous works (Mead, 2003; Kai’ai & Reilly, 2004; Spiller et al., 2015; Mahuika, 2008; Henry, 2007; Metge, 1995).

### **2.3.3 Whanaungatanga – Relationships, Belonging**

He aha te mea nui te ao? He tangata, He tangata, He tangata.

What is the most important thing in the world? It is the people, it is the people, it is the people. - Māori Proverb

Whanaungatanga is associated to the importance of relationships and embraces whakapapa (Mead, 2003, p. 28). Whakapapa within whanaungatanga entails relationships between people. The fundamental principle denotes the expectation that individuals are to be supported by their relatives (immediate and extended), as well as a collective obligation to the group by its individuals. Bishop (1996) described whakapapa as the

mechanism used to establish familial relationships (p. 215). Whanaungatanga also extends beyond whakapapa relationships and can include relationships to non-kin (Mead, 2003, p. 28; Metge, 1995, p. 112). Metge (1995), describes whanaungatanga as a web of cross-cutting kin-ship ties with its members enjoined to look both outward and inward (p. 112). The notion of whanaungatanga can be associated with kanohi kitea (a face seen) which means that individuals need to be seen and the bonds of whanaungatanga kept strong (Mead, 2003, p. 28). Spiller et al. (2015) describes whanaungatanga as a continuous interweaving of processes, responsibilities, relationships, and purpose that is not static or passive (p. 70).

A common theme of collective responsibility and obligation can suggest that Māori focus predominantly on the group as opposed to the individual. Pfiefer (2005) associated GLOBE studies with whanaungatanga and drew attention to similarities; specifically, the cultural dimensions coined collectivism I, and collectivism II. Collectivism I, being the degree to which organisational and societal institutional practices encourage and reward collective distribution of resources and collective action. Collectivism II, being the degree to which individuals express pride, loyalty, and cohesiveness in their organisations or families (Pfieffer, 2005). The term can also be associated with Hofstede's cultural dimension. Specifically, collectivism as described by Hofstede views the group as having a tightly-knit framework in society where members of the in-group look after each other in exchange for unquestioning loyalty (Hofstede, Hofstede, & Minkov, 2010). While a common theme of collectivism can be found from the cultural value of whanaungatanga, there was still room for individualism in 1927 according to Firth (2011) who contests the over-emphasising of 'Māori communism' (p. 124). Additionally, Firth (2011) argued that the individual can never be studied in entire isolation from the society, however, this does not permit the generalisation that the individual's actions are dictated by group interest (p. 124). This assumption that individualism among Māori exists, is said to be evident in rivalry between persons at work, the insistence of utu or an equivalence for gifts, services, quarrels over land and property rights of a personal kind, theft of valuables, gluttonous consumption of food, idleness, and the like determined by individual interest (p. 124). Given that Māori have been affected by western ethic, it is possible that Māori may be more individualistic today than in the past (Mead, 2003, p. 37).

Spiller et al. (2015) provides implications for individualism and Māori:

It is not about the individual capitulating to the group and losing all sense of personal identity; indeed, as we learned, under rangatiratanga each person has

sovereign individual sanctity. Where this differs from ‘individualism’ is in the emphasis of belonging and contributing to a greater whole, not on individual pursuit of self-preservation and persona wealth that may come at the cost of wellbeing of the whole (p. 71).

Given the high value of whanaungatanga in tikanga Māori, importance is also given to the concept of whakawhanaungatanga (the process of establishing relationships) which involves the ways in which Māori establish these bonds. Mead (2003) describes whanaungatanga and the obligations associated with establishing ideal relationships as difficult to achieve (p. 29). Gillies, Tirinau, and Mako (2007) describe the concept of whakawhanaungatanga as both simple and complex, extending across boundaries with focus on relationships and interconnections of Māori with each other and with their environment. Whakawhanaungatanga goes deeper than simply networking, it comes with enduring obligation and reciprocity (Gillies, Tirinau, & Mako, 2007).

#### **2.3.4 Mana - Prestige**

A term well-known to Māori is mana, which relates to power, status, and authority (Mead, 2003). Henare (1988) renders mana as wellbeing and integrity which emphasises the entirety of social relationships expressed continuously over time and space (p. 16). It can be suggested that within Māoritanga, everyone is expected to know their place. An individual’s place in society determines the level of mana one has. Status is an important facet of Māori leadership as it is believed to determine whether one should be a leader, thus, the level of mana one holds will determine where she or he is placed in the group. However, it is ultimately dependant on the path one takes – be it good or evil. An individual’s mana can diminish based on thoughtless, crooked, and evil actions which are noticed by the group (Mead, 2003, p. 53). People with high levels of mana are usually individuals in leadership roles in the community with strong whakapapa links, and chiefly lineage or paramount family ties (p. 29). Petrie (2006) considers mana as a form of control for which force and consent balance each other reciprocally (p. 215); here in lies the link between mana and rangatiratanga (leadership). The higher mana one has, the more receptive the follower may be to his or her leadership. In this sense, mana can be related to power distance where the acceptance of unequal distribution of power comes in to play. This suggests that Māori are accustomed to hierarchy.

### **2.3.4 Kaitiakitanga – Stewardship and Guardianship**

Kaitiakitanga comes from the term kaitiaki. Kaitiaki refers to the guardian spirits who have been left behind by deceased ancestors to protect their descendants and sacred places (Barlow, 1991, p. 34). Spiller et al. (2015) describes humans as kaitiaki; tasked with the responsibility to act as stewards and guardians. To understand kaitiakitanga, one must first understand whakapapa (genealogy) and its importance to Māori. Whakapapa is the genealogical descent of all living things from the present time tracing back even to the Gods. Its literal meaning is to lay one thing upon another (Barlow, 1991, p. 173). Every living thing has a whakapapa which may assist in understanding how Māori identify genealogical links to many relationships including their sacred mountains, oceans, rivers, ancestors home, waka, and family; it connects humans to every other aspect of life (Spiller et al., 2015, p. 73). The interconnectedness between man and all things earthly, and spiritual, is that of a ‘reciprocal relationship with creation’ (p. 74). In this sense, humans are part of the natural world, and become guardians and protectors of the environment.

### **2.3.5 Manaakitanga – Hospitality and Care**

Manaakitanga concerns the standard of behaviour that must be upheld regarding nurturing relationships, looking after people, and being careful about how others are treated (Mead, 2003, p. 29). The term manaaki means to express love and hospitality toward others.

Your contribution, and my contribution, will provide sufficient for all.

(Barlow, 1991, p.63).

Traditionally, there was a mauri manaaki or talisman placed on the left-hand side of an ancestral house that would remind the host to treat all visitors with charity and kindness. This was offered in the form of food, a place to rest, and to speak kindly so that peace would prevail during the gathering (p.63). These forms of giving and hospitality are still practiced today. Regardless of the visitor and their intentions, manaakitanga must always be maintained (Mead, 2003, p. 29). Pita Sharples describes manaakitanga as ‘the process of sharing common ground upon which an affinity and respect can grow’, which is both an ‘invitation, and a responsibility’ (as cited in Spiller et al., 2015, p. 67). Thus, manaakitanga at its core is reciprocal. Enhancing the collective well-being of others, as well as one’s own mana, well-being, and self-respect. (Spiller et al., 2015; Durie, 2006).



### **2.3.6 Utu – Reciprocity**

Utu is an important value concerned with the maintenance of balance and harmony in relationships between individuals and groups and order within Māori society, whether through gift exchange or as a result of hostilities between groups (Moorfield, 2011, p. 233). Firth (1959) refers to utu as equivalence (p. 262), ensuring one must make a return for anything given (p. 415). Utu or reciprocity, when practiced appropriately, can keep balance and harmony maintaining whanaungatanga (Mead, 2003, p. 31).

### **2.3.7 Wairuatanga – Spirituality**

Māori believe that all aspects of creation have a spirit as well as a physical body; this includes the earth, animals, birds, fish, and mankind (Barlow, 1991, p. 152).

The centrality of the spiritual domain in any endeavour in Māori life...reflects a fundamental commitment to nurture a spiritually-centred outlook that emphasises the interrelatedness of all aspects of creation. (Spiller et al., 2015, p. 78).

To Māori, the spirit is considered immortal. Māori beliefs, values, and traditions have long recognised that both spiritual and temporal realms should be sustained and nurtured in a holistic way (Pere, 1982, p. 15). Dr. Chellie Spiller provides a Five well-beings approach with Io (the Supreme God) at the centre which entails practicing values with the purpose of consciously creating well-being, and fostering multidimensional wealth specifically regarding economic, spiritual, cultural, social, and environmental well-being (Spiller, Pio, Erakovic, Henare, 2011). The interconnectedness of such things means that through ones wairua, a deeper understanding and meaning concerning a greater whole is at work. In contrast, business as a morality-free exercise has been the cause for much crises in sustainability, ethical and social responsibility; some of these examples include the Global Financial Crisis, oil spills, insider trading, dishonest accounting practices, undue executive compensation, environmental degradation, and poor employment relations (Spiller et al., 2011).

### **2.3.8 Tapu**

Māori creation is traced back to Ranginui, the sky father, and Papa-tū-a-Nukū the mother earth. Their offspring are considered the creators of all resources, and patrons of all things tapu (Henare, 1988, p. 9). Tapu is described by Mead (2003), as the most important spiritual attribute, considered as the power and influence of the Gods (Barlow, 1991, p.

128). In this sense, there is tapu in all things (including oceans, rivers, forests, mankind and all that is living) because everything was created by Io or the Supreme God (p. 128). The term is considered important in both traditional and contemporary Māori society (Mead, 2003; Patterson, 1992). Although tapu has many meanings, it is usually referred to as a restrictive or set of rules for warning, and sometimes as a term for sacred and perhaps prohibited social controls in Māori society (Matunga, 1994; Jackson, 1988, p. 41-42). Just as something may be prohibited through tapu, it can also be lifted or reversed to remove these restrictions. The process of returning something back to its original state by removing the extensions of tapu is known as whakanoa (Moorefield, 2011). Tapu may have some relation to uncertainty avoidance in the sense that it provides social codes to avoid ambiguity and create a safe haven (Pfeifer, 2005).

### **2.3.9 Rangatiratanga – Sovereignty, Leadership, Self-Determination**

Rangatiratanga is associated with sovereignty, chieftainship, leadership, self-determination, and self-management (Walker, 1996; Mead, 2003; Orange, 2011). Every person in society has a place, each capable of their own uniqueness, expertise, and effort; it is the task of the leader to unify the group as a whole.

The word ‘rangatira’ is made up of a raranga, meaning weave, and tira, meaning group. Rangatira therefore means to weave a group together, and ‘tanga’ denotes this as an active state (Spiller et al., 2015, p. 65).

#### **Māori Leadership**

Academic research on Māori leadership behaviours is sparse and difficult to find (Katene, 2010), however, this particular field is growing and current literature provides useful insight for the preliminary inquiries for this research.

The sign of a rangatira (leader) is being able to look after others (Diamond, 2003, p. 67), and inspire others (Spiller et al., 2015, p. 65). Ruwhiu and Elkin (2016) draw parallels between Māori leadership and servant leadership concluding that they are both never morally neutral and socially disconnected, providing emphasis on universal human values of respect, integrity, and care for others. In this sense, Māori who are responsible for the collective well-being do so in a less authoritarian and more open, honest, caring way (Ruwhiu & Cone, 2013). The paradox here, is that for Māori, in a hierarchical organisation of relationships between leaders and their communities, a view that this relationship is reciprocal co-exists (Meijl, 1994).

Traditionally, leadership or chieftainship was determined by the recognised leader and collective inputs. This meant that within a Māori organisation, a leader's responsibility was to ensure the involvement of his followers by reporting back (Mardsen, 1988). According to Winiata (1967), Māori leaders today have either acquired leadership status by either adopting a traditional perspective, a European perspective, or a contemporary Māori-European perspective. Winiata (1967) had written this work in the late 1940's and early 50's when Māori were predominantly living in rural settings. Consequently, Kernot (1968) considers Winiata's work to some extent, out of date. For this reason, the following text will discuss traditional Māori perspectives of leadership, European perspectives, and other emerging theories of leadership that speak to the context of this research.

### **Traditional Perspective**

Traditional Māori leadership can be better understood with its links to whakapapa. Whakapapa is the geneological descent of all things from the Gods to the present time (Barlow, 1991, p. 173). Te Rangihiroa (1949) explains the evolution of existence originally coming from Io (the Supreme God), followed by the creation of the world, the creation of the Gods, and mankind. Barlow (1991) provides an explanation of each group: cosmic genealogies (geneology stemming from Io), geneology of the God's, geneology of mortal man or primal genealogies (this includes all children of Ranginui and Papatūānuku), and finally, the genealogy of the canoes (pp. 173-174). When Māori migrated by waka from East Polynesia around 1300AD, they became the tangata whenua of Aotearoa (New Zealand) forming tribal groupings with unique histories and genealogy (Walker, 1978). Traditional leadership was entrusted in the waka captains and tohunga (skilled person). Through whakapapa a child is born into a kinship system which has been in place for many generations (Mead, 2003, p. 42). Not only through whakapapa can Māori have the right to say 'I am Māori', but also, the mana and power of a chief is inherited. Whakapapa is considered one of the most prized forms of knowledge and great efforts are made to preserve it (Barlow, 1991, p. 174). Traditional Māori communities acknowledged two classes of leaders: ariki or rangatira, and tohunga.

#### **Rangatira**

Chieftainship was regarded as birthright attained from geneological links, and also extended to kinship relationships with other tribes, knowledge in specialist areas and possessing spiritual strengths (Katene, 2010).

## Ariki

The ariki was also known as the paramount Chief (Moorefield, 2011), who has the respect and allegiance of his or her subjects as he or she leads and directs the people. Ariki must possess three important aspects of power: the power of the God's, Chiefly Lineage, and territorial possession advantage and control (Barlow, 1991, p. 6). Much like rangatira, ariki can have various degrees of rank (Hongi, 1909). Such power is only bestowed on a select few today, for example, Dame Te Atairangikāhu (anointed Māori Queen) is recognised as the ariki of the Tainui tribes. To further illustrate how esteemed the ariki is, Barlow (1991) explains:

The only greater power is that possessed by the God's (p. 6).

## Tohunga

Moorefield (2011) defines tohunga as a skilled person, or to be expert or proficient. Some considered tohunga as charismatic and mystical often revered based on their talents and expertise. Alongside rangatira, tohunga would also have seniority in Māori society (Katene, 2010). A reciprocal relationship existed between tohunga and the community. Success was measured by the well-being and standing of the hāpu and whānau (Durie, 1994, p. 18).

## European/Pākehā Perspective

Pākehā was the name originally given to immigrants who came from the United Kingdom and settled in New Zealand. Nowadays, the term Pākehā is used for those who have white-skin with further distinctions between white races such as Germans, Russians, Americans, Australians, and so forth (Barlow, 1991, p.87).

Given Māori exist within a Pākehā dominated society, who have been likely raised in Pākehā centric institutions (schools, universities, work place), it comes with no surprise that some have adopted European perspectives to attain leadership status. Some of the mainstream global leadership theories with Pākehā origins (regardless of intentional cultural relativism) can be viewed in the cross-cultural leadership section of this thesis. This study focuses on Māori leadership values, and since Māori values refer to ideal standards of behaviour that one should have (Mead, 2003, p. 28), the following text will review transformational (also known as charismatic) leadership as an additional Pākehā leadership theory widely utilised in New Zealand.

## Transformational Leadership

As opposed to using reward and punishment to achieve goals (much like transactional leadership), transformational leadership would refer to a leader's ability to motivate through inspiration, thus attaining higher performance than intended and often more than originally thought possible (Katene, 2010). While setting higher expectations and more often achieving higher performance (Bass, 1998, p. 4), transformational leadership fosters equality between leader and follower, which promotes mutual support in completing a task or project (Spiller et al., 2015, p. 14). A transformational leader is considered charismatic and influential. Hence, the leader transforms and motivates followers through benchmark role modelling, individual consideration, and intellectual stimulation (recognising good ideas, and being open to new and better ways of doing things) (Katene, 2010).

### **2.3.10 Summary**

The exploration of Māori cultural values has provided insight to influences on Māori business leadership. While the values have been discussed separately, each is interwoven and provide elements of a greater whole (Marsden, 2003, p. 34). In essence, the literature has provided the basis for Māori leadership values that will assist in addressing its influence on the internationalisation process. The international context of the present study is based on experiences with Chinese business. Due to its pertinence, the following section will explore Chinese cultural values and their influence on leadership.

# China

## 2.4.1 Introduction

With a history that dates back more than five thousand years, it would be difficult to provide an all-encompassing history of China in this research. The rich history has seen China through many dynasties which have evolved to a place governed by communism and capitalism today. China, while seemingly homogeneous, exhibits variations and differentiated cultures within itself (Wong, 1985). The existence of intra-national and intracultural influence on leadership has proven different across the regions in China (Litrell, Alon, & Chan 2012; Ralston, Yu, Wang, Terpstra, & He, 1996). While mandarin is spoken by the majority, there are many dialects within China. Additionally, Northern Chinese are considered different to those from the South. For example, Hsu (1981) found that some Northern Chinese spoke of their Southern neighbours as dishonest and superficial. It has been said that no single version of cultural description can grasp the complexity of China (Yang, 2012).

The cultural heterogeneous exists at a micro level, however, the country at large has been moulded throughout the centuries primarily under Confucius philosophy. Literature illustrates how the persistence of Chinese civilisation has been attributed to its philosophical foundations by Confucianism, Taoism, and Buddhism respectively (Marinoff, 2009; Bai & Morris, 2015; Wong, 2001; Chen et al., 2011; Mengzheng & Xinhui, 2014; Wang & Chee, 2011). Political ideologies have also affected the psychological development of Chinese and social institutions (Starr, 1973).

## 2.4.2 Confucianism

Confucianism has been considered the most representative ideology of Chinese culture (Xing, 1995). The philosophy of Confucianism is considered the way of life originally taught by the Chinese philosopher Confucius (Kong Fuzi) in the Spring and Autumn period of Chinese history (c. 551-479 BCE). While Confucius lived during the Zhou Dynasty, Confucianism was made the official state philosophy during the Han Dynasty in 206BCE – 220 CE (Gascoigne, 2003). Even with the fall of the imperial system in 1890, and the introduction of Maoist philosophy under Mao Zedong Thought, it is said that Confucianism never left China (Chung, Holdsworth, Li, & Fam, 2009). Confucianism is collectivist because it places importance on collective values and

interests over individual values and interests (Ip, 2009). The family is perceived as the most important form of human relationships (Cheng, 1944), with familial collectivism at its core (Yang, 1957). The ethics of Confucianism has three core elements – ren, yi, and li. Ren refers to compassion and benevolence expressed in social relationships, yi being a sense of moral rightness, and li representing the norms, etiquettes, and protocols required in such relationships (Ip, 2009). One is only obligated to practice li if ren and yi are observed. Expounded from the notion of ren is the Confucius version of the Golden Rule, known as zhong shu; that is, at its most basic interpretation, that people should not do unto others that they do not want others to do unto them. A deeper understanding of zhong shu follows:

One is obligated to help others to develop morally in the process of developing one's moral self, which is seen as a major life goal of a person. This means that moral development and flourishing should not be in isolation but in close synchrony with others (Ip, 2009).

Thus, the notion of zhong shu, not only implores the treatment of others as one would expect for them self, but, it requires behaviour that is altruistic in nature, and personal development which is synonymous to the successful development of others. Human conduct is primarily based on obligations, and obligation exchanges which must be consciously cultivated (Yang, 1957; Ip, 2009).

Confucius taught the significance of maintaining correct human relationships as an important device for keeping political and social order (Hsu, 1970). Later, the notion of wu lun or the five cardinal relationships was introduced to the school of Confucianism; not from Confucius himself nor his disciples, but by the Chinese philosopher Mencius (Hsu, 1970). From this point, Confucianism (in particular, the familial aspect of the philosophy) was based on a hierarchical order of relationships known as wu lun or the five cardinal relationships (Ip, 2009; Hsu, 1970). These five cardinal relationships include: emperor-official, father-son, older brother-younger brother, husband-wife, and between friends (Ip, 2009). These relationships are considered hierarchical and familial; even a relationship between friends is likened to that of brothers (Ip, 2009). Given the social structure of wu lun there remains a wide gap between how people are treated in relationship with familial ties, and non-familial ties, entailing trust which only extends to those who are confined within familial attachments (Kao, 1996). A parallel paradox similar to that which is found in Māori cultural values exists in the co-existence of both hierarchy, and zhong shu within Confucianism. Ip (2009) explains two forms of

reciprocity as assymetric and symetrical. For example, individuals considered in the dominating position in each cardinal relationship (i.e. the emperor, father, husband, older brother) can demand submission, compliance, and obligation from their subordinates (i.e. the official, son, wife, younger brother) which is in stark contrast to that which is required in zhong shu. The obligations exchanged in these types of relationships are considered unequal and present the notion of a heirarchical relationship. Symmetrical reciprocity includes equal exchange. For example, equal friends reciprocate with trust, tolerance and support (Ip, 2009). These forms of reciprocity are present in the core virtues of Confucianism (see Table 6):

**Table 6. Confucianism Virtues (Steers, 1999)**

<b>Virtues</b>	<b>Definition</b>
Filial piety	Requires the son to show respect, and absolute obedience to his father at all times.
Absolute loyalty	Absolute loyalty to one's superiors in all things.
Sex-role Differentiation:	The role of women is defined as a mother and wife and as someone who must obey the male members of the family and society.
Mutual trust	Trust between friends and colleagues must be preserved at all times.

### **2.4.3 Guanxi & Mianzi (Face)**

Among the factors that make up a complex understanding for Chinese culture, there are two major aspects of Chinese culture worth noting: the value of mianzi or face, and guanxi. Face refers to the interpretation of self-respect, respect for others, creating a harmonious environment, building good relationships and refers predominantly to ones standing (Wang & Chee, 2011). Face entails the recognition by others of one's social standing and position and can be regarded as situational (Ho, 1976). This denotes that face is not solely the responsibility of the individual, but rather, is influenced by how one is treated and dealt with by others (Wong & Leung, 2012, p. 71); thus, to lose face can be very detrimental in international business leadership. There are several ways of losing face including: publicly insulting someone both intentionally and unintentionally, declining an invitation, refusing a request, refusing a present, being too independent, and openly displaying anger, aggression, and grief (Wang & Chee, 2011). To lose face, or to



exhibit and experience sense of shame, is used for social order in navigating appropriate behaviour (Hwang, 2011).

Guanxi defined at its simplest, refers to 'relationships'. More specifically, relational connections based on reciprocity, trust, and mutual obligation; it has been described as a friendship with implications of a continual exchange of favours (Wang & Chee, 2011; Wong & Leung, 2012, p. 67). For Chinese, there is a perception that one's existence is largely influenced by one's relationship with others, that the environment is unchangeable, that he or she must harmonize with it (Wong & Leung, 2012, p. 66). When using guanxi to obtain a favour, this favour must be reciprocated at a later date.

#### **2.4.4 China's Cultural Dimensions**

Three of Hofstede's cultural dimensions (namely: individualism, power distance, and masculinity) were validated in a study (Chinese Cultural Connection, 1987) based on survey as the instrument which was constructed on Chinese values and administered on participants in 22 countries. However, a fourth dimension was found unrelated to any of Hofstede's dimensions – Confucian work dynamism. Consequently, Hofstede added Confucius Dynamism (former term for long-term orientation) as a fifth cultural dimension (Fransesco, 2015). Based on Hofstede's model, China ranks significantly high on power distance, and long-term orientation. China scores significantly low on uncertainty avoidance, individualism, and moderately high on masculinity (Shi & Wang, 2011). With reference to the common cultural dimensions from both Hofstede's dimensions and the GLOBE project we take a closer look at its power distance, individualism, and uncertainty avoidance. Its high-power distance would suggest human interaction within its society is considered unequal based on power distribution. Contributing to the power distance score is the Confucius ideology that democracy and equality are discouraged (Steers, 1999). China's low score of individualism would class the society as a collectivist culture. While building relationships is an important factor for all cultures, the low individualism score would suggest China prioritise personal relationships over task (Hofstede, 1994). We contribute the Confucius virtue of mutual trust, and perhaps absolute loyalty to the collectivist nature distinguished by Hofstede's dimensions. Further, contrary to western culture, loyalty is perceived as a normative and obligatory necessity in Chinese leadership and followership (Cheng et al., 2004) Thus, providing an environment where promotions are based on 'who you know' and preferential treatment is an accepted facet of Chinese culture. Further, family owned

businesses are a large part of Chinese society (Liu & Chen, 2014). The low score of uncertainty avoidance would suggest that the Chinese are comfortable with ambiguity. Truth is relative to social circles, obeying social rules apply, but does not necessarily apply to laws. Adherence to laws may be flexibly based on the situation and pragmatism is a fact of life (Hofstede, 1994). Thus, Chinese can be considered adaptable and entrepreneurial.

#### **2.4.5 Chinese Leadership**

Contrary to the teachings from Confucianism, Taoism hold beliefs that are against a hierarchical society (Wang & Chee, 2011). It has been suggested that the Taoism philosophy endorsed a 'non-action' or 'laissez faire' style of leadership (Wang & Chee, 2011; Wibbeke, 2009), allowing for followers to achieve things independent of the leader. However, Hofstede's dimensions would support a more Confucius hierarchical system (Hofstede, 1994). There are two emerging leadership theories attributed to the ideologies of both Confucianism and Taoism. Respectively, these theories are humane theory, and naturalist theory (Wang & Chee, 2011). Humane theory and Confucius idea suggested that everyone knew their place and role in society, and fulfilled them with the notion of harmony being paramount to its environment. While some follow the naturalist theory that also promotes harmony, but in a more democratic way, it is considered a theory that will not be applied by predominant China given its intense and fast-growing business environment (Wang & Chee, 2011).

Accordingly, Ling, Chia, and Fang (2000) carried out a comparative study between western and Chinese leadership theory and developed the Chinese Implicit Leadership Scale (CILS). The application of CILS created four dimensions for Chinese leadership including: personal morality, goal effectiveness, interpersonal competence, and versatility. Ling et al., (2000) identified similarity between western and Chinese leadership, but found that Chinese value morality much higher than other attributes. Morality can be related to the virtues held closely by Chinese leaders, and is considered the most important feature of Chinese leadership (Ling et al., 2000; Cheng et al., 2004; Chen et al., 2014).

Paternalistic leadership is considered a dominant leadership style adopted by Chinese society (Wang & Chee, 2011; Chen et al., 2011; Cheng et al., 2004), thus infiltrating the influence of filial piety. Paternalistic leadership denotes the leader of the organisation as the father, who takes care of his subordinates as a father should, with his subordinates

omitting to absolute obedience as suggested in Confucius philosophy (Chen et al., 2011). Additionally, seniority is considered a highly valued aspect of leadership (Ambler & Witzel, 2000). Cheng et al. (2004) established a model for effective paternalistic leadership which identified three dimensions: benevolence, morality, and authoritarianism. Chen et al. (2014) further used this research as a platform to understand paternalistic leadership traits and its effectiveness relating to performance. It was found that benevolence and morality had positive effects on performance, while authoritarianism had negative effects. These findings supported evidence that authoritarianism is becoming less of an influence on subordinate perceptions and performance within Chinese society (Cheng et al, 2004; Chen et al., 2014). In line with its cultural influences, research based on data collected from Chinese CEOs found that mutual benefit and reciprocity significantly influenced the decision making of its upper management (Gutierrez, Spencer, & Zhu, n.d.). Supporting evidence is found in social exchange theory (Cook & Emerson, 1987) proposed to advocate reciprocity, and mutual benefit based on Confucius ideology (Cheng et al., 2004).

#### **2.4.6 Summary**

This section addresses previous research concerning Chinese cultural values and leadership. The exploration suggests that Chinese leaders (and perhaps followers) are strongly influenced by values embedded in Confucianism, *guanxi*, and *mianzi* with reciprocity at its core. The inclusion of dominant Chinese leadership style and influences is necessary in providing context for the present study. The following section highlights internationalisation theory relevant to the research question that may be influenced by cultural values specific to both Chinese and Māori business leaders. It provides the final pillar for which all three disciplines can then be connected in answering the overarching research question: culture, leadership, and internationalisation.

# Internationalisation

## 2.5 Introduction

The term internationalisation has been widely described as the outward growth in a firm's international operations (Johanson, & Vahlne, 1977; Johanson & Wiedersheim-Paul, 1975; Turnball, 1987, p. 23; Calof & Beamish, 1995; Chetty, 1999). Welch and Leostarinen (1988), define internationalisation as the process of increasing involvement in international business operations. Internationalisation has also been defined as:

The process by which firms increase their awareness of the influence of international activities on their future, and establish and conduct transactions with other firms from other countries (Beamish, Morrison, Inkpen, Rosenzweig, 2003, p. 27).

According to Sullivan (1999), the validation of international business theories has not met the level of robustness in its development. Some argue that internationalisation can be better understood by integrating major international business theories (Coviello & McAuley, 1999), others argue that researchers should look at existing theories to better understand and further research current theories as opposed to creating new theories (Madsen & Servais, 1997). Earlier models on internationalisation suggest that knowledge about foreign markets enable firms to increase their commitment in foreign markets (Johanson & Vahlne, 1977). These models are commonly known as the stages approach and focus on the role of experiential learning in building foreign market knowledge (Johanson & Vahlne, 1977; Johanson & Weidersheim-Paul, 1975). Recent studies suggest that knowledge can also be obtained via networking (Johanson & Vahlne, 2009); while others who fall outside the boundaries of a stages approach are coined born global. These firms look to internationalise close to inception of business (Oviatt & McDougall, 1994). Internationalisation Process

Several empirical studies suggest that perceptions held by management regarding international markets influence the extent to which firms internationalise (Bilkey & Tesar, 1977; Chetty, 1994; Kedia & Chokar, 1986; Cui, Li, Meyer, & Li, 2016; Calof & Beamish, 1995). This study acknowledges that internationalisation is navigated by the firm's leader. In this case, the internationalisation process of Māori businesses are led by the Māori business leader. Findings from Warriner (2009) suggest that the population sample of Māori firms tend to follow a network approach with born global as a close

second within the creative industries. Thus, the following approaches are not a definitive list of internationalisation theories but have been selected based on their significance in previous works and relevance in the present study.

This study is focused on leadership values that effect the internationalisation process, so the construct for cultural difference will be based on the individual perceptions of Māori business leaders as opposed to firm and national differences. The reason this study focuses on the individual leader as opposed to the firm and national cultural difference can be better understood based on two notions:

1. This study assumes the Māori business leader as the key influence for the firms organisational culture.
2. Māori are not represented in current national scores that measure national culture in New Zealand.

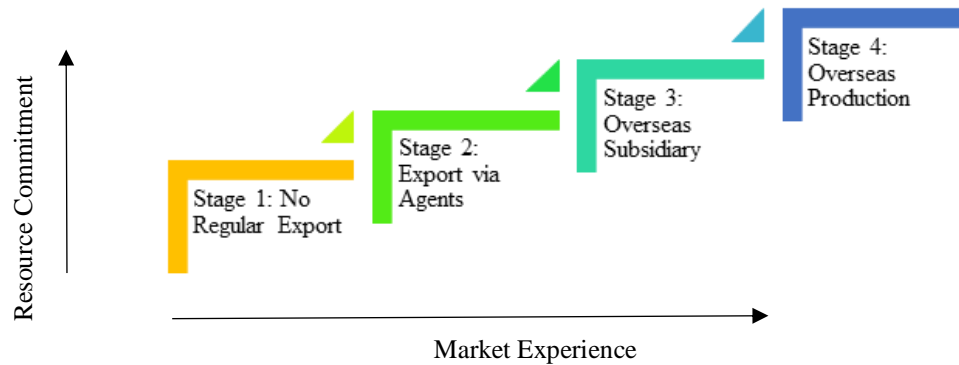
In do so, it is hoped that this study will shed light on the perceptions of individuals who are the key decision makers in the internationalisation process.

### **2.5.1 Stages Approach**

As a firm takes part in adapting to its new international environment, it gains the experience that will cause for organisational and strategic change (Turnball, 1987, p. 23). Internationalisation has been identified as a sequential and orderly process, being evolutionary in nature. The idea that internationalisation is a gradual, step-by-step process, consequently increasing international involvement as it proceeds through its stages, has been well-developed in the work of the Uppsala Model (Johanson & Vahlne, 1977; Johanson & Weidersheim-Paul, 1975). Other models which entail a gradual growth in process include The Innovation-Related Internationalization Models (Bilkey & Tesar, 1977; Cavusgal, 1980). While there are some differences in the models, they follow what is traditionally known as a stages approach. The stages approach has been widely used in literature streams, and supported by empirical studies (see for example, Chetty, 1999), and has been the subject for much criticism (Turnball, 1987; Reid, 1983; Sullivan & Bauershmidt, 1990). The stages approach argue that firms follow incremental development to negate lack of knowledge about foreign markets, avert risk, and to counter uncertainty. The Uppsala model was initially based on four cases on Swedish manufacturers (Johanson & Wiedersheim-Paul, 1975). The model assumes that firms choose countries for expansion based on their psychic distance (or closeness) to the host

country, moving further abroad as they gain experiential knowledge from earlier international operations. Resource commitments in each selected country will increase as the firm gains experience in each market. The Uppsala model has four stages as illustrated in Figure 5:

**Figure 5. Uppsala Model - Establishment Chain**



As a firm moves through the stages, the Uppsala model assumes that they will increase in resource commitment and accumulate market experience. Welch and Luostrarinen (1988) argue that internationalisation is not a continuous process because of de-internationalisation which can occur at any time. That is, when a firm chooses to withdraw its international operations. Firms may also “leapfrog” stages to speed up internationalisation (Welch & Luostarinen, 1988). The other criticism of the Uppsala Models establishment chain is that the first step in internationalisation does not necessarily need to begin with exporting (Grady & Lane, 1996). The notion of physic distance and the role it plays in the Uppsala model has also been contested (see for example, Sullivan & Bauerschmidt, 1990; Axinn & Matthyssens, 2001; Grey & Lane, 1996). Globalisation has diminished the psychic distance, and firms are more interested in entering markets with greater opportunities rather than the closeness of psychic distance (Grey & Lane, 1996).

### Psychic Distance

Psychic distance refers to the perception of similarities and differences between home and host countries (Johanson & Valne, 1977). It has been often corelated with geographic distance positively (Johanson & Wiedersheim-Paul, 1975). Thus, the further a home country is located geographically from an international market (or host country), the more disadvantaged the firm might be. The concept of psychic distance has been described as strictly related to cultural distance (Child, Rodrigues, & Frynas, 2009). Hofstede (1994) categorised cultural distance based on cross-country differences and implores the

importance for a manager to understand both the national cultural differences and the organisational differences. The national level would focus on the societal behaviours and values of the country, and the firm level would be based on certain business practices (Vaccarini, Spigarelli, Tavoletti, Latteman, 2017, p. 18).

New Zealand firms are geographically isolated from China which may suggest psychic distance is wide based on Johanson & Wiedersheim-Paul (1975). However, this study seeks to explore ways in which Māori leadership values influence the internationalisation process and may shed light on the psychic distance between Māori in New Zealand and China.

Considering the evolving nature of international business, and theoretical advancements since 1977, the Uppsala model was revisited by its curators in 2009 (Johanson & Vahlne, 2009). Under the Uppsala model, the attainment of market knowledge privileges knowledge only acquired from headquarter and focal subsidiary relationships; thus, neglecting any other relationships that may potentially play a role in acquiring knowledge (Johanson & Vahlne, 2009). As a theoretical improvement to the original Uppsala model, Johanson and Vahlne (2009) reiterate the assumptions of a relational approach. They make the addition that markets are networks of relationships in which firms are linked to each other. For this reason, the notion of insidership is necessary in mitigating a liability of outsidership. The revised Uppsala model suggests that relationships provide opportunities for learning and for building trusting relationships that will lead to increased commitment. Outsidership which can result from a firm's liability of foreignness to the international market is the cause of uncertainty. As an outsider, a firm cannot expect to cultivate trusting relationships that provide opportunities for learning and ongoing commitment. The Uppsala model seems to underemphasise the importance of the role of the leader in its internationalisation process. Decision makers who are charged with moving to a new stage need to be asked why they have moved, allowing fuller understanding as to why a firm selects the next stage of development (Calof & Beamish, 1995).

### **2.5.2 Network Approach**

The network approach emphasises the importance of collaborative business networks to mitigate challenges including lack of resources, skills, and knowledge necessary for the

internalisation process (Johanson & Mattson, 1988). Social Exchange Theory has been transposed to define business networks as:

A set of two or more connected business relationships, in which each exchange relation is between business firms that are conceptualised as collective actors (Emerson, 1981).

Thus, the network approach describes markets as networks of relationships between firms (Johanson & Mattson, 2015). These relationships within these business networks can be with the firm's customers, distributors, suppliers, competitors, and government. Salmi (2000) describes a holistic approach to internationalisation and stresses the importance of becoming a player in the network. The process of internationalising using a network approach assumes that the number and strength of a relationship within a business network will grow. It is through internationalisation that firms will create and maintain these relationships. Initially, this is done through international extension, or the process of forming relationships with stakeholders in countries that are new to the firm; secondly, through penetration, increasing commitment in already established foreign networks; and third, international integration, integrating their placement in networks within various countries. Johanson and Mattson (1988) classify four categories of the firm within the network approach: Early Starter, Lonely International, the Late Starter, and the International Among Others.

#### The Early Starter

The Early Starter has limited knowledge of foreign markets and may rely on agents, distributors, or customers to internationalise. The task of internationalising is often taken by other counterparts rather than the firm itself. Consequently, the firm reduces cost and uncertainty while gaining knowledge from the agent.

#### The Lonely International

The Lonely International is the firm which is highly internationalised but in a market environment with a domestic focus. The Lonely International has gained knowledge through experience and acquired capabilities that give the firm a competitive advantage over its domestic competitors as it has established a strong position in the business network.

#### The Late Starter



The late starter is in a market environment that is already internationalised (Chetty, Blakenburg Holm, 2000). Thus, the firm may already have indirect relationships in the business network through its suppliers, customers, and competitors, driving the firm to internationalise (Johanson & Mattson, 1988). Competitors have more knowledge and it can be hard to enter existing networks making it difficult to enter closer markets (in psychic distance). For this reason, firms may choose to enter markets with higher psychic distance (Chetty, Blakenburg Holm, 2000).

#### The International Among Others

Firms within this category are highly internationalised within highly internationalised environments. This firm has acquired international knowledge and has suppliers that are also heavily internationalized. As a result, The International Among Others is a player within many international business networks.

According to Chetty, Blakenburg, and Holm (2000), their findings suggested these categories overlapped and the criteria for each were not distinctive. It was also found that the initial network model seemed to lack discussion of the importance of the decision maker and firm characteristics. The manager is the key role maker in the internationalisation process (Chetty, Blakenburg, & Holm, 2000). It is the attitudes of managers that navigate the internationalisation of a firm (Calof & Beamish, 1995).

### **2.5.3 Born Global Approach**

Born Globals are companies that aim to target the international market right from birth, or close to inception. The phenomenon was first coined Born Global by Welch and Luostarinen in 1988 and was referred to as a firm that intended on exporting immediately upon inception. The born global takes the form of many titles including Global Start-ups, High Technology Start-ups, and International New Ventures (Madsen & Servais, 1997). However, there is yet to be consistency among its definitions. Some of these definitions as cited in Bader and Mazzarol (2009) include the following:

Less than 20 years old, have internationalised within 3 years of inception and have generated at least 25 per cent of their sales from export (Knight, Madsen, & Servais, 2004).

Internationalisation occurs within 2 to 8 years of inception (Chetty & Campbell-Hunt, 2004).

Have an export-to-domestic sales ratio of fifty (Gabrielsson & Gabrielsson, 2003).

Have an export-to-domestic sales ratio of seventy-six per cent (Cavusgil, 1994).

Must be highly technological oriented (Luostarinen & Gabrielsson, 2006).

Management should view the world as its market place from the outset (Knight & Cavusgil, 1996).

Oviatt and McDougall (1994) define international new ventures as a business organization that, from inception, seeks to derive significant competitive advantage from the use of resources from and the sale of outputs in multiples countries.

While the plethora of criteria for Born Globals are perhaps conflicting one with another, there are some core requisites that can be agreed on across the board. Based on commonalities from widely used definitions in the works of Oviatt and McDougall (1994); Knight and Cavusgil (1996); and Rennie (1993); Bader and Mazzarol (2009) define Born Global as a firm that makes one international sale within two years of formation. The accelerated internationalisation of firms has been the result of changes in technological, economic, and social conditions. There are several studies that contest the stages approach of internationalisation (McDougall, Shane, & Oviatt, 1994; Knight & Cavusgil, 1996; Chetty & Campbell-Hunt, 2004; Rennie, 1993). On the contrary, Madsen and Servais (1997) conclude that Born Globals may develop in a way that is evolutionary with its own stages of development.

#### **2.5.4 Summary**

As discussed in the literature, attitudes of executives toward directing the internationalisation path can influence the process for which firms take to internationalise (Calof & Beamish, 1994; Korbin, 1994). These attitudes influence perceptions of benefits, costs, and risks, and subsequently the internationalisation path (Calof & Beamish, 1995). In addition, cultural difference will have an influence on the leader (Wibbeke, 2009), which in turn will influence the internationalisation process (Letestu & Holgrem, 2012).

# Chapter 3 Research Design

## 3.1 Introduction

In connecting cultural values, leadership, and internationalisation specific to Māori leaders who internationalise business in China, the research design would need to consider the contemporary phenomenon under investigation. The nature and purpose of this study would call for research design that is culturally appropriate, open and reflexive to a thought process beyond what is already known, and capable of organising and analysing data systematically set by procedures that would allow conceptual categories to emerge.

The research adopted a qualitative approach, defined as a research process that uses inductive data analysis to learn about the meaning that participants hold in order to identify patterns or themes (Creswell, 2003). Qualitative research puts focus on the way people interpret and make sense of experiences from the world they live in (Johnson & Cristensen, 2000). For this reason, this study is exploratory in nature. Research of this nature is fundamentally interpretive, takes place in the natural world, can use multiple methods that are humanistic and interactive, gives emphasis to context, and is emergent rather than prefigured (Rossman & Rallis, 2003, p. 8). Information offered by participants is information rich and provides context to the social realities of lived experiences of each participant. Under qualitative research the aim is to understand these realities of individuals; and for this specific study, to gain a better understanding of Māori leaders who are representative of business leaders who are actively involved in internationalisation. Qualitative researchers tend to view the social world as holistic and complex, they are reflexive, and are sensitive to personal bias and social identities that shape the study (Marshall & Rossman, 2011, p. 2).

## 3.2 Worldview

This research is guided by Kaupapa Māori principles to ensure its cultural appropriateness (Smith, 2012). Ideally, a Kaupapa Māori approach is guided by a Māori worldview which intends to benefit Māori and is generally carried out by Māori. Although, there is possibility for non-Māori researchers to carry out Kaupapa Māori research given that the

practice is not done alone (p.177). One should be careful in claiming Kaupapa Māori research as a paradigm as debated within the Māori research community (Grant & Giddings, 2002). Kaupapa denotes a way of framing and structuring how we think about ideas and practices (p. 190). Thus, Kaupapa Māori practices have informed the methodologies adopted in the present study. Though other approaches in this research have been adopted, it is a Māori worldview originating from Māori concepts, views, values, and associating Māori aspirations that shape and drive this research (Mane, 2009). Kaupapa Māori as a methodology will be discussed further in the following sections.

Grant and Giddings (2002), suggest that under the direction of an indigenous paradigm, the researcher should be closely connected and involved with the community of that which is being researched. Thus, it was necessary to allow a deeper consideration for individuals who are not included in the sample group, but are referred to by the participants in sharing their experiences. Thus, this study has also been guided by an interpretivist paradigm.

The paradigm argues against positivist approaches which are deterministic and reductive to the human experience (Grant & Giddings, 2002). An interpretivist approach under grounded theory addresses the question, ‘What is happening here?’ (Giddings & Wood, 2000) seeking to understand and attempting to get back to ‘the things themselves’ (Husserl, 1970, p. 252). Adopting an interpretivist paradigm was necessary in informing the methodologies as the study is focused not only on the experiences of Māori business leaders, but their interactions with Chinese businesses. Thus, full recognition of understanding Māori and Chinese culture and value systems have formed the preliminary steps of inquiry for this research. Within a Kaupapa Māori and an interpretivist paradigm, the researcher is required to be reflexive during the research process (Smith, 2012; Grant & Giddings, 2002).

Research can be either etic or emic. That is, the etic approach involves the view point that studies behaviour as an outsider would. The emic approach would be the viewpoint resulting from studying behaviour as an insider (Sinha, 2004, pp. 19). Thus, this research sought to add emic (insider) elaborations to etic (outsider) concepts such as Hofstede’s cultural dimensions and GLOBE studies. This is accomplished by analysing the data collected from interviews, and interpreting past literature based on our findings. These elaborations which become matters of refute or modification will be discussed in the presentation and discussion of findings section (Chapter 4).

### 3.3 Kaupapa Māori Methodology

It is fortunate that in the Native world, knowledge belongs to the people as a collective.

It is our legacy and is gathered, shared and contributed for the food of all.

Rose von Thater Braan-Imai, 2015

Given the intended participants are Māori, and benefits of this research are first and foremost meant for Māori, this research will follow Kaupapa Māori Framework as suggested in Te Ara Tika guidelines (Hudson, Milne, Reynolds, Russel, & Smith, 2010). Kaupapa Māori Framework acknowledges the importance of the appropriate use of methodologies (Hudson et al., 2010). Specifically, Kaupapa Māori practices will inform the research process as guided by Smith (2012):

**Figure 6. Kaupapa Māori Practices (Smith, 2012, p. 124)**

Aroha ki te tangata	respect for people
Kanohi kitea	the seen face, that is present yourself to people face to face
Titiro, whakarongo...kōrero	look, listen...speak
Manaaki ki te tangata	share and host people, be generous
Kia tupato	be cautious
Kaua e takahia te mana o te tangata	do not trample over the mana of people
Kia mahaki	don't flaunt your knowledge

Emanating from these values and guidelines is the required respect in the sense that everyone and everything has its place in the universe and that this should be kept in balance and harmony (Smith, 2012, p.125). This kind of respect is reciprocal, shared, and critical to the collective responsibility of this research. This way, the community itself will make its own definitions (p. 129). Indigenous methodologies consider cultural protocol, values, and behaviours as an integral part of maintaining a respectful approach (p.16). Māori tikanga (our values, our beliefs, and Māori world view) will guide the research design. These aspects are to be “included explicitly, thought about reflexively, declared openly as part of the research design, and discussed in the final results as well as disseminated back to the people in culturally appropriate ways” (p. 16).

Additionally, the concept of whanaungatanga was utilised in the recruitment process. Defined in Moorfield (2017) as:

Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.

The connectedness between researcher and participant should cultivate a sense of collective ownership for the outcomes of the research as encapsulated in whanaungatanga. Noteworthy, is that the researcher also represents a 'research whānau of interest' (Bishop, 1994), consisting of kaumatua and cultural advisors well versed in Māori worldview ensuring that research is carried out in appropriate ways. By doing so, research and Māori intersect on equalising terms (Smith, 2012, p. 187). It is through the efforts of whanaungatanga or networking that control of research can be shared and participation can be maximised (Smith, 2012, p. 193). Reciprocity is also a large part of this research design, ensuring there are mutual benefits and that they are understood clearly by Māori (Hudson & Russell, 2009).

Traditionally, Māori have valued knowledge highly, so much that certain types of knowledge were only entrusted to few members of the whānau (Mead, 2003, p. 174). Even to this day, mātauranga Māori (Māori knowledge) is not given freely (Rewi, 2014). The dissemination and analysis of participant responses will be reflective of the tapu (sacred) nature of accessing this knowledge. It is with the intentional lack of distance between the researcher and participants that we acknowledge the tapu nature of the information being shared (Jones, Cringle, & McCreanor, 2006). In partnership with the participants, it is hoped that this research will provide positive outcomes for the participant community. Bishop (1996) explains the relationship dynamics between the researched and the researcher being navigated by the control mechanisms of the whanau:

Establishing relationships within a whanau of interest by using whanau processes within Māori cultural practices addresses the concerns about initiation, representation, legitimisation, accountability, ownership of knowledge and benefits of the project (p. 233).

Thus, we consider all involved in this research as part of the research whanau including the researcher, participants, and the kaumatua (or leaders) who guide practices in this research. Sharing the control of research and its benefits implores the need for partnership between researcher and participant. This has been supported by informing participants of the scope and purpose of the study from the outset, and clearly outlining the expectations

of interviews from both the participants and researcher. Participants have been given the opportunity to ask questions and make clarifications about the research. They were sent a copy of their interview transcript and were able to clarify any responses made. Informed consent was gained through the signing of the consent form (see Appendix B) prior to the commencement of the interview. In doing so, the research is the product of a partnership between both participant and researcher.

Embedded throughout the research has been the notion of manaakitanga, specifically concerning hospitality (Moorfield, 2017). Mead (2003) describes manaakitanga as “nurturing relationships, looking after people, and being careful about how others are treated” (p. 29). This principle becomes the compass for standard of behaviour in practice. Participants were offered to participate in interviews over a meal if they preferred to do so. Two of the participants preferred the interview over a meal, two preferred to have the interview at their office at their place of work, and one interview took place in an office at the local church. Each participant was given koha after the interview as a token of gratitude for their time, and invaluable insight. Koha was given without notice after the completion of the interview. The participants of this research are considered tapu. Tapu in this context assumes the sanctity of a person, researchers are implored not to lose sight that every thought has come from a unique individual (Mead, 2003). In essence, we are inviting participants with a wealth of knowledge into this research and must uphold the principle of manaakitanga and reciprocity. While the koha is considered a sign of gratitude, reciprocity and manaakitanga as suggested by Mead (2003), it is critical that this research reflect and represent the messages initially intended by participants. Reciprocal exchange can also be found in the outcomes of this research, given that it is beneficial to Māori and reflective of the intentions of participant responses. For this purpose, koha is more than just a gift, but part of a continual exchange between participant and researcher that binds us (researcher and participant) beyond this research project.

Bishop (1996) describes weaving as a widely adopted metaphor among Māori researchers, making sense of the world in research from a Māori perspective.

While the whariki [the interwoven mat] are constructed to a general pattern, the actual methods of construction vary from weaver to weaver, this variation creating the beauty and distinctive artistry of each artist (Bishop, 1996, p. 243).

Very much like weaving, the guiding principles for Kaupapa Māori research are not prescribed and vary from researcher to researcher which aligns closely with grounded

theory building (Spiller, 2010). For this purpose, this research adopts a Straussian approach to grounded theory and will be discussed in the following section.

### **3.4 Integration of Grounded Theory & Case Study**

There is rich cross-cultural comparative research for international business leadership for the western and eastern leader (Prastacos, Wang, & Soderquist, 2012), however there seems to be no specific comparison between the Māori and Chinese business leader and their values, or the experiences of Māori leaders and their internationalisation efforts specific to China. According to Hofstede's established dimensions for China, relationships prevail over task, adding to the significant importance to understanding how one might attain successful relationships via cross-cultural leadership and international business engagement. Existing indigenous research has explored supplementary topics to international business and leadership such as entrepreneurship (Frederick & Chittock, 2005; Henry, 2007); Māori values (Mead, 2003); Māori in international business and trade (Mika, 2014) and cross-cultural communication (Metge & Kinloch, 1984). Further, there is much literature on Chinese leadership (Wang & Chee, 2011; Zhang, Chen, Chen & Ang, 2014), and expanding literature on Māori leadership (Walker, 1993; Katene, 2010; Spiller et al., 2015), however, specific links and harmonies between the two and their influence on the internationalisation process is yet to be explored. The current literature does not present enough information on Māori leadership values and its influences on international business interests in China, which implores the adoption of grounded theory as a method. Grounded theory has been defined as theory derived from data gathered and analysed through the research process for the purpose of contributing towards knowledge generation (Strauss & Corbin, 1998).

The present study followed an integration of case study approach and grounded theory method of analysis as a qualitative design. Yin (1994) defined case study as an “empirical inquiry that investigates a contemporary phenomenon within real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (p.13). Case study methodology was adopted to compare perspectives of Māori business leaders having internationalised in the context of China. These cases were based on individuals as opposed to a firm case study, however, some background of the firms have been included in section 3.6. As suggested by Yin (1994) to provide a stronger base for theory building, the present study was based on multiple cases as opposed to a single-case study. The use of case study methodology allowed for a variety of evidence including



documents, artefacts, interviews, and observations (Yin, 2011). An exploratory form of case study was utilised to discover theory by directly observing social phenomenon in its raw form integrated with strong elements of grounded theory proposed by Glaser and Strauss in 1967.

Grounded theory generates theories derived from data to understand the social context (Strauss & Corbin, 1990, pp. 24). Specifically, this study has followed a Straussian approach to grounded theory (Strauss & Corbin, 1990, 1998). Important to note, is that classic grounded theory proposed by Glaser (also known as Glaserian grounded theory) is different to Straussian grounded theory (Hernandez, 2008). Onions (2006) provides difference in each grounded theory approach:

**Table 7. Key Differences in Grounded Theory Approaches (Onions, 2006)**

<b>Glaserian</b>	<b>Straussian</b>
Beginning with an empty mind	Having a general idea of where to begin
Emerging theory	Forcing the theory, with structured questions
Development of a conceptual theory	Conceptual Description (description of situations)
Theoretical Sensitivity (the ability to perceive variables and relationships) comes from the immersion in the data	Theoretical Sensitivity comes from methods and tools
The theory is grounded in data	The theory is interpreted by an observer
The credibility of the theory, or verification, is derived from its grounding in the data	The credibility of the theory comes from the rigour of the method.
A basic social process should be identified	Basic social processes should not be identified
The researcher is passive, exhibiting disciplined restraint	The researcher is active
Data reveals theory	Data is structured to reveal theory
Coding is less rigorous, a constant comparison of incident to incident, with neutral questions and categories and properties evolving. Take care not to 'over-conceptualise', identify key points	Coding is more rigorous and defined by technique. The nature of making comparisons varies with the coding technique. Labels are carefully crafted at the time. Codes are derived from 'micro analysis' which consists of analysis data word-by-word
Two coding phases or types, simple (fracture the data then conceptually group it) and substantiative (open or selective, to produce categories and properties)	The types of coding, open (identifying, naming, categorising and describing phenomenon), axial (the process of relating codes to each other) and selective

	(choosing a core category and relating other categories to that)
Regarded by some as the only true Grounded Theory Methodology	Regarded by some as a form of qualitative data analysis

The initial inductive approach followed a preliminary review of literature and acted as a basis for further qualitative research exploring Māori and Chinese business values related to international business leadership, and internationalisation theory; thus, gaining a ‘general idea of where to begin’ as guided by a Straussian approach (Onion, 2006). I have then turned from this data and considered gaps of information to form conclusions, switching to a more deductive approach. Alternating between inductive and deductive, can allow a fuller understanding of existing and new data, allowing for further exploration. As a whole, the research conducted to this point becomes the critical subject for refute and modification; after which, a fuller investigation can commence. One might argue that grounded theory in this context is located within a positivist paradigm (Hughes & Jones, 2003), however, Strauss and Corbin (1990) argue that the procedures used in grounded theory are neither automatic nor algorithmic, and do not require the researcher to adhere completely to (as cited in Halaweh, Fidler, & McRobb, 2008). According to Darke, Shanks, and Broadbent (1998), one criticism of case study refers to the significant qualitative data where no standard analysis approach exists. Thus, justifying how a Straussian grounded theory approach with systematic analysis procedure will assist in making sense of the qualitative data.

Under a Glaserian approach of grounded theory, the researcher should not review any literature before the fieldwork, thus giving as little predetermined ideas and biases as possible, allowing data to emerge, only then moving toward an appropriate research question (Glaser, 1992). This approach becomes purely inductive in nature. However, if a researcher begins with an ‘empty mind’, he or she may be tempted to collect everything (Yin, 1994). Sigglehow (2007) argues that an open mind is good, and an empty mind is not (p. 21). Eisenhardt (1989) states the nature of theory-building research being impossible to take place with a clean theoretical base, with a caution not to restrict only to predetermined variables. Halaweh, Fidler, and McRobb (2008) argue that grounded theory can only be compatible with case study methodology under a Straussian approach allowing for inductive-deductive inquiry to take place, with some pre-data collection literature review. This is said to help researchers identify relevant concepts and theories assisting in making sense of data collected in fieldwork. Interview summaries and

interpretation of data have heavily relied upon analysis of participant responses and information shared, thus negating the potential to reproduce theoretical bases of knowledge (as cautioned by Glaser for Straussian grounded theorists).

By using the techniques required in a Straussian grounded theory and case study, a constant comparative analysis and asking of questions in the coding process especially when new concepts and categories appear ensures that the study is still under the interpretivist thought with the researcher considered as part of the process (Halaweh, Fidler, & McRobb, 2008).

As this study seeks to add to the body of knowledge for international business leadership specific to Māori, the can utilise grounded theory to build theory that is faithful to and clarifies the area under investigation; ensuring that knowledge generated remains grounded within the confines of data collected (Collis & Hussey, 2003; Gratton & Jones, 2004). Grounded theory then, suits well under Kaupapa Māori methodology as it represents and stays faithful to participant responses. In a Straussian approach to grounded theory, there is a constant back and forth from literature, to data collection, even analysis, and back to the literature and so on. This intertwining of such research processes can be likened to the approach of weaving also referred to as raranga under Kaupapa Māori methodologies and lalanga under Talanoa approach (See for example, Spiller, 2010; Wilson, 2004; Taleni, 2017). Thus, a grounded theory method of analysis can be mutually beneficial with a Kaupapa Māori methodology (Wilson, 2004) and has been found to share similarities (Spiller, 2010).

Challenges well known to the intensive grounded theory encompasses considerable amount of analysis, collection of data, conflict between Glaser and Straussian approaches of grounded theory, and generalisability. Despite these challenges, the method of analysis proposed under grounded theory are well suited to this study.

### **3.5 Data Collection**

#### **3.5.1 Participants**

Prior to the commencement of data collection, I met with rangatira, within the university, and whānau networks. The purpose of these meetings was to discuss the significance of this research, the selection of potential participants, data collection and analysis, and other matters of importance (such as Kaupapa Māori worldview and appropriate practice). Only with their guidance could the research proceed. These meetings led to subsequent

meetings and in some cases served as the introduction to participants of this research. The following section will briefly discuss the consideration for participant selection before presenting fieldwork procedures, and finally introduce the participants.

### **3.5.2 Research Participants**

Ten participants were invited to participate in this study. They were of Māori descent, and had all been involved in international business in China. Aligning schedules with invited participants proved to be difficult as many were travelling frequently and unable to attend the interview. However, five of the ten participants invited, were able to take part in the interview process. Each participant explicitly expressed their willingness to lift and support other Māori in positive endeavours. It was clear that this assisted in their motivations in supporting this research, and myself as a Māori researcher as participants expressed their willingness to support the endeavour. When considering the research question:

#### **How do cultural values assist Māori international business leaders when operating in China?**

It was clear to me that I should speak *kanohi ki te kanohi* (face to face) with Māori leaders who had active business operations in China. I needed to understand their story, their meanings related to what they had learnt over the years, and what they are doing at present in China. A gift of knowledge, gratefully accepted in this research. Each participant provided unique and rich information of value to this study.

### **3.5.3 Participant Selection**

The method of selecting participants for this research was crucial. The use of purposive sampling was adopted in the selection process. Qualitative inquiry focuses on in depth small samples, selected purposefully (Patton, 1990, p. 169). Purposeful sampling allows for information-rich cases which hold great significance and central importance of what can be learnt. Participants have been carefully selected for this study based on two requisites beyond being of Māori descent and having internationalisation experience in China:

1. Must be business leaders in small business (1-19 Staff Members)
2. Small business must be from one of the key industries – dairy, wood, meat, machinery, clothing and apparel, education, tourism

The rationale for these prerequisites was based on the representation of small businesses in New Zealand, and the key industries relating to international trade between New Zealand and China. To illustrate, the number of small businesses in 2015 with staff between 1 and 19 was 7900 representing 97 per cent of all businesses in New Zealand. As discussed in the outset of this thesis, key industries in trade between New Zealand and China include the top exports (dairy, wood, meat), top imports (machinery, clothing and apparel) and education and tourism based on the significant number of students (34, 000 in 2016) and tourists (400,000 in 2016) to New Zealand (MFAT, n.d.). It was anticipated that the pool of participants may be limited, thus purposive sampling was deemed appropriate to allow data collection from those who could contribute to the study. Purposive sampling also assists in providing a representative sample of Māori business leaders who are internationalising Māori businesses in China based on favourable industries between China and New Zealand.

Specifically, the purposeful sampling was guided by maximum variation sampling. This strategy of purposeful sampling aims at capturing themes stemming from backgrounds across the board. Although heterogeneity can be considered problematic because individual cases are so different from each other, it also provides greater emphasis on common patterns that emerge. Given the representation of Māori leaders within the context of international business in China is under studied, using maximum variation sampling can allow for exploration of Māori leaders within this setting and may be more representative of this niche group of individuals. Thus, the study will yield two kinds of findings: high quality, and shared patterns that cut across cases emerging from heterogeneity (Patton, 1990, p. 172). The representation of cases is presented in two parts: Table 8 indicates the case profile of individual participants, and Table 9 gives a background of the firms from which each case has led.

**Table 8. Case Profile - Leader**

	<b>Case 1</b>	<b>Case 2</b>	<b>Case 3</b>		<b>Case 4</b>
<b>Participant</b>	1	2	3	4	5
<b>Position Held</b>	CEO	Managing Director	Founder & Director	Business Development Manager	CEO & Founder
<b>Male/Female</b>	M	M	F	F	M
<b>Level of International Business Experience</b>	20+ Years	8 Years	20+ Years	Unknown	5 years
<b>Recent Roles Held Prior to Current Firm</b>	CEO, GM, Director	Executive Management, Executive Sales & Marketing	Director		
<b>Industry's Previously Worked In</b>	Construction, Advertising, Dairy Iwi Entity: agriculture, forestry, food	Toys, Apparel and Promotional	Professional Services (Consulting), Event Management, Health, Tourism	Unknown	Engineering, Dairy

**Table 9. Firm Background of Cases**

	<b>Case 1</b>	<b>Case 2</b>	<b>Case 3</b>	<b>Case 4</b>
<b>Size (staff number)</b>	6	2	5	7
<b>Number of Years in China</b>	10	8	In early years of inception	5
<b>Internationalisation Process</b>	Network Approach	Born Global	Upsala – Australia, UK, Germany, France	Born Global
<b>Description of relationship structure between Chinese and Māori</b>	Distribution Partner	On sell goods to international markets that are manufactured in China	Sell service via agent/wholesaler in overseas market	Export partner and distribution partner. Manufactures goods in New Zealand for export to China and imports and distributes Chinese goods of partner.
<b>Major Markets</b>	China, Australia, New Zealand	Hong Kong, New Zealand, China	UK, Germany, France, Australia. Newly developing in: South America, China	China, Pacific Islands, New Zealand, Australia, South Korea
<b>Industry</b>	<b>Dairy,</b> Construction	<b>Clothing,</b> <b>Apparel,</b> Promotional	<b>Tourism</b>	Engineering, <b>Machinery,</b> <b>Dairy</b>

### 3.5.5 Field Work Procedures

#### Interviewing Participants

There were five participants interviewed who had professional backgrounds and experience in international business or were charged with the responsibility of internationalising business interests in China. These five participants reflect four cases as the third case included interviews from two participants from within the same firm (one being executive management, and the other being from middle management). These two participants have been grouped in the same case as participant 2 (managing director) was

invited into the interview by participant 3 (CEO) and was able to provide useful and supporting insight for the study. Of the participants, three were male, and two were female. They consented to participating in semi-structured interviews that were recorded to produce transcripts for analysis. Participants were informed of the research question and notified that their responses would provide useful insight relating to the research objectives. The initial questions formed an interview guide aimed at encouraging the participants to express their thoughts on cross-cultural leadership and their personal journeys during experiences involved with their career and business, which led them to internationalise business interests in China. The interviews were carried out over approximately one hour per participant. Interviews were navigated by Kaupapa practices as set out in Figure 12, and from guidelines set out by Charmaz (2014) in Table 10:

**Table 10. Interview Do's and Don'ts (Charmaz, 2014, p. 70-71)**

DO	DON'T
<ol style="list-style-type: none"> <li>1. Listen, listen, and listen some more</li> <li>2. Try to understand the described events, beliefs, and feelings from your research participants point of view, not your own.</li> <li>3. Aim to be empathetic and supportive</li> <li>4. Build trust</li> <li>5. Encourage your research participants to state things in his or her own terms.</li> <li>6. Let the participant explore a question before you ask more specific probes.</li> <li>7. Ask the participant to elaborate, clarify, or give examples of his or her views.</li> <li>8. Be sensitive to the participants non-verbal responses to you and your questions.</li> <li>9. Revise a question that doesn't work.</li> <li>10. Be willing to take time for unanticipated issues that might come up.</li> <li>11. Leave the participant feeling positive about the interview experience and about self.</li> <li>12. Express your appreciation for the opportunity to talk with (and, perhaps, get to know) him or her.</li> </ol>	<ol style="list-style-type: none"> <li>1. Interrupt</li> <li>2. Correct the research participant about his or her views, experiences, or feelings.</li> <li>3. Interrogate or confront</li> <li>4. Rely on 'do you' and 'did you' probes. (These questions elicit 'yes' or 'no' responses, rather than information and reflections.)</li> <li>5. Ask 'why' questions. ('Why' questions are generally taken as hostile challenges in numerous cultures. Instead, phrase questions in these ways: 'Tell me about...' 'Could you tell me more about...')</li> <li>6. Ask loaded question. (Try to frame questions, even follow up questions, in neutral terms.</li> <li>7. Expect you research participants to answer the questions that you would be unwilling to answer.</li> <li>8. Take an authoritarian stance in the interview. (It is a privilege to share someone's private views and personal experience – establish equality, not authority.)</li> <li>9. Ignore or gloss over what the participant wishes to talk about. Be willing to take more time with him or her, if need be.</li> <li>10. Forget to follow up and thus overlook clarifying points and/or asking for further thoughts and information.</li> <li>11. Truncate the interview to get it over 'on time'.</li> <li>12. Leave when the participant seems distressed.</li> </ol>



Huberman and Miles (1994) suggest that researchers should make preliminary counts of data codes and determine their frequency. However, while we can make note of such frequencies, these frequencies of occurrence will not be reported in the findings of this report. This is because this study has taken a qualitative methods approach; to count the occurrence of codes would suggest that the study is also adopting quantitative research. Further, Creswell (2007) suggests that counting may give a misrepresentation of emphasis on specific codes, and ignores the contradictory nature found in messages within each code. Interpreting the data and presenting the themes, codes, and specific examples from the participant transcripts has provided the write-up of findings.

### **Challenges in Fieldwork Procedures**

There were challenges in meeting with participants due to availability as participants were often travelling either domestically or internationally. Two of the five participants gave a days' notice for availability and were interviewed shortly before they would be leaving New Zealand. When first setting out to do this research, selection of potential participants was discussed with kaumatua and the cultural advisors of this research. However, as data collection drew near, the pool of participants with the experience needed to contribute to this research was limited. The challenge was in finding participants that fit the criteria of inclusion, that is, business leaders with experience internationalising in China, and those within key industries. At this point, there was a realisation and confirmation that the participants for this research would come from a niche group of individuals. As the process guided by grounded theory and Kaupapa Māori methodology require reflexivity the interview questions in each interview were altered, ultimately improving through the process after each interview. The realisation that the first interview was perhaps too structured and based on presumptions resulted in subsequent interviews being led by fewer prompting questions, thus being guided by participants as opposed to a predetermined rigid interview checklist. Only after this point, were conversations able to flow freely, and naturally, shedding light on rich data that was unexpected. As permitted in grounded theory, and as part of the collective responsibility of Kaupapa Māori research, conversations continued beyond face to face interviews as participants were asked to either clarify or expand on information based on the findings. This ongoing exchange continued right into the completion of the write up of the findings.

### **3.6 Ethical Considerations**

In terms of studying within the confines of a Māori Kaupapa methodological approach, our attempts to be closely connected to the community required a high level of trust and acceptance. Smith (2012) puts it succinctly – Kaupapa Māori research is a humbling experience. I learnt very quickly, that the Māori ways I knew at home were more implicit in nature, and that there was far more to be learnt, even beyond this study. Thus, a more in-depth understanding of Māori culture and norms beyond what was already known preceded initial steps of research and continues beyond the present study. Parallel to this requirement, I considered the norms and values of Chinese culture that may affect any potential interaction with its leaders. Participants were sent a copy of their transcript where they had the opportunity to clarify any comments made during the interview.

Preliminary guidance was necessary, and offered by rangatira that would lead the wairua (spirit) and intentions of this research right through out. Intended research outcomes were openly discussed with participants. The golden rule was followed; Jackson explains in 1987, that if one is ever in doubt of the ethics of a particular action, one must place themselves in the shoes of the other person's (as cited in Myers, 2013). Special notes for ethical consideration include: honesty, plagiarism, informed consent, and permission to publish.

#### **3.6.1 Informed and Voluntary Consent**

It was important that participants were aware that taking part in this research was voluntary and needed their signed consent with the option of withdrawing at any time prior to the completion of data collection, as stated on the consent form. Informed consent for this research require transparency in communication between myself (the researcher) and the participants.

A copy of the information sheet was given to each of the participants prior to the commencement of the interview. Participants were given the opportunity to ask any questions they had about the research.

#### **3.6.2 Confidentiality**

The write-up of the research report has ensured confidentiality is preserved, data is not misrepresented, and acknowledges personal accountability for the findings. Participants were invited to participate in the research and informed of the details of the research after which they gave consent to take part in data collection. Names, and any other identifiers (for example, company names, iwi affiliations) were stricken from transcripts and

replaced with pseudonyms. Participants were sent transcripts where they were able to review and make changes to responses.

### **3.6.3 Data Storage and Access**

Data would be locked in a secure cabinet at the University. Transcripts of all interviews would also be stored on a file requiring a password entry. All fieldwork data would be retained for 6 years as per the requirements of AUT University, and then destroyed.

## **3.7 Data Analysis**

The research has followed a Straussian approach to grounded theory for analysis. Strauss and Corbin (1990) acknowledge that there should be some form of literature review before the data collection process in fieldwork takes place so that the researcher enters the field with some knowledge about the phenomenon being studied. This initial inquiry will assist in forming some of the interview questions for participants.

The grounded theory analysis requires the data collection process and data analysis to overlap, or proceed in tandem frequently referring back to each other (Bryman & Bell, 2007, p. 589). Thus, data analysis included both an inductive and deductive approach. Inductive research refers to a loosely defined set of hypothesis or propositions and is interested in new theory emerging from data (Gray, 2014, p.17). According to Gray (2014), deductive processes begin with exploring an elaborate set of principles and ideas, and testing through observation forming the building blocks for hypothesis and theory (p.16). While both approaches seem contradictory in nature, they are not mutually exclusive (p. 18). Alternating between inductive and deductive analysis can allow for fuller understanding of existing and new data, allowing for further exploration of hypothesis.

As mentioned, the initial steps of inquiry involved a literature review to navigate sampling and help with theoretical sensitivity (Strauss & Corbin, 1990, p.38). Consequently, by carrying out a preliminary survey of literature, the researcher then becomes acquainted with areas of sensitivity or tapu (sacred) in preparation for interview questions, this is also critical in respecting the participant community. Theoretical sensitivity refers to the ability to have insight, the ability to give meaning to data, the capacity to understand, and capability to separate the research area of relevance from that which is not (p. 41), this may also include separating or making sense of personal experience and how it may influence the world and the one may see the data (Strauss & Corbin, 1990, p.43; Charmaz,

2014, p. 117). While specifying preliminary research questions and propositions from existing literature (Yin, 1994), researchers are implored not to restrict themselves to predetermined variables, but should be open to new factors found in the data collection (Eisenhardt, 1989; Charmaz, 2014, p. 117). The literature then becomes the subject for modification or refute, after which hypothesis and propositions can be refined, and a fuller investigation can commence. There has been constant comparison during the analysis to reiterate current concepts and discover the generation of new theory.

Coding is considered one of the most central analytical processes in grounded theory. Indicators of concepts will be analysed comparatively, and then coded or labelled (Bryman & Bell, 2007, p. 586). Following the Straussian approach to grounded theory, coding will take the form of open coding, axial coding, and selective coding (see Appendix C for an extended sample of coding).

### 3.8.1 Open Coding

Open coding entails breaking down, examining, comparing, and conceptualising data into concepts which are then labelled as codes, concepts, and categories. Researchers read and repeatedly reread the interview scripts to move from identifying concepts toward categories. This conceptualisation of categories forms the first step in the grounded theory coding process (Marshall & Rossman, 2011). The constant comparing of codes will soon start to generate theoretical properties of the category (Glaser & Strauss, 1967, p. 106). See Table 11 for examples on open coding:

**Table 11. Open Codes for RQ 1**

<b>Open Code</b>	<b>Example of Participants' Response</b>
Perseverance	"It's about longevity...keep trying...keep pushing."
Patience	"Doing business in China, is about the long game. It's about being patient."
Endurance	"...having the patience and fortitude and endurance to continue on, because eventually you are going to come to a common agreement."

### 3.8.2 Axial Coding

Following open coding, these conceptual categories are grouped based on commonalities among codes and clustered around points of intersection finding the relationships and interrelationships between concepts and categories, also known as the ‘axis’ of a category (Straus & Corbin, 1998; Strauss, 1987, p. 64). The purpose of the axial coding is to sort, synthesise and reassemble data in new ways following open coding. The intent of axial coding under Strauss and Corbin (1998) is to convert text into concepts, linking larger categories to subcategories, and exploring how they are related (Charmaz, 2014, p. 148).

**Table 12. Axial Coding Based on Open Codes**

<b>Axial Coding</b>	<b>Open Codes</b>
Long-Term	Perseverance
Orientation	Patience
	Endurance

### 3.8.3 Selective Coding

Selective coding is the procedure of selecting the core category, systematically relating it to other categories, validating those relationships, and filling in categories that need further refinement and development (Strauss & Corbin, 1990, p. 116). The process involves coding data that relates to the core variables identified. The validation of similarities and relationships of categories found were the result of triangulation, reflexivity, comparative analysis of transcripts, and brief discussions with participants post interview.

**Table 13. Example of Selective Coding**

<b>Selective Codes</b>	<b>Axial Codes</b>
Code of Conduct:	Long-Term Orientation
Whanaungatanga and	Kaitiakitanga
Whakapapa	Wairuatanga
	Integrity

### **3.9 Summary**

This chapter has discussed the design of research encompassing worldview, methodology, and methods as adopted in this study. In doing so, examples of data analysis, and ethical considerations have been discussed. The chapter has also provided the profiles of the cases. The following section will present and discuss the findings as yielded by the research design.

# Chapter 4 Findings

## 4.1 Introduction

The findings of the study yield concepts and categories that were conceptualised based on the data collected from Māori business leaders in this study who have internationalised business in China. Given the time limitations afforded to a master's thesis, and due to grounded theory being only a method of analysis as opposed to an entire methodology, it seems sufficient that the findings yield only concepts and categories rather than a model or theory.

Six major concepts were analysed and identified from interviews with five participants, providing similarities and differences between Māori and Chinese cultural values for international business leadership from a Māori worldview (see Table 14). Experiences also highlight core Māori cultural values and how they have assisted in navigating the internationalisation process in China.

Competency in leadership occurs when an individual recognises cultural differences and ultimately reconciles them by transforming conflicting values into complementary values (Wibbeke, 2009, p. 105). Achieving this requires self-awareness or being in tune with personal cognitive and emotional states, core values and beliefs, personal preferences, and bias (p. 106). For this reason, concept 1 and 2 (code of conduct: centrality of whakapapa and whanaungatanga, and global mind-set from a Māori worldview) refer to the way in which participants have made sense of who they are as Māori leaders, and how they relate to others in the international business environment as well as domestically. Concepts 3 to 6 (whakawhanungatanga and guanxi, kanohi ki te kanohi and mianzi, manaakitanga, and hūmārietanga) focus on some of the similarities and differences between Māori and Chinese cultural values that may increase one's understanding of how leaders within this international business context guide business decisions.

**Table 14. Key Concepts (supports) and Categories Underpinning Effective Leadership Values for International Business in China**

<b>Concepts</b>	<b>Categories</b>
<b>Concept 1:</b> Code of Conduct – Centrality of Whakapapa and Whanaungatanga	Kaitiakitanga (Stewardship & Guardianship) Long-Term Orientation Integrity – Reputation & Panekiretanga (High Standard) Wairuatanga (Spirituality)
<b>Concept 2:</b> Global Mindset from a Māori Worldview	Consciousness Openness Protract your values
<b>Concept 3:</b> Whakawhanungatanga & Guanxi	Reciprocity & Trust Collectivism Hierarchy
<b>Concept 4:</b> Kanohe ki te kanohe (face to face) & Mianzi (face)	Mana (Prestige, Authority, Status) Be Present Communication
<b>Concept 5:</b> Manaakitanga (Hospitality, Kindness, Generosity)	Be Hospitable, Courteous, Polite
<b>Concept 6:</b> Hūmārietanga – Humility	Be humble in all encounters Acknowledgement of others before self Be a Learner

## **4.2 Presenting the Data**

### **Concept 1: Centrality of Whakapapa and Whanaungatanga: A Code of Conduct**

Understanding a moral compass for Māori business leaders can provide deeper meaning to how they conduct themselves in international business. This initial concept is important as part of building self-awareness as a key decision maker in the internationalisation process. Wibbeke and Arthur (2013) explain that the more you understand yourself, the more open and receptive you can be with other people. Thus, a high level of self-



awareness can ensure that intercultural leaders engage the trust and commitment from others deemed necessary to sustain organisational success (p. 106). Thus, understanding the centrality of whakapapa and whanaungatanga can also help in building one's self-awareness as a Māori business leader in international business.

The whakapapa principle underpins the whole social system for Māori (Gillies, Tinirau, Mako, 2007). It is the descent of all living things from the Gods to the present time (Barlow, 1991, p. 173). Whanaungatanga as defined by Moorefield (2011):

Relationship, kinship, sense of family connection – a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a results of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial.

**Figure 7. Centrality of Whakapapa and Whanaungatanga: A Code of Conduct**



In this study, whakapapa was at the centre for purpose and motivation for participants expressing strong value in kaitiakitanga, integrity, long-term orientation, and wairua (see Figure 8). While participants drew connections between kaitiakitanga, wairua, integrity, and long-term orientation with whakapapa and whanaungatanga, these principles were also interlinked with each other. The values when linked together provide a code of conduct which can assist in understanding 'why' Māori leaders act the way they do in international business.

The link between Chinese and Māori leaders was explained by Participant 1:

“I have discovered that Chinese have very similar cultural traits. Very relationship orientated, very family orientated, and because we have similar values, we have been able to find common ground and communicate with each other.”

(Participant 1, 2017)

Participant 1 shares the importance of whānau, whanungatanga, and whakapapa. For many years, China has been strongly relationship orientated as well as family orientated. Participants were able to find common ground based on sharing their values on family, and relationships.

“We kind of build those relationships, and how we understand the importance of family, heritage, understanding the important of, I’m not only representing myself, I’m representing my whakapapa, of all my family, so if I tarnish, I don’t want to tarnish my name. If I make the wrong decisions and tarnish I not only my name, it’s not only an impact on myself, but it’s an impact on my family currently and helping them understand the importance to a name. That whanau is everything. And that’s huge in our culture. And helping them understand that’s what drives you as a person sometimes. Sometimes you do get to a point when what drives you, that is what drives you, is your whanau, your understanding of what it means to be a father and a husband and also understanding what it means to belong to a wider whanau, an iwi, and helping them understand that we draw strength from that knowledge that it’s not just us, we have, I think it goes back to what does it mean, what’s in your name? what does it mean to be Māori?”

(Participant 5)

Being family orientated and relationship focused is not a trait exclusive to Māori, or Chinese, however, the interconnections that stem from the deeper meanings of whakapapa and whanaungatanga assist in identifying values that guide behaviour for Māori business leaders.

### **Kaitiakitanga**

Kaitiakitanga is referred to guardianship and stewardship. To understand kaitiakitanga one should first understand whakapapa. Whakapapa is the genealogical descent of all living things linking humans to every other aspect of life including sacred mountains, oceans, rivers, ancestors home, waka, and family (Spiller et al., 2015, p. 73). The interconnectedness between man and all things earthly, and spiritual, is that of a

‘reciprocal relationship with creation’ (p. 74). In this sense, humans are part of the natural world, and become guardians and protectors of the environment.

When asked about how cultural values and experiences have influenced behavioural conduct of the leader, Participant 1 shares the importance of kaitiakitanga in relation to whakapapa as a long-term effort for ‘the generations in front of us’.

“My view is to protect the environment. Which is a very strong thing in terms of being guardians of the land, kaitiaki. And because we think about our whakapapa and we think about our tupuna, and we think about our tamariki, our whanau, and we are always thinking about the generations in front of us. That has been a real big influence in the way that I do business...”

(Participant 1)

To illustrate the importance of kaitiakitanga in the industry, Participant 3 comments on sustainability and its importance not only to the firm, but to the entire industry with an understanding that the world’s perception of New Zealand’s sustainability is important for all.

“...the first country of choice for sustainable travel...that’s a New Zealand wide strategy.”

“...we’ve always advocated, let’s not compete on sustainability. It should be the one thing we [the tourism industry] can all share in...”

(Participant 3)

When discussing experiences as kaitiaki (guardians), participant 1 recollects an experience with Chinese business partners:

“...Māori don’t like to sell land. There are many Chinese who I have worked with in the past who have come to New Zealand that have seen land and said that we would like to buy that land, currently owned by tribal, iwi collectives, or ahu whenua trusts. But our role in terms of iwi and ahu whenua is to protect the land.”

(Participant 1)

Participant 1 goes on to talk about the importance of making sure the Chinese know ‘who you are’ and ‘where you are coming from’ to negate any mishaps or misunderstanding. Participant 1 gives an example of a clear cultural difference between Māori and Chinese

in terms of kaitiakitanga. However, if we look further we might better understand why Chinese are interested in buying New Zealand land.

We need to understand that there are reasons that they [Chinese] are buying our land. Is that land ownership is non-existent in China.

(Participant 1)

Having a mutual understanding of cultural differences here, has not proven detrimental to the business relationship, but, when a deeper understanding is shared and understood, participant one describes this as being ‘open, cultural astute, and culturally literate’ (Participant 1) which has helped the relationship grow.

“...focusing on a more holistic type of view about sustainability, about the future, about generations to come, about protecting those things that we need to protect now.”

(Participant 1)

While it is perceived that Māori and Chinese have differing cultural values based on the notion of kaitiakitanga specific to land ownership, deep within kaitiakitanga is an intergenerational, future-focused aspect that Māori and Chinese both share in importance. The interweaving of long-term orientation encapsulated in both whakapapa and kaitiakitanga brought to light the importance of the past, the present, and the future.

### **Long-Term Orientation**

The way participants expressed their experiences in China demonstrated an understanding of long-term orientation in terms of relationships, and perseverance when facing challenges in business.

“We’ve always operated on that philosophy. You know we win some, we lose some, and you know, we win more than we lose. It’s about longevity...keep trying...keep pushing.”

(Participant 2)

“Doing business in China, is about the long game. It’s about being patient. It’s about understanding that if you don’t achieve what you wanted to at first, having the patience and fortitude and endurance to continue on, because eventually you are going to come to a common agreement.”

(Participant 1)

“I always say there’s no difficult clients, they’re discerning, and it’s just you have to listen harder.”

(Participant 3)

“It’s about being patient and making sure that if something doesn’t work at first, you don’t throw it out the cot. You need to look at this as being something you need to invest in the long term. Because the opportunities in China are enormous.”

(Participant 1)

This long-term outlook is understood in-depth when participants connect to whakapapa.

“I’m starting to think intergenerational. I’m starting to think about what can I do not for myself, but what I can do for my children and my grandchildren. So, I would say that’s one of my big visions and my big purposes for what I am thinking and what I am doing.”

“...we are always thinking about the generations in front of us...”

(Participant 1)

Participant 1 continues by describing his perception of how Chinese are also future oriented.

“Business strategy can go for 20 to 50 years. Even the Chinese government thinks 100 years out, 200 years out. Their perspective is much bigger than what we could imagine.”

(Participant 1)

The link between long-term orientation and whakapapa can also be better understood by introducing the value of integrity.

“Because I stuck to those codes of practice, I feel that it has taken me a lot longer. Because they were trying me out. Because it took me a lot longer to get to where things were starting to happen, however, it’s about, [how] I feel good inside – I’m not doing anything illegal, I’m not doing anything that would kind of upset my moral compass so to speak as a person”

(Participant 5)

The long-term orientation is significant in the internationalisation process as participants exhibit perseverance, and fortitude necessary in achieving and maintaining successful business relationships with Chinese partners. Specifically, it was this initial engagement

with participants that required an understanding and realisation that the process required investment of considerable effort and time. Further, participant responses also shed some light on their ability to cope in ambiguous situations.

### **Integrity**

Participant 5 spoke strongly about experiences that required him to maintain a high standard or code of conduct.

“...doors open when you do things I feel the right way and you don’t cross your business code for anything. Your standards remain the same.”

This code of conduct was connected to whakapapa and whanaungatanga imploring the importance of a name.

“We kind of build those relationships, and how we understand the importance of family, heritage, understanding the importance of ...I’m not representing myself, I’m representing my whakapapa, of all my family, so if I tarnish, I don’t want to tarnish my name. If I make the wrong decisions and tarnish my name, it’s not only an impact on myself, but it’s an impact on my family...”

(Participant 5)

Participant 5 expressed how his honesty may have prolonged his experience during the initial inception of his business in China, however, it has stood the test of time with perseverance.

“To be perfectly honest, I think it was them testing me. Let’s see if we could buy this guy, so they couldn’t, and that’s why I think it took me so long. But, it solidified a long-lasting relationship.”

“You’re not just saying it just for the sake of trying to appease them but you actually can achieve it. And just having integrity in that aspect, because everyone knows a shady businessman, and If you think about what makes them shady it’s because they are dishonest, and they tend to always do what’s best for them and not necessarily for the other person.

(Participant 5)

Integrity here may provide initial conflict when pairing the ‘Chinese way’ with what is perceived as ‘right or wrong’ by participant 5. However, when realised by the Chinese partner that participant 5 was a man of his word and would not compromise his values

even with the temptation of fast money, it solidified the business relationship. This instance highlights that integrity can both lengthen and strengthen the relationship between Māori and Chinese business leaders when understood by both parties.

### **Reputation & Panekiretanga**

The implementation of integrity has led to learnings about how participants value in reputation and panekiretanga (the highest standard). The term panekiretanga (the highest standard) is a core value in case 3's firm and was befitting for other participant responses on service and product being of high standard.

“We had a no tours business, but we had a good reputation and we had all our systems.”

“Reality is, that we built our reputation so that kayaking companies gave us kayaks to show case their stuff., But they were actually so kind they actually bought them back. They had given us them free. We built up enough reputation, and now we are completely different.”

(Participant 3)

“Just ensuring that clients receive what they've asked for, at the same time, it really goes back to under promise and over deliver. And that's something that we work hard to achieve with our clients. Just to provide that additional wow factor.”

(Participant 2)

Participant 5 speaks of the stigma that China products have, being low in quality, and explains that his reputation negates these doubts for perspective clients here in New Zealand.

“Yes, it has a stigma that it's from China, but because my engineering company has already built a reputation people know that we wouldn't sell them equipment that we didn't back. And do that's kind of solved that problem. Yes, it's from China, but (Participant 5) company backs it so it is good. So, we've been able to sell equipment.”

(Participant 5)

The term parekiretanga was introduced by Participant 3 and was a central part of the company's core values, thus providing both luxury in product, and a service based on excellence. Participant 3 shared that even with the many tourism awards they have received, her company take pride in even the smaller details of their service:

“We’ve got all our awards, you look on Facebook and stuff like that. But the one I look for and it’s the one I always remember back to, is that one time the lady commented on the cleanliness on the car, but I checked in with the guide he had rushed, he hadn’t given himself, we always say an hour before the tour. Once you’re here once you are relaxed, once your checking the vehicle we’ve got lots of systems to check vehicles, pre-checks, it’s the one time he didn’t do it. So, reality is, he’d learnt the lesson, and we can put more support on those guides that don’t do the clean as well as others do. Yeah, we have little things in place, but to me, they’ve [the client] paid for a service, and for luxury, and it’s down to even the.... I know it drives everyone nuts, but even the snack bars, can look a little bit nicer, about the way it sits, it’s all about that presentation... We are not suited [referring to uniform], but we need to be clean and tidy and those sorts of things. So, it’s quite important. It’s about that consistency of service...we provide luxury experiences.”

“We pride ourselves on high standards, panekiretanga. We can do better in our customer service. At an excellent level. We provide a premium service. After doors close at major facilities, we are getting our clients in.”

(Participant 3)

Participant 2 also speaks of ensuring that his company performs, and provides a service which surpasses the expectations of his clients. He refers this to “managing perceptions.” In doing so, the company has a strong focus on quality.

“But yeah, massive focus on quality. You know we spend a lot of time up there [in China] on QC-ing [quality control] before we can ship, because it’s easier to manage and fix items on the production floor than if they’ve already landed in New Zealand, or another market and the client opens it up and goes oh! shit this is wrong. Right...

“Just ensuring that clients receive what they’ve asked for, at the same time, it really goes back to under promise and over delivering. And that’s something that we work hard to achieve with our clients. Just to provide that additional wow factor.”

(Participant 2)

There is a sense of pride here for the company’s products and services being of a high standard within the domestic environment. While the stereotype and stigma of low quality is associated with manufacturing in China, participants were able to leverage off their reputations within New Zealand to negate any negative perceptions of China made



products. Participant 2 also conducts significant quality control and works closely with his manufacturers in China.

### **Wairuatanga (Spirituality)**

Whakapapa is the genealogical descent of all living things from the present time tracing back even to the Gods (Barlow, 1991, p. 173). The interconnectedness of spiritual and physical things means that through ones wairua, a deeper understanding and meaning concerning a greater whole is at work (Henare, 1988, p. 15). Participant 5 shares his connection to God and its influence on decision making. In the interview, participant 5 spoke of opportunities that conveyed ‘dodgy’ dealings and temptations. This deep connection to Io (the supreme God) and spirituality has helped shape his decisions in such ambiguous situations.

“If you are a person that answers to somebody else greater [God], then you just don’t, it was tempting from time to time. I could have quite easily retired early, but when you feel that your integrity is at stake, for me that’s too much to risk. I’m quite happy with the person I am. So that was all a learning process.”

(Participant 5)

“It’s about sharing living cultures, a different culture, about having a spiritual connection and memory of New Zealand”

(Participant 3)

“having a spirit about the way we do things...not focusing purely on transactional outcomes.”

(Participant 1)

Participant 5 expresses a spiritual connection to the land and the people felt when returning to his original home.

“I lived in a place called Tokumaru Bay, have you ever heard of that place? Just North of Gisborne. That place was my everything...my heart has never left that place. I’ve been away from my hometown, and yet, we never moved back. I still feel a pull, I still feel drawn to it. There is a definite connection, and I am proud of it...I remember the people there, I remember all the lessons that I learnt there, we grew up going to hui after hui, wananga with my family. Even though we have left there, I still understand why we do what we do, as a businessman.”

(Participant 5)

Here we learn that spirituality is present during the learning process of internationalisation in China. Navigating between what is right and wrong in situations that are distinct to experiences in China are part of a thoughtful, reflexive and intrinsic process.

### **Concept 2: Global Mind-Set from a Māori Worldview**

Global mind-set combines an openness to and awareness of diversity across cultures and international markets (Ghosh & Chatterjee, 2014). Global competence has been correlated positively with firm performance (Caligiuri, 2006), thus, it is crucial that firms are led by leaders who have a global mind-set (Beechler & Javidan, 2007). Global mind-set is described as how people and firms make sense of the world around and within (Gupta & Govendarajan, 2002). Gupta and Govendarajan (2002) categorised global mind-set as having the following traits:

1. Tolerating, accepting, and understanding diversity with an inclusive mind-set.
2. A broad and universal perspective of business
3. Thinking openly, free from cognitive cobwebs.

Levy, Beechler, and Boyacigiller (2007) describe global mind-set as a cognitive structure consists of two constructs: cosmopolitanism (an enthusiastic appreciation of other cultures) and cognitive complexity (the ability to perceive situations as highly differentiated and to integrate these differentiated constructs).

This is relevant for Māori business leaders in international business who are key decision makers in the firm's international operations. Participant 1 and 3 were clear about having an open mind and being culturally aware of not only their own cultural values, but of other worldviews. When discussing cultural values with participant 1 and 3, it was understood that they worked within a world that was both Pākehā and Māori. It is worth noting, that Participant 1 and 3 were well seasoned international business leaders with over 20 years' experience. This understanding has provided a lens that has afforded these Māori business leaders to be adaptable and open minded based on experience, personal observations and reflections. Thus, global mindset from participant responses, was demonstrated in three salient ways: consciousness, openness, and the innate belief that a leader should protract his or her cultural values. Elements of global mindset discussed by participants in this research can be understood when correlating with descriptions of global mindset:

**Table 15. Global Mindset**

<b>Gupta and Govendarajan (2002)</b>	<b>Levy, Beechlar, and Boyacigiller (2007)</b>	<b>Ghosh &amp; Chatterjee (2014)</b>	<b>Global Mindset from a Māori Worldview</b>
Tolerating, accepting, and understanding diversity with an inclusive mind-set.	Cosmopolitanism -an enthusiastic appreciation of other cultures	Awareness	Consciousness
A broad and universal perspective of business		Openness	Openness
Thinking openly, free from cognitive cobwebs.			Protract Your Values
	Cognitive complexity - the ability to perceive situations as highly differentiated and to integrate these differentiated constructs		

### **Consciousness**

Wibbeke and McArthur (2014) defines consciousness as being in a state of total awareness. This study adopts the description of consciousness as categorised by Wibbeke and McArthur (2014) as mindfulness, curiosity, observation, reflection, adaptability, and perspective taking (p. 106).

In an effort to share how cultural values have influenced participants in business decisions, participants were able to describe their journey reflexively, being self-aware of their place as Māori. For participant 1, the observation was made that a deeper understanding of his cultural background did not come till later in life.

“I was never taught Te Reo Māori, or we were never encouraged to learn about Kaupapa Māori or Te Reo or kapahaka”

“We had no distinct cultural background it was just one of, you know, a typical family which really didn’t make a big deal about the Welsh in us and the Māori in us. That was

my upbringing. While I was aware that I was Māori, I was obviously Pākehā. So, culture in the early days wasn't about being Māori or Pākehā. We just knew we were a Māori-Pākehā family.”

“But at the same time, there were things I learnt to do, which I now realise were very strong significant things such as respecting our elders, being polite, hospitable, always ensuring that people were comfortable, being very courteous and just always extending out to make someone feel good if they were visiting or you were visiting. And I now realise those were very strong Māori principles in terms of manaakitanga, whakawhanaungatanga, in terms of establishing relationships and in many cases, it was just something that was ingrained in us.”

(Participant 1)

Conscious of their own cultural values, participants (specifically Participant 1 and 3) also expressed issues around authenticity within Māoridom based on observation:

“I think there are Māori businesses who have the trappings or the decorations of being Māori by using the language, or logos. But it does not mean that they are Māori...”

“If we look at Te Ao Māori, which is a holistic view of all things Māori, I think there are elements that are exhibited by various different groups of people...But the Māori business is more about the way they conduct themselves. And if Māori business has Te Reo and logos and looks Māori but they do not conduct themselves in such a way, then in my mind they're not a Māori business they're more or less tokenistic and they are more about decoration.”

(Participant 1)

“While there is talk about being Māori it is hard to find it in tourism.”

“We take our clients to the community maraes where they might experience genuine Māori cultural blessings. It is about the people, places, and purpose.”

(Participant 3)

Being conscious of where Māori have been placed as the indigenous people of New Zealand, Participant 3 shares her view on educating others about the stigma that indigenous services come cheap:

“Break out of the mould. We don’t do things for \$50 pay. No mates rates. It’s about educating people. People think because we are indigenous we come cheap. But we know we need to be economically viable.”

(Participant 3)

Participants in this study (specifically 1 and 3) demonstrated a deep understanding of the environment they work in with the ability to navigate between two worlds domestically (Pākehā and Māori). In doing so, Participant 1 demonstrates the ability to work with Chinese firms with an awareness of what Pākehā might do and what Chinese might do with the ability to work between both contexts.

“If I have got more meetings here in New Zealand with Pākehā it’s quite normal just to have a transactional meeting with them. And talk business. Whereas if you are in China, it’s very normal to have a meal of some sort and talk about business during it or after it and that’s the most natural way to do it in terms of business...Chinese mix and marry everything together”

(Participant 1)

Accepting and being self-aware that Māori work in a society that requires both Māori and Pākehā understanding, can aid the internationalisation process as Māori business leaders in China practice openness and understanding of cultural difference.

### **Openness**

Openness to other cultural values and worldviews was described as part of Māori tikanga:

“If you look at its purest form, Māori tikanga is about accepting that they [Chinese business leaders] will also have a way of doing things.”

(Participant 1)

Participants were self-aware of understanding both Māori ways, and Pākehā ways of doing. In doing so, a sense of openness in considering the other culture was important even in the domestic environment. Participant 3 spoke about “Kiwitanga”, about not only being Māori, but about being Kiwi. The notion of Kiwitanga was a core value of the company’s organisational culture led by Participant 3.

“Kiwitanga, we believe in the blending of many cultures, that it’s about being Kiwi, not just Māori, it’s about sharing living culture, a different culture.”

(Participant 3)

Being open in understanding other cultures was viewed as being continual learning process. A sense of enthusiasm for learning about other cultures is expressed.

“I think one of the unique ways is that we are accepting of other cultures.”

“Because I work in a global environment, I am inquisitive, I am interested, and I am curious about other cultures. And I’m willing to be open and try and learn about them.”

“I think that this way of doing Māori business, in terms of being inquisitive and curious, is that I see other opportunities and I don’t tend to stay insular or closed in. And I think that’s a very Māori way of doing things that we’re very entrepreneurial, and that we are always looking for opportunities”

(Participant 1)

Participant one’s response would suggest that openness may also be connected to the way in which Māori are opportunistic and entrepreneurial.

“And sometimes it’s not being insular, but looking to the world, internationally. If we are not on the world stage we need to be able to play it, like our wines. They used to be good vinegar. But now we are award winning wines against everybody else. And the only way you can be world class is to pitch yourself against world class.”

(Participant 3)

“...always got something to learn, we focus on this philosophy of continuous learning.”

(Participant 2)

Participants not only implored the need to be far from insular but demonstrate the ability to be adaptable in the learning process.

Participant 1 explains the dynamics of working with different cultures specific to China and New Zealand.

“Because China is incredibly diverse. It would take you thousands of years to understand the very important differences which exist within China itself. The common things which are there is that people are there for the collective good for their families for the country. They believe that they are the centre of the earth. They believe that’s heaven on earth. So, when you understand their philosophies, you understand a lot more. So, what you could be doing is that you could be making sure that you read good literature about them. That you ask them for their interpretation of things. You ask for their world view. We talk

about our world view. Which is the Māori worldview. Well they have a worldview also. So, it's important that we understand what that view is. Once we understand where that view is coming from then we begin to say ok that's why they want to buy that land as opposed to saying the Chinese are always buying our land. Or trying to do this and that. We need to understand that their reasons they are buying our land. Is that land ownership is non-existent in China. So when you live in a 50 square unit in Beijing or Shanghai and you've lived there for 40 years and you come to New Zealand and you find that you can live on a 300m<sup>2</sup> house on 1 acre of land or half an acre of land, that is just so foreign to what it is like in China and so instinctively that is incredible and they see what we have and they go well this is what I can have right now, and for my children so there are motivations and reasons behind that. It's really important to understand that they have a worldview as well. There are strategies that go from 7 to 10 years. They go for 20 to 50 years. Even the Chinese government thinks 100 years out, 200 years out. Their whole perspective is much bigger than what we could potentially imagine."

(Participant 1)

Participants were able to refer to their own Māori values and compare them with others (i.e. New Zealand, and China) providing a deeper understanding of differing perspectives and moving toward a common ground for mutual respect. Māori tikanga at its core, as explained by Participant 1, is about the way people treat others in respecting that those who do not have a Māori worldview are entitled to their own worldview. In doing so, tikanga in this context, is accepting that Chinese have their own ways of doing. The sooner one can come to this realisation, the sooner one can understand differences in cultural values as complementary rather than conflicting. The self-awareness of living within New Zealand and embracing two worlds (Pākehā and Māori) also allows for one to understand one's own bias. Thus, participants demonstrated the ability to adapt quickly in situations given their context (whether it be in New Zealand meetings, or meetings in China).

### **Protract Your Cultural Values**

As defined by Levy, Beechlar, and Boyacigiller (2007), the second part of global mindset is cognitive complexity, or the ability to perceive situations as highly differentiated and to integrate these differentiated constructs. In building a deeper understanding of Chinese culture for international business in order to find mutual ground for cultural integration participants spoke of protracting cultural values as a means for endearment and cultural integration where experiences had brought Māori and Chinese business

leaders closer in the business relationship. The protracting of values is reciprocal, thus, while important to protract Māori values, Māori too are expected to understand and actively learn the values of their Chinese partners.

Importance was given to sharing cultural values upfront as the Chinese showed interest in Participants cultural backgrounds.

“...the Chinese loved the culture side to things, they love a story. They wanted to know my story.”

(Participant 5)

When asked about whether Māori cultural values had proven a challenge in business in China, Participant 1 responded with the following:

“No. In fact, if anything, they are curious. They are respectful, in some cases it helps to endear one to another. Because ultimately, we care about our families, and the land that we live on, and about environment. And most cultures do. So, when you talk about those things, all you are doing is that your bringing forward it's part of who you are in a transactional meeting. You are saying we care about our land, we care about our families and the future. It's more, protracted out in front. It's more obvious. Maybe that's an important thing to say. Is that Pākehā probably have those same values, but not be as obvious because as Māori we make quite a noise about it. These are our values when we present it to people. Part of it I think is that we want to show them who we are and see who they are so that there are no shadows in the closet, or there are no things that have to be learnt about each other. It all about openness, and openness engenders development and relationship formation.”

(Participant 1)

This endearment to another can be illustrated when Participant 5 was asked share in his culture at a formal presentation. Participant 1 demonstrates cultural relativity which allows for an understanding of both Māori and Pākehā ways of doing as neither superior nor inferior to each other, but rather different.

“I had to do this presentation, and there was over 500 Chinese, and I was the only non-Chinese person invited to speak there. I spoke, and so they asked me to do something culturally, and so I just busted out a haka in front of all these people and they didn't know what the heck was going on. That little performance opened more doors for me than it



took me 12 months. It opened more doors businesswise, than I could have achieved sitting down at the dinner table.”

(Participant 5)

Māori tend to protract their values upfront, thus providing further analogue to being open. While these values may be viewed as “just people values” (Participant 3), Māori tend to make clear what these values are upfront. Participant 5 also discusses how presenting the haka opened many doors. Since Chinese are long-term and relationship oriented, the exchange of protracting values and understanding perspectives from both Māori and Chinese has proven helpful in finding common ground and building successful sustainable relationships in the internationalisation process.

### **Concept 3: Whakawhanaungatanga & Guanxi**

As defined by Moorefield (2011), whakawhanaungatanga is the process of establishing relationships, and relating well to others (p. 256). Guanxi at its simplest, means connections, networks, or relations. It has been described as building and maintaining deep, complex interpersonal relationships and bonds between individuals (Smith, 2012). For the Māori business leaders in this study, whakawhanaungatanga was paramount in the internationalisation process in China. Participant 1 describes its magnitude:

“...it’s not so much about the company. It’s about the relationship...”

(Participant 1)

Guanxi requires a personal bond first, and only then can it become a business relationship (Gao, 2017). Participant 1 shows a deeper understanding of guanxi when describing the relationship with his Chinese partner as first and foremost important compared to the company’s endeavours. This understanding stems from the importance of whakawhanaungatanga.

The findings would suggest that both terms (whakawhanaungatanga and guanxi) are parallel in both meaning, and complexity in terms of establishing and maintaining relationships. Also, poignant, is that both hold high value and deep importance in business practice.

## **Reciprocity & Trust**

When reciprocity is practiced and maintained, trust between Māori and Chinese business relationships can flourish and can enhance the *guanxi* and *whakawhanaungatanga* of Māori and Chinese business leaders in China.

“Once we understand what their perspective is, and we share our perspective that’s the beginning of that *whakawhanaungatanga* which is the establishment of a relationship. If you understand that principle, you’ll value that relationship and you’ll do things which you would not normally do with Pākehā here in NZ. You might take milk powder for your partners grandchildren. You might take things which are very difficult over there. Not because they can’t afford it but because the act of doing it is recognised in China, because the art and the principle of giving and gifts is a very big cultural custom in China. The preparation of tea, the act of giving gifts are famous Chinese cultural traits. And so, when you reciprocate, and do it yourself, you can only ever build positive relationships with the Chinese.”

(Participant 1)

Reciprocity here is demonstrated as multi-dimensional. That is, Participant 1 expresses reciprocity based on having a mutual understanding of perspectives, and by offering gifts and favours. *Whakawhanaungatanga* and *guanxi* requires an ongoing bond based on reciprocity and should not be passive nor static. During the interview with participant 3, she displayed a box of gifts that were for their local mechanic in New Zealand. She explained the reason for the gift:

“The guys that fix our cars, because when we need them, they drop everything for us. When we drive in, they come out. And I’ve watched other customers like ‘who’s she?’...”  
The participant goes on to say, they know her by name.

“...so, when we have any issues, they will do something quickly... it’s all about the relationships that matter.”

(Participant 3)

While this act was carried out in New Zealand, participant 3’s understanding of reciprocity in relation to *whakawhanaungatanga* provides context to Māori business leaders and their practice in all cultural environments. Participant 1 speaks of how relationship building is a long-term process between Māori and Chinese that should be invested in.

“...you need to invest in the long-term.”

(Participant 1)

After expressing initial challenges in forming a relationship with the Chinese, Participant 5 talks about building a relationship based on trust, with reciprocity at its core.

“...this is somethings that I’ve found to be really good, in my dealings with the Chinese, and it’s getting to the point where you can build a relationship with trust. And so, through all of that, through all of those dealings, eventually we became really close. Even though half way through it, I was seriously thinking of turning my back on them and I’m sure they were thinking the same thing. But its building that relationship with trust to a point where you can, once your there where they trust you and you trust them, there is so much you can cut out that is no longer needed any more. So, the important thing with building a relationship of trust, is that what you say, you can do, and what you say you can achieve, you can do it. And once they realise that you have got their best interest at heart as well, not just your own, your business relationship seems to just blossom. So, when he realised that I was spending all this time and effort to make him more money, things started to change. When I was using my technical expertise to help him understand how that could actually help him to make money, things started to change. You realise, well, (participant 5) is not just about himself, he’s been helping me. And so that’s definitely helped me in my working relationship. And I’ve taken that on board. If I’m going to do business with someone, I’m going to make sure that you know, benefits go both ways, because why else would, what keeps a person from coming back, because they know they can trust you. Because they know that their best interest is at heart.”

(Participant 5)

Here it is learnt that after the initial misunderstandings between the Māori and Chinese business partners, continual attempts of reciprocity were required to build a relationship based on trust. This would suggest that *guanxi* and *whakawhanaungatanga* then, are not easily attained. Though initially, the process of building the relationship was challenging, participant 5 was persistent in extending favours that would eventually be accepted and reciprocated by the Chinese partner. In the internationalisation process, this has solidified the relationship and provided further connections through the Chinese partner.

## **Collectivism**

While the term whanaungatanga is associated with belonging, it stems from the whānau (described in modern English terms as family). However, it's contemporary use may not be related to only genealogical ties, but focuses on a collective intention (Spiller et al., 2015, p. 68). This is evident in participant responses:

“...all our ones that go in to see the hotels, I say to them forget the GM [general manager], the man on the door, the receptionist, they're important. They are just as important, more so, the GM's don't come downstairs, they sit in offices. So, it's about keeping everyone in the chain. The ones that we would see regularly, they are important to us. And people often wonder why we still guide. I've just had one of our biggest competitors ring before. And reality is, he doesn't guide, we guide. The difference is, we go out on tours and stuff, because we want to stay close to our business. And our business is our clients.”

(Participant 3)

“When we are dealing with people as Māori, you not only represent yourself, but you represent your people.”

“...we've seen some iwi leaders make some bad decisions on the news. And you can see the disappointment on their face, not because they got caught, but because they need to answer to their iwi.”

(Participant 5)

Māori, who at times may be seemingly individualistic, are inherently collectivistic, as individual success is viewed not only important for the individual, but for the wider group. It was this deep understanding of whanaungatanga.

Participant 3 demonstrated whakawhanaungatanga when describing the dynamics in the relationship with her trade partners. Thus, indicating a wider understanding that her company's performance has implications for others within this web of relationships. That performance from her tourism company will also reflect greatly on those who have referred the client to her business. The principle of “we” was important to this collective effort.

“We always tell our trade partners that our job is to make them look good. You took their money, you sold them a dream, an experience to come to New Zealand, if there is a complaint, it will come back to you, not to us...we just see ourselves as an extension. So, it's all about relationship building.”

(Participant 3)

A perception of whanaungatanga within China is evident in Participant 1's remarks:

"It would take thousands of years to understand the very important differences which exist in China. The common things which are there is that people are there for the collective good of their families and for their country."

(Participant 1)

Participants demonstrated a holistic view on relationships acknowledging each member in their web of connections as important. In doing so, a leader is "keeping everyone in the chain" (Participant 3).

"...building relationships is a very important thing. And having a spirit about the way that we do things or a purpose and not focusing purely on the transactional outcomes. But focusing on a more holistic type of view about sustainability, about the future, about generations to come, about protecting those things that we need to protect now and so these influences do impact the organisation and so I tend to bring on people that bring on those similar attributes."

(Participant 1)

Here Participant 1 talks about surrounding himself with people who have similar values, seeing relationships as part of a holistic view that entails long-term focus for generations to come and kaitiakitanga. Durie (2003) denotes that the best outcomes for Māori business is not always reflected in financial success alone but should be reflected in several areas such as social and cultural outcomes (p. 436). This is exhibited with Participant 1 as he suggests a greater importance placed on the relationship rather than the firm when describing the current partnership with the Chinese firm:

"...it's not so much about the company. It's about the relationship. The relationship has been going on for about a decade. But it has morphed and it has transformed itself...the pure relationship or whakawhanaungatanga, or establishment of relationships has been an ongoing process."

"...underlying the whole thing is a relationship of trust building or foundation."

(Participant 5)

The relationship is not viewed as static. Participants make clear that it is based on trust, and that it should be nurtured continuously.

When speaking with Participant 1, he spoke of a situation where whakawhanaungatanga leveraged his company into a dominant position in negotiations with a relatively large local dairy company (in New Zealand). When asked by his Pākehā counterparts, ‘what is whakawhanaungatanga?’ He responded with:

“I know someone who knows someone.”

(Participant 1)

“A friend of a friend” had agreed to be the first purchaser for a new product that would place the Māori partner (Participant 1’s firm) equal to the Pākehā partner in negotiations. The Pākehā firm was bearing the majority of the upfront financial cost to setup the new product. This “friend” is a prominent figure and influential within this industry – he is also Māori. When the Pākehā employees were notified of who the “friend of a friend” was “they were a bit taken back.” “The tone of the meeting and the relationship became more collaborative.”

(Participant 1)

Participant 1 goes on to explain that the Pākehā company had been trying to make contact with this “friend of a friend” and realised that the relationship that Participant 1 had would allow a smoother process. Whakawhanaungatanga in this context can be seen as having intangible capital. Interconnections that can allow for business to thrive based on relationships.

### **Hierarchy**

Hierarchy exists in both Māori and Chinese business. Participant 1 illustrates the link between collectivism and hierarchy which is highly valued in Māori leadership.

“In terms of leadership, rangatira and the principles of leadership in Māori, there is a hierarchal structure. And the hierarchal structure has always been there, where we have had ariki, and tumawhakarei. You know the chiefs of leaders of particular groups. And the Chinese also have a similar thing where they also have a hierarchy. Because we have a hierarchy, they understand us and we also understand them. We understand the great emperors and dynasty’s that were there. And how people would be in servitude to their emperors and the great dukes in various different provinces. It’s no different to our

collective approach in our society. We've got a hierarchal structure, but we are very collective.

“So, we've got a whole lot of ants, but we've got a king and a queen ant. And so that has really assisted in terms of the leadership style.”

(Participant 1)

Understanding that Māori are part of a collective group that adheres to a hierarchical structure has proven helpful in relating to Chinese business leaders given the Chinese tradition of respect for hierarchy (Fu and Tsui, 2003). The implications of hierarchy can be better understood by the notion of mana and will be discussed in the following concept.

#### **Concept 4: Kanohi ki te Kanohi (Face to Face) & Mianzi (Face)**

Closely linked with guanxi and whakawhanaungatanga, is the notion of mianzi (face) and kanohi ki te kanohi (face to face). While kanohi ki te kanohi is about physical presence, it also relates to status and power and a person's credibility in words, actions, or intentions (O'Carroll, 2013). Mianzi is the Chinese term for face and refers to status, social position or prestige (Hu, 1944). Much like kanohi ki te kanohi, mianzi is the recognition by others of one's social standing and position.

Kaua e takahia te mana o te tangata (do not trample over the mana of people)

(Smith, 2012, p. 124)

Being a respecter of one's social standing and ensuring that one does not trample over the mana of people is a concept that is well understood by Māori in general. The Māori business leaders of this study were able to recognise how this understanding assisted in building the business relationship in China.

“Māori love food, and the Chinese love food and they're quite creative with their types of food. I have been at meetings where there are Pākehā who refuse to eat something which they are not use to eating. And the Chinese smile and say that's ok that's ok, but equally I have participated and partaken of almost everything that they have offered to me. And you can see the delight in their eyes and the willingness for someone to give it a go even though they know it's difficult and that goes for a long way to developing a long-term relationship.”

(Participant 1)

While this may seem a trivial experience, the refusal of the food offering may communicate a loss of face for the Chinese. In accepting and partaking of the food which has been offered to Participant 1, he is extending respect in terms of mana (status) to the Chinese host. Mianzi even in these situations can enhance the relationship. Participant 1 also discusses how food is a common connector among Māori and Chinese. An example of when mianzi was at play in the work place is described as follows:

“One example is that I met with my current partner about a decade ago. We had begun to establish a contractual relationship and I was the chief negotiator and when I parted we sent up some of the operational team to work on the project and somehow within the weeks that whole thing collapsed because the people that we sent up had very little culture literacy or understanding and were very negative of the Chinese. The Chinese sensed it and within weeks that contractual relationship was at risk because it was founded upon cultural understanding and when it was operationalised there was little cultural understanding. So, I had to go back up and renew that relationship. And I had to remove the person that was not very culturally literate so that we could continue that relationship.”

(Participant 1)

Later, Participant 1 explains that he learnt that the operational team had been asking unsubstantiated questions around the capabilities of the engineering team across the table in formal meetings. He felt that this had deeply offended his Chinese partner and the engineering team “who have built airports, universities, hotels, and manufacturing plants beyond what can be imagined here in New Zealand” (Participant 1, 2017). Not only does this illustrate the detriment when there is a loss of face, but pertinent is the importance of kanohi ki te kanohi (face to face) as Participant 1 returns to China to salvage the relationship. Steps are needed to take place to reverse this loss of face, and Participant 1 makes a gesture to his partner by discontinuing business relationships with the operational staff who had offended his partner.

Sub-categories found in this study to illustrate the importance of kanohi ki te kanohi and mianzi in China include mana (prestige, authority, status), being physically present, and communication.

### **Mana (Prestige, Authority, Status)**

Status is an important facet of Māori leadership as it is believed to determine whether one should be a leader, thus, the level of mana one holds will determine where she or he is placed in the group. While referring to how one might view and respect the principles of



Māori leadership (specifically, rangatira and ariki), participant 1 demonstrates the type of interaction that occurs between Māori leaders and Chinese leaders from his experience.

“...most of the contracts up in China are not done through written contracts, they’re done in handshakes their done through informal agreements. So, a man’s word to another man is very important. Those principles relate back to the principles of rangatira or ariki of all our leadership patterns where a man’s word or a chief’s word could not be broken and that there was so much honour in that, so much mana.”

(Participant 1)

From this interaction, it can be learnt, that contractual agreements can be informal, that having honour in keeping a man’s word can bind a business relationship.

“It is important not to be disrespecting of those who have mana. That have some type of status and prestige. And it’s important that we respect that and so with that type of attitude I have maintained an element or a mode of respect and humility right through out. So, I think those specific Māori traits have helped me with dealing with other cultures, specifically in China.”

(Participant 1)

Noteworthy, is that this principle of upholding the mana of a leader is not only important for Māori but is also important for Chinese. Chinese place high value on hierarchy, which means that one must give face to those in higher power (Gao, 2017). With the likeness of Māori understanding mana, Māori business leaders can be well prepared when meeting a high powered Chinese business leader ensuring that mianzi and kanohi ki te kanohi is maintained.

### **Be Present**

Kanohi ki te kanohi in its literal sense means to be physically present, to show face. Participants recommended that leaders should go to China to gain a deeper understanding of business relations from a Chinese worldview. Being present is also critical in upkeeping the relationship showing a level of care, and respect for the Chinese partner and speaking to his (or her) mana (status, prestige). The act of doing so can also maintain trust within the relationship.

“It’s important that you go to China. That you take this principle of face-to-face. Te kanohi ki te kanohi. Is that it’s very difficult to build relationships from an email or telephone or from very brief exchanges at conferences. Because the Chinese are very face

to face. They want to see who you are in your environment, in their environment and they want to see that you are willing to make an effort to understanding who they are. So, a crucial aspect of developing successful business relationships in China, will be about being patient and being there, understand who you're working with and dealing with. Also understand that what you see one time, you cannot cast judgement on that one experience. Because China is incredibly diverse."

(Participant 1)

"You've got to be there on the ground I think it's vital. Even if it means you know, there are a lot of trade delegations that head up and stuff like that. The funding agencies and stuff. But you've actually got to go there and see how it's done. Really understand how the operation works. I always find it very beneficial heading up there. Even just to check our runs. Seeing what's happening and stuff like that. It's quite a humbling process as well. It just provides a lot more understanding then trying to go online and trying to work that way."

(Participant 2)

Even with the knowledge that there are government funded agencies in New Zealand that travel to China, Participant 2 implores the need to be there physically. The process is described as humbling as individuals can understand more fully about how Chinese do business. When asked about challenges in China, Participant 2 describes quality control as "a big one." He has been able to negate this by being present in China and lives most his year in Hong Kong so that proximity allows for him to visit manufacturing plants and ensure adequate quality control. Participant 1 also visits China regularly, "roughly once every two months, sometimes once a month", this way he can maintain a relationship based on *kanohi ki te kanohi* with his Chinese partner. Participant 5 explained that he had been to China several times, and his Chinese partner had also visited him here in New Zealand.

### **Communication**

Communication is considered paramount for a leader in the global business environment (Wibekke & McArthur, 2014, p.87). Although communication can be multi-faceted as described by Wibekke & McArthur (2014), including facial expression, gestures, posture, tone and volume, pace, social distance between speaker and receiver, time orientation, uncertainty avoidance, locus of control, conflict orientation, and worldview), the

challenges in communication identified by participants was found in the more obvious difference in communication being language.

Participants made clear that the biggest challenges while doing business in China was the language barrier.

“There was the language barrier, there was understanding their way of business. For me everything is quite black and white, you write a contract out, this is what it is. There was a lot of toing and froing, you know you write a contract out, they would take it away, they would bring it back, they would say, you know make some changes and you will see, now hang on that actually doesn’t benefit us at all. And so, you renegotiate, and there was a lot of renegotiations and in the end...there was a lot of work involved in getting both parties to a point where they are happy.”

(Participant 5)

“I don’t speak the language over there which I find to my detriment.”

(Participant 2)

“But I think for us in South East Asia in this region, we need to take Chinese very seriously. If there is something that could off-set and make a business relationship less effective it’s the potential to misunderstand and I think that comes down to largely language.”

(Participant 1)

Māori leaders looking to enhance business relationships with Chinese business leaders will do well to learn Chinese as a second (or third) language.

The intricate process of communication can have implications for the transmission of messages. For example, Participant 3 shared an experience where the company ran a campaign with a well-known airline in China through social media platform Weibo. Through this process, the content of the campaign was changed along the way. What was originally intended to happen from here in New Zealand did not translate when promoted in China. Thus, communication in China can be very high context. That is, what is said explicitly, may not necessarily carry the same meaning as was originally intended, nor understood by the receiving party. Meanings within this type of communication tend to be implicit and less obvious. One of the ways in which participants tried to overcome this challenge was to build a relationship with the translator.

### **Build a Trusting Relationship with the Translator**

Due to the language barrier in China, Participant 5 describes the implications of communication being misunderstood while being translated by a middle-man.

“...the actual business owner didn’t speak any English. So, I was relying on this guy to be that person that would relay everything that I was trying to say. And if he didn’t, it led to a lot of hardship between myself and them.”

(Participant 5)

When asked about ways in which the language barrier can be overcome, Participant 1 explains:

“In China, you will go through many translators. Get to know your translator, make sure that you are liked by the translator. Find a translator that you get along with and stick with this translator.”

(Participant 1)

Participant 1 went on to explain that even though the translator was originally employed by his Chinese partner, his translator has been the median between himself and his Chinese partner since the beginning of his business relations with his partner (20 years). He has been a large part of the relationship building process.

“Outside of my relationship with my partner, he [the translator] has become one of my closest friends in China. He has been an active part in solidifying the relationship [between Participant 1 and the Chinese partner].”

(Participant 1)

Participant 1 has also built a business relationship with a close Chinese friend here in New Zealand who has assisted in negotiations between Participant 1 and his partner in China. Having translators on both sides of the world has ensured that communication is accurate and carries the same message that was originally intended.

“My friend [of Chinese descent] here in New Zealand has become my business partner. It is important to have someone like this in your corner. We have a relationship based on mutual respect and trust, he also understands the Chinese way...”

(Participant 1)

## **Concept 5: Manaakitanga**

### **Be Hospitable, Courteous, Polite**

It cannot be stressed enough how important manaakitanga is no matter what the circumstances might be (Mead, 2003, p. 29). Either in the interview, or noted as core company values, there was a high level of manaakitanga practiced across the board. One of the key aspects in Māori leadership is the ability to inspire the will of others, not to bend or control it (Spiller et al., 2015, p. 65). It is through manaakitanga that one can inspire, rather than control, engendering a relationship based on kindness and respect. While this relates to the leader and his or her followers, manaakitanga also extends beyond these relationships to clients, business partners, and other individuals within the business network.

“...still today, there’s a focus on Māori cultural values – tikanga, manaakitanga, whanaungatanga...”

“there’s a certain amount of manaakitanga, making that connection with clients. We bring them in, so we are more of a family, so even the clients that we work with as well, there is that whanau aspect as well.”

(Participant 2)

Participant 2 relates the way he treats his whānau to the way that clients are treated with the intention to make clients feel welcomed and part of the whānau. Participant 1 described manaakitanga as being important both during his childhood and in his organisation:

“...such as respecting our elders, being polite, hospitable, always ensuring that people were comfortable, being very courteous and just always extending out to make someone feel good if they were visiting or you were visiting.”

“So, everyone that I work with in my organisation understand that hospitality is a big thing.”

(Participant 1)

“It’s important that people see the way we treat each other. Working together. An example being, at a 5-star hotel where we all wait for our clients, an angry driver from firm x [competitor] was beeping impatiently for his clients. We believe you are representing

everyone. This kind of behaviour is bad for tourism... We can do better in our customer service.”

(Participant 3)

Participant 3 explains the importance of taking care of her clients at a high standard in order to uphold the reputation of her trade partners as well as her own firm. Her approach demonstrates a strong element of manaakitanga in connection with whanaungatanga as she speaks of “we” (including herself, and trade partners) as the hosts of international clients; that is, that firms should ensure that their customer service reflects manaakitanga.

Participant 1 described the Chinese as following the ‘art of hospitality’ in their business dealings:

“If you go to China as an example and you are a guest there, they will organise for a car to pick you up from the airport, they will take you to the hotel, check you in, they’ll host you the whole way through. They will bring you to their place of work the next day and you will have meetings. And when you finish your meeting they’ll feed you, and then they will take you back to the hotel, and then they will repeat that for the next two or three days and then they will take you all the way back to the airport. So, the whole time, they have spent that whole time with you. But in New Zealand the Pākehā, it, you make a meeting and you meet them at the office. You have the meeting there. There is no invitation to go and have a meal in most cases. There is no invitation to do a lot more which is what the Chinese do. So, they use the art of hospitality in their meeting.”

So, they use the art of hospitality in their meeting. We [New Zealanders] are more transactional, we like to get right into it. And so, understanding that, if I have got more meetings here in New Zealand with Pākehā its quite normal just to have a transactional meeting with them. And talk business. Whereas if you are in China, it’s very normal to have a meal of some sort and talk business during it or after it and that’s the most natural things to do in terms of business.”

(Participant 1)

Participant 1 also discussed a time that a firm from Italy expressed interest in the Chinese partner while he (participant 1) was present. Due to cultural misunderstandings (unbeknown to the Italian firm) the Chinese partner decided to discontinue any business relations with the firm who were also large players in their domestic market. Even though the Chinese partner had no intention of continuing business, he was still hospitable in his

efforts to share a meal at restaurants, and ensure they were comfortable during their stay. Not only does the partner extend hospitality but is also polite and courteous.

Manaakitanga also strongly connects with the high value of benevolence for Chinese leaders. Within Chinese organisations, Tsui, Wang, Xin, Zhang, and Wu (2004) suggest that benevolence goes beyond showing concern for employees in the work place, but extends to their families and life outside of work. Both Participant 1 and Participant 3 demonstrated the need for leaders to show kindness to those even at ground level. The act of extending manaakitanga to all who come in to contact demonstrated an element of humility which has led us to our next concept.

### **Concept 6: Hūmārietanga – Humility**

Humility as set out by Spiller et al. (2015) is considered a personal characteristic highly regarded of Māori leaders. Within Spiller's wayfinding leadership theory, humility avoids elevating one's self, it acknowledges the contribution of others, it welcomes feedback, engenders higher potential from its followers, and befriends individuals from all walks of life (Spiller et al., 2015, p. 86). Humility has been included in this study because of responses given by Participant 1 and 3 that align with humility as defined in wayfinding leadership. Humility has assisted in building the business relationship in China.

#### **Be humble in all encounters**

"I think New Zealanders are distinctively humble and they are self-effacing in terms of not wanting to bring too much attention to who they are. We have a tall poppy syndrome attitude in this country we don't want to stand out too much. And if you look at some of our great all black captains they are very humble people. But I think there is a very Māori element to it too. I think that while that's a NZ attitude of being humble, I think Māori take it to another extent and that is to be humble in almost all situations. Being accepting of all situations which are new to us because we are naturally inquisitive..."

(Participant 1)

When participant 3 explains that her company do not only value the general manager, but also the employees at ground level, humility is at play. She recognises and acknowledges people at different hierarchical levels as important and as part of a "human ecosystem" that is to be kept intact (Spiller et al., 2015, p. 60).

### **Acknowledgement of others before self**

The success of the firm was never attributed to only the participant in each of the interviews, there was a sense of “we” as participants named other important stakeholders who were responsible for the collective success of the firm. The level of openness to learning about other cultures exhibits humility in the sense that individuals do not see their own worldview as superior. Participant 1 exhibits humility when asked about other influences on his leadership:

“Well my Chinese partner has really influenced me. He’s a terrific example and a great mentor.”

(Participant 1)

Participant 1 is quick to attribute the influences of his leadership style to the example of his Chinese partner. By doing so, he projects a higher understanding that is open to other ways of leadership which are guided by Chinese leadership values.

### **Be a Learner**

Participant 3 also shares how she is open to feedback when a previous client comments negatively on the cleanliness on one of the company’s tour vehicles. She goes on to explain that processes have been put in place to ensure that vehicles are clean for clients. Humility here, is being open and appreciative of feedback.

“Māori love food, and the Chinese love food ... I have participated and partaken of almost everything that they have offered to me. And you can see the delight in their eyes and the willingness for someone to give it a go even though they know it’s difficult and that goes for a long way to developing a long-term relationship.”

(Participant 1)

When Participant 1 accepts the food offerings from the Chinese, he shows humility to his partner as he makes an effort to share in food which he is not “use to.” The receptivity of feedback, and the ability to be open to new experiences suggests that participants practice humility as they are actively learning.

Participants were all reflexive in sharing their experiences in China, and acknowledged the importance of a continuous learning process.

“...always got something to learn, we focus on this philosophy of continuous learning.”

(Participant 2)



### **4.3 Summary**

This chapter has presented six concepts as presented in the findings of this study. These concepts include the following: centrality of whakapapa and whanaungatanga for code of conduct, global mind-set, whakawhanaungatanga and guanxi, hierarchy, kanohi te kanohi, manaakitanga, and humility (see Table 14). The following chapter will discuss these concepts in relation to what is already known, what has been investigated, and to new insights considering the findings.

# Chapter 5 Discussion

## 5.1 Introduction

The voices of rangatira (leaders) in this study provide wisdom, knowledge, and experiences that speak to the interplay of cultural values, leadership and internationalisation specific to Māori who have extended international operations in China. The aim of this study was to understand the role that Māori leadership values play in furthering international business engagement of Māori businesses in China. Necessary to the kaupapa (focus), is to reconcile our findings and literature with the overarching research question:

**How do cultural values assist Māori international business leaders when operating in China?**

In exploring this area of study, it was hoped that the findings would address the following sub-questions:

1. How do leadership values possessed by Māori business leaders compare with Chinese business leadership values?
2. How do Māori leadership values influence the internationalisation process of Māori businesses in China?

In addressing the research questions, there were six concepts that are the supports that the sample population of this study either hold intrinsically or practice that have influenced the internationalisation process of Māori businesses in China. The contribution of the rangatira in this study had breadth and depth and has provided an analogue that may ground theory in previous works as well as provide fresh insights between the correlation of Māori leadership values and internationalisation in China. The following provides discussion that will further address the research questions.

As previously stated in the findings, the six concepts are:

Concepts	Categories
<b>Concept 1:</b> Code of Conduct – Centrality of whakapapa and whanaungatanga	Kaitiakitanga (Stewardship & Guardianship) Long-Term Orientation Integrity – Reputation & Panekiretanga (High Standard) Wairuatanga (Spirituality)
<b>Concept 2:</b> Global Mindset from a Māori Worldview	Consciousness Openness Protract your values
<b>Concept 3:</b> Whakawhanungatanga & Guanxi	Reciprocity & Trust Collectivism Hierarchy
<b>Concept 4:</b> Kāhōhi ki te kāhōhi (face to face) & Mianzi (face)	Mana (Prestige, Authority, Status) Be Present Communication – Build a trusting relationship with the translator
<b>Concept 5:</b> Manaakitanga (Hospitality, Kindness, Generosity)	Be Hospitable, Courteous, Polite
<b>Concept 6:</b> Hūmārietanga – Humility	Be humble in all encounters Acknowledgement of others before self Be a Learner

## 5.2 Leadership Values – Māori & Chinese Business Leadership

This study acknowledges and supports the notion that leadership is heavily influenced by cultural factors (Hofstede, Hofstede & Minkov, 2010; Wibekke, 2009; Hofstede, 1980). Thus, not only can cultural values influence leadership, but it influences the internationalisation of firms as Māori business leaders are key-decision makers in the internationalisation process. To understand the cultural influence on the internationalisation process of Māori businesses in China, the study explored the cultural values that influence Māori leadership and how these relate to Chinese leadership from a Māori perspective. Thus, this discussion addresses sub-question 1:

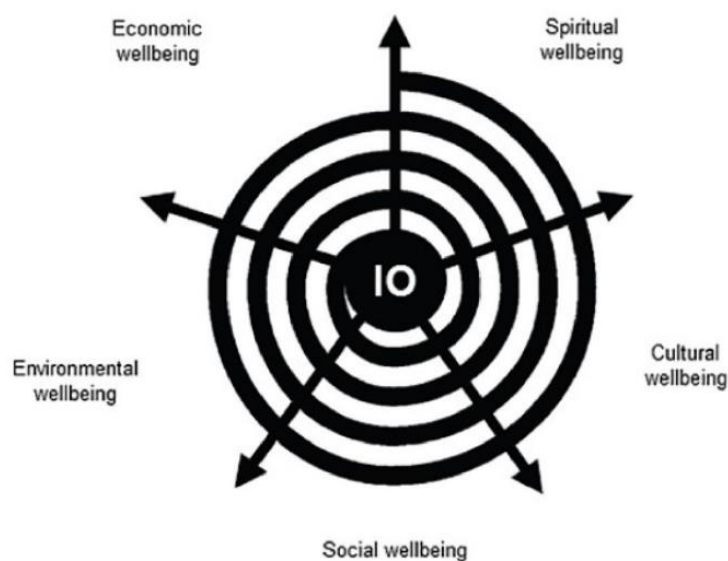
How do leadership values possessed by Māori business leaders compare with Chinese business leadership values?

It has been said that Māori and Chinese are strongly family-oriented, and relationship focused (Barlow, 1991; Mead, 2003; Cheng, 1994; Sharples, 2007; Hsu, 1970). While many other cultures are also family-oriented, and relationship focused, each will have an interpretation of what this means for the way in which individuals conduct themselves.

Concept 1 not only supports the notion that both Chinese and Māori are strongly family-oriented, and relationship focused, but it sheds light on what this means for the respondents and how it has assisted in leadership decisions in internationalisation. That is, that understanding whakapapa and whanungatanga links respondents to kaitiakitanga, wairuatanga, integrity, and long-term orientation or intergenerational foresight. For Chinese, under Confucius philosophy the family is the most important form of human relationships (Cheng, 1944). Henare (1988) describes the essence of whanaungatanga (of belonging to a whanau) as a deeply ingrained concept (p. 14). The respondents could share in this value with their Chinese partners. The findings provide context to how and why Māori business leaders conduct themselves with whakapapa and whanaungatanga as a core aspect of decision making and a means for social control.

It is of interest that I present Spiller's framework on the Five Wellbeings with Io at the centre (Spiller, 2010; Spiller et al., 2015, p. 79).

**Figure 8. Five Wellbeing's' with IO at the centre**

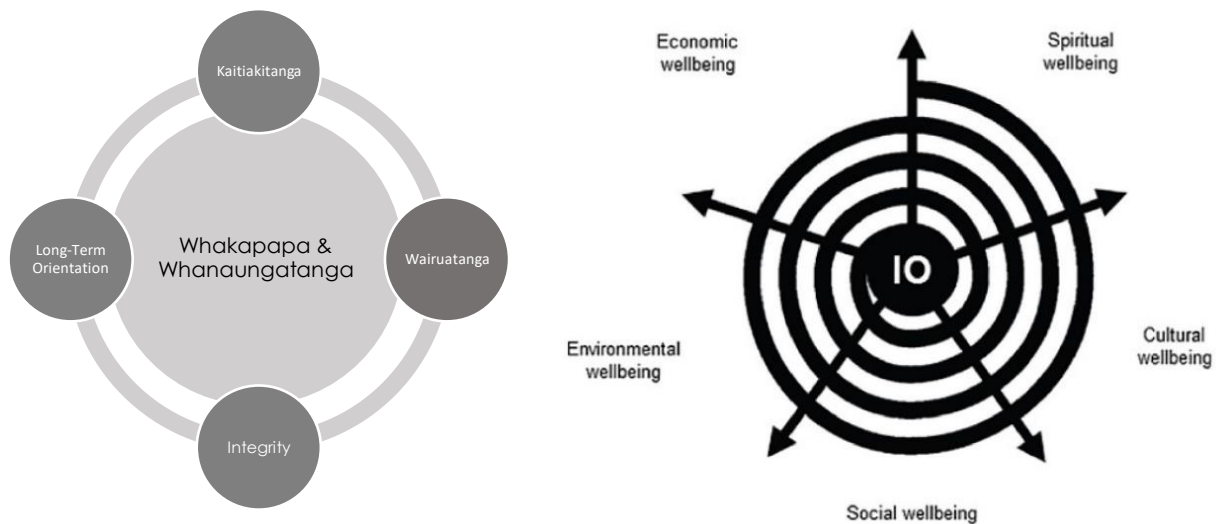


(Source: Spiller, 2010; Spiller et al., 2015, p. 79)

Expounded from Māori cosmology, Spiller (2010) likens Māori values to stars guiding Māori cultural tourism businesses with values informing behaviour (p. 110). The spiritual, cultural, social, environmental, and economic well-beings with Io (the supreme God) at its centre, map out how businesses can create authentic and sustainable well-being.

Although Spiller's (2010) study was carried out for business in the tourism industry at a firm level, the findings would agree that Io is a central guiding principle for authentic behaviour and sustainability in business and in this study, for Māori business leadership

in internationalisation specific to the sample population. Spiller (2010) found that creating authenticity and sustainability rests upon a fundamental belief in reciprocal relationships (p. 105). Likewise, this study also acknowledges that for the Māori business leaders of this study, tasked with guiding the internationalisation process in China, reciprocal relationships were at the core of the process which supports the placement of whakapapa and whanaungatanga at the heart of concept 1.



The five well beings' framework is also included in Spiller's Wayfinding leadership under the notion of wairuatanga (spirituality) and aroha (love) (Spiller et al., 2015, p. 78). Although wairuatanga of concept 1 has been included as a sub-category, it is acknowledged that Io is the beginning of all whakapapa, which also places it within the deeper meaning of 'whakapapa and whanaungatanga' as a central principle for code of conduct. Although the wording and perhaps placements of these principles differ, they both carry a holistic approach that interweaves values (Marsden, 2003, p. 34). Thus, whakapapa and whanaungatanga has been selected as central to code of conduct not only for their relevance in concept 1, but because they too are interwoven within every other concept of this study. There is not one single well-being from Spiller (2010) that would exclusively connect with integrity, but the value would fall under multiple well-beings. Integrity then, is guided by many aspects and has provided insight to high standard of service and product, and the value of reputation expected of Māori business leaders which has linked the value back to whanaungatanga and whakapapa. Under Hofstede's dimensional scores, China scores high in long-term orientation which would suggest that leaders within this society show an ability to save, invest, exhibit thrift and perseverance in achieving results (Hofstede, Hofstede, & Minkov, 2010). Concept 1 would also suggest

that Māori are also long-term oriented based on understandings of whakapapa and whanaungatanga and practiced patience, fortitude, and perseverance in their internationalisation efforts in China.

The findings suggest that there are discernible similarities, even parallels between Māori and Chinese business leadership values, found in concepts 3 to 5 in leadership values relating to whakawhanaungatanga and guanxi, kanohi ki te kanohi (face to face) and mianzi (face), and manaakitanga (hospitality and care). In addition, Table 16 (p.119) illustrates the supporting concepts and categories of the present study in connection to previous works in GLOBE and Pfiefer (2005).

Whakawhanaungatanga and guanxi both hold deeper meanings for Māori and Chinese than portrayed by their English translation which is usually described as establishing and maintaining relationships. Both values are complex in practice. Known to Māori who practice whakawhanaungatanga, and Chinese who practice guanxi, deep in its heart is reciprocity (Spiller et al., 2015, p. 70). One cannot take what is needed without giving something in return (Gillies, Tinirau, Mako, 2007). Dr. Pita Sharples (2007) describes whakawhanaungatanga as an important business practice that is also practiced by many non-Māori businesses – this study would agree. The values which underpinned whakawhanaungatanga and guanxi were reciprocity and trust, collectivism, and hierarchy. These values were found favourable between the Māori business leaders of this study and their interactions with Chinese business leaders. When realising the parallels of each value, the leaders in this study could navigate behaviour which solidified business relationships and in some cases, extended business networks within China.

Kanohi ki te kanohi (face to face) and mianzi (face) are both respecters of one's social standing. Thus, respect is to be extended especially to those with high status. The findings suggest that to misunderstand the meaning of face can be detrimental to a business relationship. The alignment between whakawhanaungatanga, guanxi, and face, would support the comparison between Māori and Chinese subscales based on GLOBE project findings and Pfiefer (2005). In the GLOBE project, it was found that China was among the culture cluster (Confucius Asia) which reflected a high degree of power distance. High power distance is indicative of a community that endorses and accepts authority, power differentials, status privileges, and social inequality (GLOBE Foundation, n.d.). Power is not expected to be distributed equally but provides a means for social order and stability. When relating back to mana (status, prestige), and the encompassing respecter of mana found in kanohi ki te kanohi and mianzi (face), the findings would add that Māori also

exhibit high levels of power distance. China also exhibits high institutional collectivism scores which would suggest that the society encourages collective distribution of resources and collective action (GLOBE Foundation, n.d.). The findings would suggest that institutional collectivism, and high power distance are correlating values based on the findings in this study favouring collectivism, mana, and hierarchy.

**Table 16. Supporting Concepts and Subcategories of GLOBE and Pfiefer**

Participant Interviews		GLOBE Project (GLOBE Foundation, n.d.) and Pfiefer (2005)
Concepts	Categories	Subscales between Māori and Chinese
<b>Concept 3:</b> Whakawhanungata nga & Guanxi	Reciprocity & Trust	Team 1: Collaborative Team Orientation (Leadership Sub-scale)
	Collectivism	Institutional Collectivism (Societal Cultural Dimension) *
	Hierarchy	
<b>Concept 4:</b> Kanohi ki te kanohi (face to face) & Mianzi (face)	Mana (Prestige, Authority, Status)	High Power Distance (Societal Cultural Dimensions) *
	Be Present	Status-Conscious (Leadership Sub-scale)
	Communication	Face-Saver (Leadership Sub-scale)

In following principles guided by kanohi ki te kanohi and mianzi, participants were status-conscious and understood the notion of saving face within a Chinese business context which would support the triangulation of GLOBE project means for Chinese, and Māori means found by Pfiefer (2005).

Manaakitanga (hospitality and care) while being a strong Māori value, was revered as participants referred to the Chinese way as demonstrating the “art of hospitality” (Participant 1) suggesting that Chinese take manaakitanga to a higher level in terms of hospitality. Experiences were shared about how Chinese would take care of participants right from airport pick up through to their departure at the conclusion of each trip. For participant 1, this would include meals, transport from accommodation to place of work, access to a translator even during non-business activities, and transportation back to the airport. This may also speak to the mana (status) that has been built over 10 years between participant 1 and his Chinese partner.

Another form of manaakitanga in leadership is explained by Spiller et al. (2015) who suggests that a leader’s job is to equip his or her followers with the tools that will ensure

that they too can act as rangatira (leadership) in their own right (p. 65). This level of care is also valued under Confucianism that would suggest that development and flourishing should not be in isolation but in close synchrony with others (Ip, 2009). The notion of zhong shu as discussed in the literature, not only implores the treatment of others as one would expect for them self, but, it requires behaviour that is altruistic, and personal development which is synonymous to the successful development of others (Ip, 2009). Data would support the value of manaakitanga and suggest that it is shared between the sample population and their interactions with Chinese as a positive correlation.

Humility provided a ground for which Māori leaders could better understand Chinese leaders because of openness and the ability to be humble in all situations for the Māori business leaders of this study. It is interesting that the participants who distinctly projected humility were also very self-aware and reflexive in their thought process being welcoming of feedback and making sense of their place in the world. This would support Spiller's (2015) value in wayfinding leadership that suggests humble people tend to have a more accurate view of themselves engaging in more self-reflection and self-criticism (p. 59). Humility in this study, also strongly connects with concept 2 which is a global mind-set from a Māori worldview. Findings suggest that being culturally aware with consciousness, openness, transparency (or protracting values) are part of Māori tikanga. Protracting our values and in turn accepting and learning of Chinese values was a large part of the process in cultivating a collective awareness between Māori business leaders and Chinese business leaders. This notion strongly supports the practice of adapting tikanga as set out by Spiller (2010) which in part is described as transparent, showing respect and kindness to others, maintaining cultural integrity and protecting cultural wellbeing. Based on Spiller's findings (Spiller, 2010), it is appropriate and perhaps necessary to change the wording of concept 2 from 'Global Mindset from a Māori worldview' to 'Global Mindset – Adapting Tikanga'. Also referring to Spiller's work, it seems befitting to also change the wording of the sub-category 'protract your cultural values' to 'transparency' thus permitting an interpretation that allows for a reciprocal understanding and protraction of cultural values between Māori and Chinese business leaders.



### 5.3 Māori Leadership Values and the Internationalisation Process in China

In addressing sub-question one which relates to the differences and similarities found in Māori and Chinese leadership values, the study further explored the impact these leadership values would have on the internationalisation of Māori businesses in China. In doing so, the following will address sub-question two:

How do Māori leadership values influence the internationalisation process of Māori businesses in China?

#### Drivers of Internationalisation

The motives for internationalising business in China were unrelated to similarities in leadership values between Māori business leaders and Chinese leaders. Participants all expressed the enormous opportunities in China for business independent of cultural values. Drivers to internationalisation for the cases in this study include: increased manufacturing capabilities, increase in customer base beyond New Zealand's relatively small market, and increased profit capabilities. Participant 3's motive for internationalising business in China related to funding awarded to the company that required a strategy that would enter the company into two new international markets. Participant 2 identified other markets such as Bangladesh as preferable for cost cutting in the manufacturing process, however, the relatively higher upfront capital required to set-up in Bangladesh meant that China was the preferable place of choice.

#### Internationalisation Process

The internationalisation process followed by each case differed across the board as illustrated in Figure 10.

**Figure 9. Internationalisation Process Adopted**

Internationalisation Process Adopted	
Case 1 (Participant 1)	Network
Case 2 (Participant 2)	Network
Case 3 (Participant 3, 4)	Upsala
Case 4 (Participant 5)	Born-Global

Perceptions held by management regarding international markets influence the extent to which firms internationalise (Bilkey & Tesar, 1977; Chetty, 1994; Kedia & Chokar, 1986; Cui, Li, Meyer, & Li, 2016; Calof & Beamish, 1995). This study would not only agree, but would add that leadership values influence these perceptions. For case 1 and 2, the

decision to internationalise in China was based on experience in past leadership positions which allowed access to an established network accumulated over the years. Thus, the ability to access the business network guided the internationalisation of the company to China. An accumulation of experiences also allowed for Participant 1 to understand the importance of the network as he describes success in China being based on the relationship as opposed to the firm itself. Case 1 and 2 demonstrated some of the more discernible versions of the network approach. It is worth noting that while case 3 signified an Upsala approach to internationalisation, the countries they had initially chosen to internationalise in were based on the networks of her business partner who was of European descent and had previously worked in and around these markets. Thus, at times, the network approach was adopted in the internationalisation process. After an initial challenging attempt to internationalise in China, the Māori business leader of case 3 acknowledged that it would come down to going over there and sitting down with someone who might be able to put the company in the right direction.

Moen and Servais (2002) argue that firms do not necessarily follow a gradual internationalisation process but can expand their activities in one big step which would suggest adopting a born global approach. Case 4 (participant 5) would support this argument as the company internationalised in China from inception. However, while seemingly born-global, participant 5 had also made contact via informal networks who would refer him on to some of his first meetings in China. He has since built a larger network in China which has been fruitful in the internationalisation process. It seems that a network approach is perhaps evident even in other internationalisation strategies for the Māori business leaders of this study. Coviello and McAuley (1999) argue that internationalisation can be better understood by integrating theories. The findings of this study suggest that a network approach may be evident in both an Upsala and a Born Global approach and perhaps allows for an interchanging of internationalisation process strategies. It has been found that regardless of the internationalisation process seemingly adopted by each leader, a network approach finds its way into each process. Based on the findings, networking may be the ideal approach to internationalisation of businesses, especially in China. I think this is largely related to the importance of whanaungatanga for respondents which was a value shared in all cases. When able, participants recognised the importance of accessing informal and formal networks during the internationalisation process, and in general business.

As identified in concept 1, participants were able to reflect a long-term outlook during the internationalisation process. In two cases the initiation of securing a partnership took longer than expected, and while this proved frustrating, the perseverance through challenging encounters was eventually fruitful and continues to flourish in the business relationship. It can be understood that a 'no' in the internationalisation process specific to initiating and negotiating with Chinese leaders is interpreted by Māori as a 'yes' later or 'yes' to something else but does not necessarily mean the end of the road for respondents and their interactions in China. This also speaks to the implicit nature of communication for Māori. Thus, what is said explicitly may at times be interpreted for other meanings. The long-term orientation of both Māori and Chinese in this case can be seen as a positive influence on the internationalisation process in China. Thus, Māori leaders exhibit traits that permit a lengthy initiation phase for internationalising in China. For case 1, the firm unknowingly began its internationalisation process 10 years prior to engaging in a formal partnership between the Māori business leader and the Chinese business leader that would eventually create the present firm. For 10 years each partner moved from being agents within the network, having encounters that would build friendship and thus formed the basis for the creation of a new firm. For case 4, the participant projected long-term orientation in his experience and perseverance in challenging situations that seemed dire at times. His ability to look beyond the challenges and move toward solutions between his (now) Chinese partner allowed for the relationship to strengthen, and consequently opened doorways to many more networks. It is understood that with the long-term investment in the relationship which required ongoing reciprocity, participants were able to build mana (prestige, status) and thus build mianzi (face) that would secure whakawhanaungatanga and guanxi (the establishment of relationships).

The drivers of internationalisation as shared by cases in this study would support Grey and Lane (1996) who suggest that globalisation has diminished the psychic distance, and firms are more interested in entering markets with greater opportunities rather than the closeness of psychic distance (Grey & Lane, 1996). While psychic distance was not a contributing factor to drivers of internationalisation, it does provide implications for the internationalisation process.

In hindsight, the findings would suggest that although New Zealand is geographically isolated from China (and the rest of the world) and considered having a larger psychic distance, the respondents identify with cultural values that would significantly diminish

the psychic distance between China and Māori in New Zealand. Under the Upsala model, this would make China an ideal location for the internationalisation of Māori businesses. The psychic distance is diminished based on similarities in being family oriented, relationship oriented, whakawhanaungatanga and guanxi, kanohi ki te kanohi and mianzi, and manaakitanga. The key however, is maintaining a global-mindset and humility, which for Māori in international business is part of Māori tikanga. As suggested by the participants of this study, Māori business leaders may be accepted favourably in China if they are to exhibit concept 2: Global Mindset – Adapting Tikanga - consciousness, openness, and transparency; and concept 6: hūmārietanga or humility. The long-term orientation guided behaviours that allowed for perseverance in China and were identified as necessary to the long-term investment required in building relationships.

#### **5.4 Social Capital**

Social capital has been described as the property of individuals that through networks may ensue benefits which otherwise would not be available to the firm (Nahapiet & Goshal, 1998). According to OECD, it refers to networks together with shared norms, values, and understandings that facilitate co-operation within or among groups (OECD, 2007, p. 103). While social capital has been described as a slippery concept (Jones, 2005), this study would support the simplified definition given by Lin (2001):

“...investment in social relations with expected social returns in the marketplace” (p. 19).

In addition, the findings would also align with Bourdieu (1986) which asserts that social capital is made up of social obligations (‘connections’), which is convertible, in certain conditions, into economic capital (p. 243). Thus, respondents make claim to their ability to gain intangible assets held in the value of social capital. Social capital in this context is attained in the understanding of common values that influence leadership behaviour between Māori and Chinese business leaders. Specifically, referring to the notion of whakawhanaungatanga and guanxi, which carries the continual obligation that requires reciprocity, the sample population demonstrated the innate ability to create social capital in the internationalisation process of businesses in China. The deep meanings carried in whakawhanaungatanga and guanxi provide an environment that can be meaningful, and long-term which provides a sustainable outcome for business leaders who invest continually in social interactions. In the interviews, Participant 1 explained whanaungatanga succinctly: “I know someone who knows someone”.

What he was implicitly referring to, was a web of networks who were deeply involved in the exchange of favours that would continue, and thus build the *whakawhanaungatanga* (establishment of relationships) within the group. This inherent connection has a parallel in Chinese networks which is referred to as *guanxi*. If the Māori leaders in this study build and value strong networks within their own groups, connecting the two can only strengthen a relationship that will bind business leaders which has the potential to become long-term, even intergenerational. Respondents were able to acquire and maintain sustainability through meaningful encounters with Chinese business leaders drawing on values that lead the internationalisation process.

## **5.5 Summary**

This chapter has addressed the research questions in three parts. Firstly, in addressing sub-question one, leadership values in relation to Māori and Chinese within the context of internationalisation of Māori business in China have been discussed. Secondly, these values and their influence on the internationalisation process were discussed. Finally, bringing both areas of investigation to focus, the overarching question was then addressed. The following chapter will conclude the thesis, giving a summary of the findings and discussion, limitations of the study, and recommendations for future research.

# Chapter 6 Conclusion

## 6.1 Summary of Findings

The journey of this thesis has addressed the overarching research question:

**How do cultural values assist Māori international business leaders when operating in China?**

This thesis would conclude that the sample population have the means to attain social capital for the successful internationalisation of businesses in China as they draw on cultural values. Six key concepts provide supports that inform behaviours during the internationalisation process guided by the Māori business leaders of this study in China (see Table 17). These values underpin guiding principles for behaviour specific to the internationalisation of business in China as exhibited by the participants of this study. In general, the respondents can readily identify with values that were shared with their Chinese partners. The findings of this study would conclude that although cultural values come from different places of origin, respondents recognise the mana of Chinese business leaders in the internationalisation process.

Behaviours of participants would suggest that the sample population favoured the kind of profitability that is meaningful, thus, placing higher importance on relationships which are long-term and provide sustainability in business partnerships. As a result of adapting tikanga in relation to having a global mind-set (concept 2), ethnocentrism is discouraged in general practice during the internationalisation process in China and has no place in Māori tikanga as suggested by participants. Participants draw from values to guide practice in navigating the internationalisation process. It is clear that participants with well-seasoned international experience were firmly in touch with their taha Māori (Māori perspective). Although other internationalisation strategies were adopted by the varying respondents in this study, it can be concluded that a network approach would be favourable and in line with guiding values specific to whakapapa and whanaungatanga. Although these cultural values come from separate origins (Māori in New Zealand, and China), there are aligning values that have proven helpful in cementing business relationships during the internationalisation process. In summary, Māori values as

practiced by the participants of this study, can provide guiding principles for behaviour and thus, assist in attaining social capital in international trade specific to China.

**Table 17. Six Concepts Underpinning Effective Māori Leadership values in China**

Concepts	Categories
<b>Concept 1:</b>	Kaitiakitanga (Stewardship & Guardianship)
Code of Conduct – Centrality of	Long-Term Orientation
Whakapapa and Whanaungatanga	Integrity
	Reputation & Panekiretanga (High Standard)
	Wairuatanga (Spirituality)
<b>Concept 2:</b>	Consciousness
Global Mindset – Adapting Tikanga	Openness
	Transparency
<b>Concept 3:</b>	Reciprocity & Trust
Whakawhanungatanga & Guanxi	Collectivism
	Hierarchy
<b>Concept 4:</b>	Mana (Prestige, Authority, Status)
Kanohi ki te kanohi (face to face) & Mianzi	Be Present
(face)	Communication
	Build a trusting relationship with the translator
<b>Concept 5:</b>	Be Hospitable, Courteous, Polite
Manaakitanga (Hospitality, Kindness,	
Generosity	
<b>Concept 6:</b>	Be humble in all encounters
Hūmārietanga – Humility	Acknowledgement of others before self
	Be a Learner

## 6.2 Contributions of this Research

The present study has assisted in understanding the influence of cultural values on leadership and the internationalisation process. Given the significant opportunity for New Zealand businesses in China, this study explored how cultural values have assisted Māori leaders in China. Findings would suggest that the process is influenced by harmonies and differences in cultural values that effect leadership as perceived by the participants of this

study. The study can assist in understanding gaps in current international business literature that implore the need to examine the role and perceptions of the leader and their influence on the internationalisation process of a firm (Bilkey & Tesar, 1977; Chetty, 1994; Kedia & Chokar, 1986; Cui, Li, Meyer, & Li, 2016). The study also brings the indigenous business leader to the fore and examines their relation to international markets such as the case for Māori business leaders in New Zealand who internationalise in China. As a result, this study contributes to the body of knowledge in the field of internationalisation, and cross-cultural leadership with Māori business leaders as the key navigator. The concepts and categories of the present study may assist Māori business leaders to reflect upon ways in which they can strengthen and maintain sustainable business relationships that stem from cultural values between Māori and Chinese.

### **6.3 Limitations of the Study**

#### **6.3.1 Time**

Qualitative research can provide information rich data, and so the large amount of field work, and the process of analysis and interpretation has proven time consuming. Marshall, Cardon, Poddar, and Fontenot (2013) describes it as being a high-time commitment research activity. However, this process, while time consuming, has been fruitful and worthwhile. It has been a privilege to be given the opportunity to listen, interpret, and share the stories of Māori business leaders who have led the internationalisation of business in China.

#### **6.3.2 Researcher Bias**

Antagonists of qualitative research are quick to point out faults in qualitative methods as being nonobservable, nonmeasurable, and criticisms that are said to be inherently ‘non-scientific’ (Morse, 1994, p. 13). Thus, the qualitative researcher is considered biased based on the inability to be objective and discern knowledge from opinion or conjecture (p. 11). However, objectivity, has been the cause of much hardship and misrepresentation of indigenous peoples within the realms of research (Smith, 2012). Traditionally, Māori and other indigenous peoples have been studied objectively, like specimens or ‘things’ (Smith, 2012, p. 59), giving no context that is appropriate from an indigenous worldview. Based on the experiences of indigenous peoples, one might argue that apolitical and objective research is impossible. Smith (2012) describes the research as being perceived



(from the eyes of indigenous) as being stolen only to benefit those who have stolen the knowledge (p. 58). For this reason, Kaupapa Māori methodology is consistent with a qualitative approach.

For this reason, research was carried out reflexively, ensuring it kept faithful not only to the data, but the intentions and the meanings for which the participants conveyed. To illustrate, in the first interview, questions were rather focused, and perhaps it may be argued that a positivist were carrying out the interview given the probes and presumptuous nature of the interview. Reflecting upon this challenge, changes were made to be more open in nature and less rigid giving participants the opportunity to share their stories freely. In addition to this change, it was necessary in keeping a continual dialogue with interviewees that would ensure that the data was not limited but remained open to new knowledge and offered clarity. This interview process for some participants continued through to the completion of writing the findings and discussion section.

### **6.3.3 Sample Size**

Although antagonism toward qualitative studies exists (Marshall, Cardon, Poddar, & Fontenot, 2013), with a tendency to prefer quantitative approaches, these antagonists tend to be fixated on ‘scientific’ outcomes. Patton (2002) suggests that a “sample size depends on what you want to know, the purpose of the inquiry, what’s at stake, what will be useful, what will have credibility, and what can be done with available time and resources” (p. 242). Although this study involves four cases, the population sample, represents a unique group of individuals who were also difficult to access. Thus, the sample size allowed for research that was rigorous, and culturally relevant which was sufficient for the research question.

### **6.3.4 Representation of Sample Population**

An obvious limitation, is that the study is only reflective of perceptions, and experiences of Māori respondents. As the inquiry of study involves both Māori and Chinese business leaders, the investigation would need to extend to Chinese business leaders in China (and perhaps New Zealand) who are working with Māori business leaders in international business. This can assist in validating the findings and build a deeper understanding of Chinese business leadership in international business specific to interactions with Māori business leaders.

### **6.3.5 Moving toward Theory**

Upon reflection, it would have been useful, and further inclusive of collective participation in providing further validation and thoroughness if the concepts of this research were discussed with each of the participants. Although there was some discussion that assisted the validation of selective coding process, an in-depth discussion with participants about categories and concepts would have developed the work into a theory or model. Given the limitations of this study, it would be with discomfort that a theory or model emerge from the present study, however, the concepts and categories may serve as preliminary inquiry and contribution toward future work.

#### **6.4 Recommendations for Future Research**

The conclusion of this study, only serves as the beginner to another. Given the findings, discussion, and limitations of this study, the following provides suggestions on how one might do so.

There needs to be further research exploring internationalisation process, cultural and leadership influence as concurrent areas of study rather than separate in international business research. Further, pioneering and forerunning projects such as Hofstede's cultural dimensions and GLOBE project may be relevant in focussing efforts on indigenous groups and sub-cultures. Such an inquiry would acknowledge Māori as being distinct and independent of current societal measures of culture. This can only be achieved with appropriate indigenous involvement.

The limitation found in the sample population size, and representation would suggest that future research should include a well-rounded population size reflective of both Māori and Chinese business leaders. As the study has adopted maximum variation sampling, it would be of relevance to delve into a specific industry and provide deeper insights. Even a single case study that provided access to a Māori and Chinese business partnership deeply involved in the international arena would provide significant insights to the multifaceted workings of such a relationship. It would be interesting and of significance to explore Māori values and their influence on internationalisation efforts in other countries that closely align with distinct characteristics held by Māori business leaders.

# References

- Ambler, T., & Witzel, M. (2000). *Doing business in China*. London: Routledge.
- Bader, A., & Mazzarol, T. (2009). Defining the Born Global Firm A Review of the Literature. In N Beaumont (ed.), *23<sup>rd</sup> ANZAM Conference 2009: Sustainability and Marketing*. Melbourne, Australia: Australian and New Zealand Academy of Management.
- Bai, X., & Morris, N. (2015). Taoism: Chinese Cultural DNA and Its Implications for Business Strategy. In C. Spiller & R. Wolfgramm (Eds.), *Indigenous Spirituality at Work* (pp. 33-50). Charlotte, NC: Information Age Publishing.
- Barlow, C. (1991). *Tikanga Whakaaro: Key Concepts in Māori Culture*. Auckland: Oxford University Press.
- Bartlett, C., & Ghoshal, S. (1989). *Managing Across Borders: The Transnational Solution*. Boston: Harvard Business School Press.
- Bass, B. M. (1998). *Transformational leadership: Industrial, military and educational impact*. Mahwah, New Jersey: Lawrence Erlbaum Associates.
- Bass, B. M., & Stogdill, R. (1990). *Bass & Stogdills handbook of leadership: theory, research, and managerial applications* (3<sup>rd</sup> ed.). New York: Free Press.
- Beamish, P. W., Morrison, A. J., Inkpen, A. C., & Rosenzweig, P. M. (2003). *International Management* (5<sup>th</sup> ed.). New York: McGraw-Hill.
- Beechler, S., & Javidan, M. (2007). Leading with a global-mind-set. In M. Javidan, R.M. Steers, & M. A. Hitt (Eds.), *Advances in International Management* (pp. 131-169). Bingley, England: Emerald Group.
- Bilkey, W. J. and Tesar, G. (1977). The export behaviour of smaller-sized Wisconsin manufacturing firms. *Journal of International Business Studies*, 8(1), 93-98.
- Bishop, R. (1994). Initiating Empowering Research? *New Zealand Journal of Educational Studies*, 29(1), 175.
- Bishop, R. (1996). *Whakawhanungatanga: collaborative research stories*. Palmeston North: Dunmore Press Ltd.

- Bourdieu, P. (1986). The Forms of Capital. In J. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241-251). New York: Greenwood Press.
- Braan-Imai, R.v.T. (2015). Thoughts on a world in which indigenous consciousness is reality. In C. Spiller & R. Wolfgramm (Eds.), *Indigenous Spirituality at Work* (pp. 3-19). Charlotte, NC: Information Age Publishing.
- Brahim, A. B., Ridic, O., Jukic, T. (2015). The Effect of Transactional Leadership on Employees Performance – Case Study of 5 Algerian Banking Insitutions. *Economic Review – Journal of Economic and Business*, 8(2), 7-20.
- Buckley, P. J., Clegg, L. J., Cross, A. R., Liu, X., Voss, H., & Zheng , P. (2007), The Determinants of Chinese Outward Foreign Direct Investment. *Journal of International Business Studies*, 38(4), 499 – 518.
- Burns, J. M. (1978). *Leadership*. New York, NY: Harper & Row.
- Caligiuri, P. (2006). Developing global leaders. *Human Resource Management Review*, 16, 219-228.
- Calof, J., & Beamish, P. (1994). Succeeding internationally with a geocentric attitude. *Business Quarterly*, 94, 2-7.
- Calof, J., & Beamish, P. (1995). Adapting to foreign markets: explaining internationalisation. *International Business Review*, 4(2), 115-131.
- Cavusgil, S. T. (1984). Differences among exporting firms based on their degree of internationalization. *Journal of Business Science Research*, 12, 195-208.
- Cavusgil, S. T. (1994). Born Globals: A Quiet Revolution Among Australian Exporters. *Journal of International Marketing*, 2(2), 4.
- Cavusgil, S. T., & Nevin, J. (1981). Internal determinants of export marketing behaviour: an empirical analysis. *Journal of Marketing Research*, 18(1), 114-119.
- Central Intelligence Agency. (2018). The World Factbook: New Zealand. Retrieved February 20, 2018, from <https://www.cia.gov/library/publications/the-world-factbook/geos/nz.html>

- Chamorro-Premuzic, T., & Sanger, M. (2016). What leadership looks like in different cultures. *Harvard Business Review*, 2-4. Retrieved from <https://hbr.org/2016/05/what-leadership-looks-like-in-different-cultures>
- Charmaz, K. (2014). *Constructing Grounded Theory*. Thousand Oak, CA: Sage Publications.
- Cheng, B., Chou, L., Wu, T., Huang, M., & Farh, J. (2004). Paternalistic Leadership and Subordinate responses: Establishing a Leadership Model in Chinese Organizations. *Asian Journal of Social Psychology*, 7(1), 89-117. doi:10.1111/j.1467-839X.2004.00137.
- Cheng, C. K. (1944). Familism: The Foundation of Chinese Social Organization. *Social Forces*, 23, 50-59.
- Chetty, S. K. (1994). International trade performance of New Zealand manufacturing: an industry and enterprise-level study (Doctoral Thesis, University of Canterbury, Christchurch, New Zealand). Retrieved from <https://ir.canterbury.ac.nz/handle/10092/4321>
- Chetty, S. K. (1999). Dimensions of internationalisation of manufacturing firms in the apparel industry. *European Journal of Marketing*, 33(1), 121-142.
- Chetty, S. K., & Blakenburg Holm, D. (2000). Internationalisation of small to medium-sized manufacturing firms: a network approach. *International Business Review*, 9, 77-93.
- Chetty, S. K., & Campbell-Hunt, C. (2004). A Strategic Approach to Internationalisation: A Traditional Versus a Born-Global Approach. *Journal of International Marketing*, 8(2), 33.
- Chhokar, J. S., Brodbeck, F. C., House, R. J., & Global Leadership and Organizational Behavior Effectiveness Research Program. (2007). *Culture and leadership across the world: The GLOBE book of in-depth studies of 25 societies*. Mahwah, N.J: Lawrence Erlbaum Associates.
- Child, J., Rodrigues, S. B. & Frynas, J. G. (2009). Psychic distance, its impact and coping modes: Interpretations of SME's decision making. *Management International Review*, 49(2), 199-224.

- Chinese Cultural Connection. (1987). Chinese Values and the search for Culture-Free Dimensions of Culture. *Journal of Cross-cultural Psychology*, 18(2), 143-164.
- Chung, K. C, Holdsworth, D. K., Li, Y., & Fam, K. (2009). Chinese “Little Emperor”, cultural values and preferred communication sources for university choices. *Young Consumers: Insight and Ideas for Responsible Marketers*, 10(2), 120-132.
- Cook, K. S., & Emerson, R. M. (1987). *Social exchange theory*. Beverly Hills, Calif: SAGE Publications.
- Creswell, J. W. (2007). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches* (2<sup>nd</sup> Ed.). Thousand Oaks, CA: Sage.
- Cui, L., Li, Y., Meyer, K.E., & Li, Z. (2015). Leadership Experience Meets Ownership Structure: Returnee Managers and Internationalization of Emerging Economy Firms. *Management International Review*, 55(3), 355-387.
- Dawson, B. (2012). *Maori Entrepreneurship: A Maori Perspective* (unpublished master’s dissertation). Auckland University of Technology, Auckland, New Zealand.
- Diamond, P. (2003). *A Fire in Your Belly: Māori Leaders Speak*. Wellington: Huia.
- Durie, M. (2006). *Measuring Māori Wellbeing*. New Zealand Treasury Guest Lecture Series. Retrieved from <http://www.treasury.govt.nz/publications/media-speeches/guestlectures/pdfs/tgls-durie.pdf>
- Durie, M. H. (1994). *Whaiora: Māori health development* (1st Ed.). Auckland, New Zealand: Oxford University Press.
- Durie, M. H. (1998). *Te Mana, Te Kāwanatanga: The Politics of Māori Self-Determination*. Sydney, Australia: Oxford University Press.
- Durie, M. H. (1999). Kaumatuatanga. Reciprocity: Maori Elderly and Whanau. *New Zealand Journal of Psychology*, 28, 102-106.
- Durie, M. H. (2003). *Nga Kahui Pou Launching Māori Futures*. Wellington: Huia.
- Emerson, R. (1981). *Social Exchange Theory*. In M. Rosenberg, & R. Turner, *Social psychology: sociological perspectives*. New York: Basic Books.
- Firth, R. (2011). *Primitive Economics of the New Zealand Māori*. Oxon: Routledge.

- Forster, M. (2003). Te hoe nuku roa: A journey toward Maori-centred research. *Ethnobotany Research and Applications*, 1, 43-46.
- Frank, M. S. (1993). The Essence of Leadership. *Public Personnel Management*, 22(3), 381-389.
- Fransesco, A. (2015). Confucian Dynamism. *International Management*, 6(1).  
<http://doi/10.1002/9781118785317>
- Fu, P. P., & Tsui, A. (2003). Utilizing media to understand desired leadership attributes in the People's Republic of China. *Asia Pacific Journal of Management*, 20, 423-446.
- Gabrielsson, M., & Gabrielsson, P. (2003). Global Marketing Strategies of Born Globals and Globalising Internationals in the ICT Field. *Journal of Euro-Marketing*, 12(3), 123.
- Gao, H. (2017). Chinese Business Concepts: Guanxi, Mianzi, Renqing. Retrieved March 22, 2018, from <https://www.asiamediacentre.org.nz/features/chinese-business-values-guanxi-mianzi-renqing/>
- Gascoigne, B. (2003). *The Dynasties of China*. London: Constable & Robinson Ltd.
- Ghosh, K., & Chatterjee, S. (2014). Global Mindset: Organizational Consciousness; And Sustainable Leadership: The New Path of Corporate Excellence. *Asian Forum on Business Education Journal*, 7(2), 162-171.
- Gidding, L. S., & Wood, P. J. (2000). The methodological journey of a grounded theorist: An interview with Denise Dignam. *Nursing Praxis in New Zealand*, 15(2), 4-16.
- Gillies, A., Tinirau, R., Mako, N. (2007). Whakawhanaungatanga – extending the networking concept. *He Pukenga Korero*, 8(2), 29-37.
- Glaser, B., & Strauss, A. (1967). *The Discovery of Grounded Theory*. Chicago: Aldine.
- GLOBE Foundation. (n.d.). About the Studies. Retrieved March 26, 2018, from <http://globeproject.com/studies>
- Grady, S., & Lane, H. (1996). The Psychic Distance Paradox. *Journal of International Business Studies*, 27(2), 309-333.



- Gupta, A. K., & Govindarajan, V. (2002). Cultivating a global mind-set. *Academy of Management Executive*, 16(1), 116-126.
- Gutierrez, B., Spencer, S., & Zhu, G. (2012). Thinking Globally, Leading Locally: Chinese, Indian, and Western Leadership. *Cross Cultural Management*, 8(1), 67-89.
- Halaweh, M., Fidler, C., McRobb, S. (2008). *Integrating the Grounded Theory Method and Case Study Research Methodology Within IS Research: A Possible 'Road Map'*. ICIS Proceedings. Retrieved from <https://pdfs.semanticscholar.org/6cdc/48aed165e14e41bac18be6fe381c368cb3c0.pdf>
- Henare, M. (1988). Ngā Tikanga me nga ritenga o te ao Māori: Standards and foundations of Māori society. Wellington: Report of the Royal Commission on Social Policy.
- Henry, E. (2007). Kaupapa Māori Entrepreneurship. In L-P. Dana, & R. Anderson, *International Handbook of Research on Indigenous Entrepreneurship*. Cheltenham, U.K.; Northampton, USA: Edward Elgar Publishing.
- Hernandez, C. A. (2008). Are there two methods of grounded theory? Demystifying the methodological debate. *The Grounded Theory Review*, 7(2), 39-66.
- Ho, D. Y. (1976). On the Concept of Face. *American Journal of Sociology*, 81(4), 867-884.
- Hofstede, G. (1980). Motivation, Leadership, and Organization: Do American theories apply abroad? *Organizational Dynamics*, 9(1), 42-63.
- Hofstede, G. (1994). The Business of International Business is Culture. *International Business Review*, 3(1), 1-14.
- Hofstede, G., Hofstede, G. J. & Minkov, M. (2010). *Cultures and Organizations: Software of the Mind*. New York: McGraw-Hill.
- Hongi, H. (1909). On Ariki, and incidentally, Tohunga. *The Journal of the Polynesian Society*, 18(2), 84-89. Retrieved from <http://www.jstor.org/stable/20700871>

- House, P.J., Hanges, P. J., Javidan, M., Dorfman, P.W., Gupta, V. (2004). Culture, leadership, and organizations: The GLOBE study of 62 societies. Thousand Oaks, C.A.: Sage Publications.
- House, R. J., & Javidan, M. (2002). Leadership and Cultures around the World: Findings from GLOBE. New York, NY: Elsevier Science.
- House, R. J., Dorfman, P. W., Javidan, M., Hanges, P. J., Sully de Luque, M. F. (2014). Strategic Leadership Across Cultures. Thousand Oaks, CA: Sage Publications.
- House, R.J., Javidan, M., Hanges, P., and Dorfman, P. (2002). Understanding Cultures and Implicit Leadership Theories Across the Globe: An Introduction to Project GLOBE. *Journal of World Business*, 37(1) 3-10.
- Hsu, D. (1970). The Myth of the “Five Relations” of Confucius. *Monumenta Serica*, 29, 27-37.
- Hsu, F. (1981). American and Chinese: Passage to Differences (3<sup>rd</sup> Ed.). Honolulu, Hawaii: The University Press of Hawaii.
- Hu, H. C. (1944). The Chinese Concept of Face. *American Anthropologist*, 46, 45-64.
- Husserl, E. (1970). The Crisis of European Sciences and Transcendental Phenomenology: An Introduction to Phenomenological Philosophy. Evanston, Illinois: North Western University Press.
- Hwang, K. (2011). Face dynamism in Confucian Society. *China Media Research*, 7(4), 13-24.
- Ip, P. K. (2009). Is Confucianism good for business ethics in China. *Journal of Business Ethics*, 88(3), 463-476.
- Jackson, M. (1988). The Māori and the Criminal Justice System, A New Perspective, He Whaipaanga Hou, Part II. Wellington, New Zealand: New Zealand Department of Justice.
- Jenkins, K., & Matthews, K. M. (January 01, 2005). Mana Wahine: Maori Women and Leadership of Maori Schools in Aotearoa/New Zealand. *New Zealand Journal of Educational Studies*, 40, 45-60

- Johanson, J., & Mattson, L. (1988). Internationalization in industrial systems – a network approach. In P. J. Buckley, & P.N Ghauri, *The Internationalization of a Firm: a reader* (pp. 303-321). London: Academic Press.
- Johanson, J., & Mattson, L. (2015). Internationalisation in Industrial Systems – A Network Approach. In M. Forsgren, U. Holm, & J. Johanson, *Knowledge, Networks, and Power* (pp.111-132). London: Palgrave Macmillan.
- Johanson, J., & Vahlne, J. E. (1977). The internationalisation process of the firm. *Journal of International Business Studies*, 8, 23-32.
- Johanson, J., & Wiedersheim-Paul, F. (1975). The Internationalisation of the firm – four Swedish cases. *Journal of Management Studies*, 12(3), 305-322.
- Johnson, B., & Christensen, L. (2000). *Educational research: Quantitative and qualitative approaches*. Boston MA: Allyn & Bacon.
- Jones, S. (2005). Community Based Ecotourism: The Significance of Social Capital. *Annals of Tourism Research*, 32(2), 303-324.
- Kai'ai, T. M., & Reilly, M. P. J. (2004). Rangatiratanga: Traditional and Contemporary Leadership. In T. M. Kai'ai, J. C. Moorfield, M. J. P. Reilly, & S. Mosely. (eds.) *Ki te Whaiao: An Introduction to Māori Culture and Society*. Auckland: Pearson Education.
- Kao, C. S. (1996). Personal Trust in Large Businesses in Taiwan: A Traditional Foundation for Contemporary Economic Activities, In G. G. Hamilton (ed.), *Asian Business Network* (pp. 61-70), New York: Walter de Gruyter.
- Katene, S. (2010). Modelling Māori Leadership: What makes for good leadership? *Mai Review*, 2. Retrieved from <http://www.review.mai.ac.nz>
- Kedia, B. L., & Chokar, J. (1986). Factors inhibiting export performance of firms: an empirical investigation. *Management International Review*, 26(4), 33-43.
- Kennedy, J. (2000). *Leadership and Culture in New Zealand*. Lincoln: Commerce Division, Lincoln University.
- Kingi, T. (2012). Ahuwhenua – Maori land and agriculture. Retrieved April 20, 2015, from <http://www.teara.govt.nz/en/ahuwhenua-maori-land-and-agriculture/page-2>
- Knight, G. & Cavusgil, S. T. (1996). The Born Global firm: a challenge to traditional internationalization theory. *Advances of International Marketing*, 8, 11-26.

- Korbin, S. (1994). Is there a relationship between a geocentric mind-set and multinational strategy? *Management International Review*, 25(3), 493-511.
- Letetsu, A., & Holmgren, D. (2012). The Influence of the cultural differences on the internationalisation process of Swedish Firms (Master's thesis, Umea University, Sweden). Retrieved from <http://www.divaportal.org/smash/get/diva2:539706/FULLTEXT02>
- Levy, O. Beechlar, S., Taylor, S., & Boyacigiller, N. A. (2007). What we talk about when we talk about global mind-set: Managerial cognition in multinational corporations. *Journal of International Business Studies*, 38, 231-258.
- Lin, N. (2001). *Social Capital: A Theory of Social Structure and Action*. Cambridge: Cambridge University Press.
- Ling, W., Chia, R. C., & Fang, L. (2000). Chinese Implicit Leadership Theory. *The Journal of Social Psychology*, 140(6), 729-39.
- Litrell, R. F., Alon, I., Chan, K. W. (2012). Regional differences in managerial leader behaviour preferences in China. *Cross Cultural Management: An International Journal*, 19(3), 315-335.
- Liu, L., & Chen, X. (2014). Management innovation for Chinese Family business. *Journal of Management and Strategy*, 5(1), 88. Retrieved from <http://ezproxy.aut.ac.nz/login?url=http://search.proquest.com/docview/1499055816?accountid=8440>
- Mahuika, R. (2008). Kaupapa Māori theory is critical and anti-colonial. *MAI Review*, 3, Article 4.
- Mane, J. (2009). Kaupapa Māori: A Community Approach. *MAI Review*, 3, Article 4.
- Marinoff, L. (2009). Landmarks in human progress: Reflections on the 5<sup>th</sup> Global China Business Meeting. Retrieved from <http://www.loumarinoff.com/Global%20China%20Business%20Meeting%20report%20LM%20final.pdf>
- Marsden, M. (1988). *The Natural World and Natural Resources; Maori Value Systems and Perspectives*. Wellington, New Zealand, Ministry for the Environment.

- Marsden, M. (2003). *The woven universe: selected writings of Rev. Māori Marsden*. Otaki, N.Z.: Auckland University Press.
- Marshall, B., Cardon, P., Poddar, A., & Fontenot, R. (2013). Does Sample Size Matter in Qualitative Research?: A Review of Qualitative Interviews in Research. *Journal of Computer Information Systems*, 54(1), 11-22. Retrieved from <https://www.tandfonline.com/doi/abs/10.1080/08874417.2013.11645667>
- Marshall, C., & Rossman, G. B. (2011). *Designing Qualitative Research* (5<sup>th</sup> ed.). Thousand Oaks, CA: Sage.
- Matunga, H. (January 01, 1994). Waahi tapu: Maori sacred sites. *Sacred Sites, Sacred Places*, 217-226.
- McDougall, P. P., Shane, S., & Oviatt, B. M. (1994). Explaining the formation of international new ventures. *Journal of Business Venturing*, 9, 469-487.
- McGrath, G. R. (2013). Continuous reconfiguration in the transient advantage economy. *Strategy & Leadership*, 41(5), 17-22.
- Mead, S. M. (2003). *Tikanga Māori: Living by Māori values*. Wellington, N.Z: Huia.
- Meijl, T. (1994). Māori Heirarchy Transformed: The Secularization of Tainui Patterns of Leadership. *History and Anthropology*, 7(1), 279-305.
- Meindl, J. R., & Ehrlich, S. B. (1987). The Romance of Leadership and The Evaluation of Organizational Performance. *Academy of Management Journal*, 30(1), 91-109. <https://doi.org/10.2307/255897>
- Meredith, P. (2015). Urban Māori – Urbanisation. Retrieved October 15, 2017, from <https://teara.govt.nz/en/urban-maori/page-1>
- Metge, J. (1995). *New growth from old: The whānau in the modern world*. Wellington: Victoria University Press.
- Metge, J., & Kinloch, P. J. (1984). *Talking past each other: Problems of cross-cultural communication*. Wellington: Victoria University Press.
- Ministry of Business, Innovation, and Employment [MBIE]. (2017). A snap shot of the Māori Economy. Retrieved from <http://www.mbie.govt.nz/info-services/infrastructure-growth/maori-economic-development/documents-image-library/maori-economic-fact-sheet.pdf>

- Ministry of Foreign Affairs and Trade [MFAT]. (2018a). NZ-China FTA Upgrade. Retrieved March 14, 2018, from <https://www.mfat.govt.nz/en/trade/free-trade-agreements/free-trade-agreements-in-force/nz-china-free-trade-agreement>
- Ministry of Foreign Affairs and Trade [MFAT]. (2018b). Trade. Retrieved February 20, 2018, from <https://www.mfat.govt.nz/en/trade/>
- Ministry of Foreign Affairs and Trade [MFAT]. (n.d.). China. Retrieved April 1, 2018, from <https://www.mfat.govt.nz/en/countries-and-regions/north-asia/china/>
- Moen, O. & Servais, P. (2002). Born Global or Gradual Global? Examining the export behaviour of Small and Medium-Sized Enterprises, *Journal of International Marketing*, 10(3), 49-72.
- Moorfield, J. (2011). *Te Aka: Māori-English, English-Māori Dictionary*. Auckland, New Zealand: Pearson.
- Morse, J. M. (1994). *Critical Issues in Qualitative Research Methods*. Thousand Oaks, CA: Sage.
- Nahapiet, J., & Ghoshal, S. (1998). Social capital, intellectual capital, and the organizational advantage. *Academy of Management Review*, 23(2), 242-266.
- New Zealand Trade and Enterprise [NZTE]. (2017). Māori Economy Investment Guide. Retrieved March 14, 2018, from <https://www.nzte.govt.nz/about/news/news-and-features/maori-economy-investment-guide>
- Newcom, J. L., M.B.A., & Stoker, W. R. (2009). Global business leadership. *Organization Development Journal*, 27(2), 106. Retrieved from <http://ezproxy.aut.ac.nz/login?url=http://search.proquest.com/docview/198047218?accountid=8440>
- O'Carroll, A. D. (2013). *Kanohi kit e kanohi – A thing of the past?* (Doctoral thesis, Massey University, Auckland, New Zealand). Retrieved from [https://mro.massey.ac.nz/bitstream/handle/10179/5323/02\\_whole.pdf?sequence=2&isAllowed=y](https://mro.massey.ac.nz/bitstream/handle/10179/5323/02_whole.pdf?sequence=2&isAllowed=y)
- O'Sullivan, P. (2017, February 20). Success for Taniwha Dragon Summit on day one as \$50m in Chinese-Māori deals achieved. *New Zealand Herald*. Retrieved from [http://www.nzherald.co.nz/business/news/article.cfm?c\\_id=3&objectid=11804279](http://www.nzherald.co.nz/business/news/article.cfm?c_id=3&objectid=11804279)

- OECD. (2007). Human Capital: How what you know shapes your life. Retrieved from <https://www.oecd.org/insights/humancapitalhowwhatyouknowshapesyourlife.htm>
- Orange, C. (2011). *The Treaty of Waitangi* (2<sup>nd</sup> Ed.). Wellington, N.Z.: Bridget Williams Books.
- Oviatt, B. M., & McDougall, P. P. (1994). Toward a theory of international new ventures. *Journal of International Business Studies*, 24, 45-64.
- Palmer, C. (2014). Ethnic minority advertising and cultural values: Māori perspective. (Master's Thesis, Auckland University of Technology, Auckland, New Zealand). Retrieved from <http://aut.researchgateway.ac.nz/handle/10292/7880>
- Palmer, F. R., & Masters, T. M. (2010). Māori feminism and sport leadership: Exploring Māori women's experiences. *Sport Management Review*, 13(4), 331-344.
- Parker, P., (2005). Intelligent careers of the Pacific Island Leaders. *South Pacific Journal of Psychology*, 16(1), 1-17.
- Parry, K. W. (1996). *Transformational Leadership: Developing an Enterprising Management Culture*. Melbourne: Pitman Publishing.
- Parry, K. W. (1998). The New Leader: A Synthesis of Leadership Research in Australia and New Zealand. *Journal of Leadership Studies*, 5(4), 82-105.
- Parry, K. W. (1998). The New Leader: A Synthesis of Leadership Research in Australia and New Zealand. *Journal of Leadership Studies*, 5(4), 82-105.
- Parry, K. W. (2001). *Leadership in the Antipodes: Findings, Implications and a Leader Profile*. Wellington: Victoria University Institute of Policy Studies and the Centre for the Study of Leadership.
- Patterson, J. (1992). *Exploring Maori values*. Palmerston North, N.Z: Dunmore Press.
- Patterson, J. (1994). Maori Environmental Virtues. *Environmental Ethics*, 16(4), 397-409.
- Patton, M. (1990). *Qualitative Evaluation and Research Methods*. Beverly Hills, CA: Sage.

- Patton, M. (2002). *Qualitative Research & Evaluation Methods*. Thousand Oaks, CA: Sage.
- Pere, R. R. (1982). *Ako: Concepts and learning in the Māori tradition*. Hamilton, N.Z.: University of Waikato.
- Petrie, H. (2006). *Chiefs of Industry: Māori Tribal Enterprise in Early Colonial New Zealand*. Auckland: Auckland University Press.
- Pfeifer, D. M. (2005). *Leadership in Aotearoa New Zealand: Māori and Pākehā perceptions of outstanding leadership: a thesis presented in partial fulfillment of the requirements of the degree of Master of Management at Massey University, Wellington, New Zealand*.
- Prastacos, G. P., Wang, F., & Soderquist, K. E. (2012). *Leadership and Management in a Changing World: Lessons from Ancient Eastern and Western Philosophy*. Dordrecht: Springer.
- Ralston, D. A., Yu, K. C., Wang, X., Terpstra, R. H., & He, W. (1996). The Cosmopolitan Chinese Manager: Findings of a study on managerial values across six regions of China. *Journal of International Management*, 2, 79-109.
- Ramachandran, V. S. (1998). *Phantoms in the brain*. New York: Harper Collins.
- Ransfield, K. (2008). Exploring Leadership from a Maori worldview. *Kai Tiaki Nursing New Zealand*, 14(12), 30.
- Reid, S. (1983). Firm internationalisation, transaction costs and strategic choice. *International Marketing Review*, 1(2), 44-56.
- Rennie, M. W. (1993). Born Global. *McKinsey Quarterly*, 4, 45-52.
- Rossmann, G. B., & Rallis, S. F. (2003). *Learning in the field: An introduction to qualitative research* (2<sup>nd</sup> ed.). Thousand Oaks, CA: Sage.
- Ruwhiu, D., & Cone, M. (2013). Pragmatic Leadership: A return to wisdom. *Journal of Management & Organization*, 19(1), 25-43.
- Ruwhiu, D., & Elkin, G. (2016). Converging pathways of contemporary leadership: In the Footsteps of Māori and Servant Leadership. *Leadership*, 12(3), 308-323.
- Sharples, P. (2007). What makes a business a Māori business? *EMA Business*, 36, 18-19. Retrieved from



[https://www.ema.co.nz/SiteCollectionDocuments/Advocacy/Business%20Plus/2007/EMA\\_BusinessPlus\\_Apr\\_2007.pdf](https://www.ema.co.nz/SiteCollectionDocuments/Advocacy/Business%20Plus/2007/EMA_BusinessPlus_Apr_2007.pdf)

- Shi, X., & Wang, J. (2011). Cultural Distance between China and US across GLOBE model and Hofstede model. *International Business and Management*, 2(1), 11-17.
- Sigglekow, N. (2007). Persuasion with Case Studies. *Academy of Management Journal*, 50(1), 20-24. Retrieved from <https://aom.org/uploadedFiles/Publications/AMJ/Sigglekow.2007.pdf>.
- Smith, D. (2012). Guanxi, Mianzi, and Business: The Impact of Culture on Corporate Governance in China. *International Finance Corporation*, 26, 1-16.
- Smith, G. H. (1992). Tane-nui-a-rangi's legacy: Propping up the sky. Kaupapa Māori as resistance and intervention. Paper presented at NZARE/AARE Joint conference, Deakin University Australia. Published in *Creating space in institutional settings for Māori*. Auckland: International Research Institute for Māori and Indigenous Education, University of Auckland.
- Smith, L. T. (2012). *Decolonizing Methodologies* (2<sup>nd</sup> Ed.). Dunedin, New Zealand: Otago University Press.
- Solberg, C. (2017). *International Marketing: Strategy Development and Implementation*. New York: Routledge.
- Spiller, C. (2010). How Māori Cultural Tourism Businesses Create Authentic and Sustainable Well-Being (Doctoral Thesis, University of Auckland, Auckland, New Zealand). Retrieved from <https://researchspace.auckland.ac.nz/bitstream/handle/2292/5818/02whole.pdf?sequence=11>
- Spiller, C., Barclay-Kerr, H., Panoho, J. (2015). *Wayfinding Leadership: Groundbreaking Wisdom for Developing Leaders*. Wellington, New Zealand: Huia Publications.
- Spiller, C., Pio, E., Erakovic, L., Henare, M. (2011). Wise Up: Creating Organizational Wisdom Through and Ethic of Kaitiakitanga. *Journal of Business Ethics*, 104, 223-235.

- Starr, J. (1973). *Ideology and Culture: An Introduction to the Dialectic of Contemporary Chinese Politics*. New York: Praeger.
- Steensma, H. K., Marino, L., Weaver, K. M., & Dickson, P. H. (2000). The Influence of National Culture on the Formation of Technology Alliances by Entrepreneurial Firms. *The Academy of Management Journal*, 43(5), 951-973.
- Steers, R. M. (1999). *Made in Korea: Chung Ju Yung and the rise of Hyundai*. New York: Routledge.
- Stogdill, R. M. (1974). *Current Perspectives in Leadership*. Seattle: Graduate School of Business Administration, University of Washington.
- Stogdill, R. M. (1974). *Current Perspectives in Leadership*. Seattle: Graduate School of Business Administration, University of Washington.
- Strauss, A., & Corbin, J. (1990). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*. London: Sage Publications.
- Strauss, A., & Corbin, J. (1998). *Basics of Qualitative Research Techniques and Procedures for Developing Grounded Theory*. Thousand Oaks, CA: Sage Publications.
- Sullivan, D. (1994). Measuring the Degree of Internationalization of a Firm. *Journal of International Business Studies*, 25(2), 325-342.
- Sullivan, D., & Bauerschmidt, A. (1990). Incremental internationalisation: a test of Johanson and Wahlne's thesis. *Management International Review*, 30(1), 19-30.
- Taleni, L. T. (2017). 'E saili i tautai se agava'a – A True Leader Master's the Art of Navigation', The impact of Effective Leadership in Raising Engagement and Achievement of Pasifika Learners in New Zealand Schools (Unpublished master's thesis). University of Canterbury, Christchurch, New Zealand.
- Taonui, R. (2005). *Tribal Organisation – The History of Māori Social Organisation*. Retrieved October 15, 2017, from <https://teara.govt.nz/en/tribal-organisation/page-6>
- Tayeb, M. (2001). Conducting Research Across Cultures: Overcoming Drawbacks and Obstacles. *International Journal of Cross-Cultural Management*, 1(1), 91-108.

- Taylor, R. L., & Arbuckle, G. (January 01, 1995). Confucianism. *The Journal of Asian Studies*, 54(2), 347.
- Te Puni Kokiri. (2006). Investigating Key Māori Business Characteristics for Future Measures: Thinking Paper. Retrieved from <https://www.tpk.govt.nz/en/a-matou-mohiotanga/business-and-economics/investigating-key-maori-business-characteristics>
- Te Rangihiroa, P. (1949). *The coming of Māori*. Māori purposes fund board. Wellington, New Zealand: Whitcombe and Tombs.
- Trompenaars, F., Hampden-Turner, C. (2012). *Riding the waves of culture: understanding diversity in global business*. New York: McGraw-Hill.
- Tsui, A. S., Wang, H., Xin, K., Zhang, L., & Fu, P. P. (2004). Let a thousand flowers bloom: variation of leadership styles among Chinese CEO's. *Organizational Dynamics*, 33(1), 5-20.
- Turnball, P. (1987). A challenge to the stages theory of the internationalization process, In Rosson, P & Reid, S (Eds.), *Managing Export Entry and Expansion*. New York: Praeger.
- Vaccarini, K., Spigarelli, F., Tavoletti, E., Latteman, C. (2017). *Cultural Distance in International Ventures: Exploring Perceptions of European Managers*. Switzerland: Palgrave Macmillan.
- Walker, R. (1978). The relevance of Māori myth and tradition. In M. King (Ed.), *Tihei Mauri Ora*. Auckland: Methven.
- Walker, R. (1993). *Tradition and change in Maori leadership*. Auckland: Research Unit for Maori Education, University of Auckland.
- Walker, R. (1996). *Ngā Pepa a Ranginui: The Walker Papers*. Auckland: Penguin.
- Welch, L. S., & Luostarinen, R. (1988). Internationalisation: evolution of a concept. *Journal of General Management*, 14(2), 34-55.
- Wibbeke, E. (2009). *Global business leadership*. Oxford: Butterworth-Heinemann.
- Wibbeke, E., & McArthur, S. (2014). *Global Business Leadership* (2<sup>nd</sup> ed.). New York: Routledge.

- Wilson, D. (2004). Ngā Kairaranga Oranga, The Weavers of Health and Well-being: A Grounded Theory Study (Doctoral Thesis, Massey University, Auckland, New Zealand). Retrieved from <https://mro.massey.ac.nz/bitstream/handle/10179/992/02whole.pdf?sequence=1&isAllowed=y>
- Wilson, J. (2005). History, Te Ara – the Encyclopedia of New Zealand. Retrieved October 15, 2017, from <https://teara.govt.nz/en/history>
- Winiata, M. (1967). The Changing Role of the Leader in Māori Society. Auckland, New Zealand: Blackwood & Janet Paul Ltd.
- Wong, J. (1985). Intracultural Differences: A Typology of Subcultures Within the Chinese Society. Association for Consumer Research. Retrieved from <http://acrwebsite.org/volumes/12142/volumes/sv05/SV-05>
- Wong, K.-C. (2001). Chinese Culture and Leadership. International Journal of Leadership in Education, 4(4), 309-19.
- Wong, Y. H., & Leung, T.K.P. (2012). Guanxi: Relationship Marketing in s Chinese Context. New York: Routledge.
- Xiao, M., & Wu, X. (2014). Chinese Leadership. Public Integrity, 16(2), 165-172.
- Xiao-Ping, C, Eberly, M, Chiang, Chiang, T., Farh, J, & Cheng, B. (2011). Affective Trust in Chinese Leaders: Linking Paternalistic Leadership to Employee Performance. Journal of Management. 40(3), 796-819. Doi: 10.1177/0149206311410604
- Yang, B. (2012). Confucianism, socialism, and capitalism: A comparison of cultural ideologies and implied managerial philosophies and practices in the P. R. China. Human Resource Management Review, 22(3), 165-178.
- Yang, L. S. (1957). The Concept of Bao as a Basis for Social Relations in China, In J. K. Fairbank (ed.), Chinese Thought and Institutions (pp. 291-309). Chicago, USA: University of Chicago Press.
- Yin, R. K. (1994). Case Study Research: Design and Methods (2<sup>nd</sup> ed.). Newbury Park, CA: Sage.

- Yin, R. K. (2003). *Applications of case study research*. Thousand Oaks: Sage Publications.
- Yin, R. K. (2011). *Qualitative research from start to finish*. New York: The Guilford Press.
- Zhang, Z.-X., Chen, G. Z. X., Chen, Y.-R., & Ang, S. (2014). Business Leadership in the Chinese Context: Trends, Findings, and Implications. *Management and Organization Review*, 10(2), 199-221.

# Appendix A



## AUTEC Secretariat

Auckland University of Technology  
D-88, WU406 Level 4 WU Building City Campus  
T: +64 9 921 9999 ext. 8316  
E: [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz)  
[www.aut.ac.nz/researchethics](http://www.aut.ac.nz/researchethics)

1 May 2017

Swati Nagar  
Faculty of Business Economics and Law

Dear Swati

**Ethics Application:** 17/121 The influence of Maori Leadership Values on the Internationalisation Maori Owned New Zealand Businesses in China

Thank you for submitting your application for ethical review. I am pleased to advise that a subcommittee of the Auckland University of Technology Ethics Committee (AUTEC) approved your ethics application subject to the following conditions:

1. Amendment of the Information Sheet as follows:
  - a. Provision of more detail in the 'what will happen' section to include advice that the interview will be taped and transcribed, and whether or not the transcripts will be available for confirmation;
  - b. Removal of the privacy statements in the "discomforts" section, since they are repeated in the "privacy" section. Please clarify the statements confirming the limitation of confidentiality that may be offered, noting that this is due to the small numbers of potential participants who may be well known to each other, as well as to those who read the reports of the research;
2. Clarification of whether the confidentiality agreement is for interpreters or transcribers. If the interviews are able to be conducted in a language other than English, then please make this clear in the Information Sheet.

Please provide me with a response to the points raised in these conditions, indicating either how you have satisfied these points or proposing an alternative approach. AUTEC also requires copies of any altered documents, such as Information Sheets, surveys etc. You are not required to resubmit the application form again. Any changes to responses in the form required by the committee in their conditions may be included in a supporting memorandum.

Please note that the Committee is always willing to discuss with applicants the points that have been made. There may be information that has not been made available to the Committee, or aspects of the research may not have been fully understood.

Once your response is received and confirmed as satisfying the Committee's points, you will be notified of the full approval of your ethics application. Full approval is not effective until all the conditions have been met. Data collection may not commence until full approval has been confirmed. If these conditions are not met within six months, your application may be closed and a new application will be required if you wish to continue with this research.

To enable us to provide you with efficient service, we ask that you use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz).

I look forward to hearing from you,

Yours sincerely



Kate O'Connor  
Executive Manager  
Auckland University of Technology Ethics Committee

Cc: [dayshat@outlook.com](mailto:dayshat@outlook.com); Pare Keiha

# Appendix B

## i) Information Sheet



**AUT**  
TE WĀNANGA ARONUI  
O TĀMAKI MAKAU RAU

**Date Information Sheet Produced:**  
10/10/2017

**The Influence of Māori Leadership Values on the internationalisation of Māori owned New Zealand businesses in China**

Kia Ora e Rangatira,  
Ka mihi nui ki a koe ki te kaupapa o tēnei Rangahau.

My name is Daysha Tonumaipēa'a of Ngati Hine, Ngati Whakaue, and Ngati Taahinga descent, and I am a Master of Business student at AUT University. This research project is part of my Master's study on the strengths of Māori leadership values and their influence on Māori business activities in China.

**What is the purpose of this research?**

The intention of this research is to benefit Māori business leaders and entrepreneurs. This research hopes to contribute to literature and practices that inform decision making processes, strategies for entering international markets, the formation of successful relationships, and operationalising 'ways of doing' for successful international business. The research may benefit the wider community who wish to learn of Māori cultural values that strengthen competitive advantage in international business, specifically with New Zealand's largest trading partner – China.

The findings of this research will also allow the researcher to complete the qualification Master of Business, and contribute to the limited body of knowledge on Māori Leadership specifically in international business.

**How was I identified and why am I being invited to participate in this research?**

You have been referred by a colleague/personal contact as an ideal participant who has acknowledged that you will have unique insights and a wealth of knowledge for this research. Participants of this research have been recruited on a referral basis and have been identified because of your experience in internationalising business in China as a Māori business leader. It is anticipated that the findings will be based on 5-7 participant voices who have experience in this field.

**How do I agree to participate in this research?**

Your participation in this research is voluntary (it is your choice) and whether you choose to participate or not will neither advantage nor disadvantage you. You can withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible. A consent form entailing the details above will be given for your consent prior to the commencement of your interview.

**What will happen in this research?**

The research involves the use of semi-structured interviews. Interview questions will be based around the topic area, and you will have the opportunity to refrain from answering any questions should you feel uncomfortable to do so. It is anticipated that interviews will take up to one hour in length. With your permission, interviews will be voice recorded. They will then be transcribed, after which the transcript will be sent to you for review and confirmation of responses.

**What are the discomforts and risks?**

It is anticipated that any discomfort will be minimal as participants will have the option of refraining to answer questions at any time or withdrawing from the interview. There is a low level of risk to participants in this research as participants are requested to respond to questions relating to their experience in international business, particularly relating to their experiences in China. Participation in this research is voluntary and participants are able to decline to answer questions that would make them feel uncomfortable.

**What are the benefits?**

The findings of this research will allow the researcher to complete the qualification Master of Business, and contribute to the limited body of knowledge on Māori Leadership specifically in international business. In the sharing of your knowledge and story, it is hoped that the outcomes of this research will be of a collective nature. Your contribution to the research will add to Māori knowledge and may be used as an example and guide for Māori leaders and entrepreneurs.



**How will my privacy be protected?**

You will be given confidentiality, as only the researcher, and primary supervisor will know of your identity. As discussed, your identity will not be disclosed in the write-up of this thesis and where appropriate the use of pseudonyms may help in conveying any quoted responses. No form of identifier will be connected to transcripts of your interview. You will also be given the opportunity to review and make changes to your transcript. Due to the limited risk of readers being able to identify you based on your responses, and due to the small number of potential participants who may be well-known to each other, you will be offered limited confidentiality.

**What are the costs of participating in this research?**

It is anticipated that interviews will take approximately one hour in length, and further discussions may take place if there is any need for clarification of responses to interview questions.

**What opportunity do I have to consider this invitation?**

Two weeks.

**Will I receive feedback on the results of this research?**

An executive summary of the findings will be sent to you after the thesis write-up via email.

**What do I do if I have concerns about this research?**

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr. Swati Nagar, [swati.nagar@aut.ac.nz](mailto:swati.nagar@aut.ac.nz), 09 921 9999 ext. 5093

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), 921 9999 ext 6038.

**Whom do I contact for further information about this research?**

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

***Researcher Contact Details:***

Primary Researcher: Daysha Tonumaip'e'a

Contact email: [dayshat@outlook.com](mailto:dayshat@outlook.com)

***Project Supervisor Contact Details:***


Supervisor: Dr. Swati Nagar

Contact: [swati.nagar@aut.ac.nz](mailto:swati.nagar@aut.ac.nz), 09 921 9999 ext. 5093

Approved by the Auckland University of Technology Ethics Committee on 15 May 2017, AUTEK Reference number 17/121.



ii) Consent Form



### Consent Form

**Project title:** *The Influence of Māori Leadership Values on the internationalisation of Māori owned New Zealand Businesses in China*

**Project Supervisor:** *Dr. Swati Nagar*

**Researcher:** *Daysha Tonumaipē'a*

☐ I have read and understood the information provided about this research project in the Information Sheet dated 10/10/2017.

☐ I have had an opportunity to ask questions and to have them answered.

☐ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.

☐ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.

☐ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

☐ I agree to take part in this research.

☐ I wish to receive a summary of the research findings (please tick one): Yes ☐ No ☐

Participant's signature: .....

Participant's name: .....

Participant's Contact Details (if appropriate):  
.....  
.....  
.....  
.....

Date:

**Approved by the Auckland University of Technology Ethics Committee on 15<sup>th</sup> May 2017 AUTEK Reference number 17/121**

This version was last edited in June 2016

### iii) Indicative Interview Questions



## Indicative Questions

*Project title: The Influence of Māori Leadership Values on the internationalisation of Māori owned New Zealand Businesses in China*

*Project Supervisor: Dr. Swati Nagar*

*Researcher: Daysha Tonumaipē'a*

Can you tell me about yourself and how your journey has led to this point in your career/business?

### 1. Profile of Participant/Background

Job Title/Past Positions:

Years in Leadership Position:

Tell me a bit about your cultural upbringing and significant influences?

What/who has influenced the way you conduct yourself in this role?

What do you see as your purpose or vision in your current role?

In your opinion, is there such a thing as Māori business?

### 2. Organisational Culture/Leadership Values/Internationalisation Experiences in China

Can you tell me about your journey of how you came to be working/operating in China?

How do your cultural influences impact your organisations culture? How has it influenced your leadership within organisation?

What are the unique Māori ways of doing business that add value to your business/organisation?

*-Can you tell about your experiences in China*

*-Examples/Scenarios to illustrate*

How do your cultural values impact upon your style of leadership?

*-Would you consider these values distinctly Māori or are they indicative of a New Zealand way of doing business?*

How have your cultural values and expectations influenced the way you engage with Pakeha in New Zealand business compared with Chinese in business in China.

*-Is the way you carry yourself while dealing with the Chinese different to that way your would do business with Pakeha? If so, how so?*

In your experience, have your cultural values, expectations, views ever been rejected by a potential business partner? Why?Why not?

From your experience, what are some of the challenges of doing business in China?

What is needed to assist Māori business leaders, and entrepreneurs who hope to enter China for business?

*-Any advise for Māori business leaders or entrpreneurs?*

### 3. Peceptions of Successful Leadership and Business with China

What would your idea be of successful business leadership especially in international business?

*-Within your organisation?*

*-For business with Chinese firms/international firms?*

### 4. Additional Information

Is there anything else that you would like to share?

This version was last edited in June 2016

# Appendix C

## Sample of Coding

Example of Participant Response	Open Coding	Axial Coding (Categories)	Selective Coding (Concepts)
<p>“My view is to protect the environment. Which is a very strong thing in terms of being guardians of the land, kaitiaki. And because we think about our whakapapa and we think about our tupuna, and we think about our tamariki, our whanau, and we are always thinking about the generations in front of us.”</p> <p>“Doing business in China, is about the long game. It’s about being patient.”</p> <p>“...doors open when you do things I feel the right way and you don’t cross your business code for anything. Your standards remain the same.”</p> <p>“We kind of build those relationships, and how we understand the importance of family, heritage, understanding the importance of ...I’m not representing myself, I’m representing my whakapapa, of all my family, so if I tarnish, I don’t want to tarnish my name. If I make the wrong decisions and tarnish my name, it’s not only an impact on myself, but it’s an impact on my family...”</p> <p>“If you are a person that answers to somebody else greater [God], then you just don’t, it was tempting from time to time. I could have quite easily retired early, but when you feel that your integrity is at stake, for me that’s too much to risk. I’m quite happy with the person I am. So that was all a learning process.”</p> <p>“If we look at Te Ao Māori, which is a holistic view of all things Māori, I think there are elements that are exhibited by various different groups of people...But the Māori business is more about the way they conduct themselves. And if Māori business has Te Reo and logos and looks Māori but they do not conduct themselves in such a way, then in my mind they’re not a Māori business they’re more or less tokenistic and they are more about decoration.”</p> <p>“I think one of the unique ways is that we are accepting of other cultures.”</p> <p>“I think that this way of doing Māori business, in terms of being inquisitive and curious”</p> <p>“...the Chinese loved the culture side to things, they love a story. They wanted to know my story.”</p> <p>“...you are doing is that your bringing forward it’s part of who you are in a transactional meeting. You are saying we care about our land, we care about our families and the future. It’s more, protracted out in front. It’s more obvious. Maybe that’s an important thing to say. Is that Pākehā probably have those same values, but not be as obvious because as Māori we make quite a noise about it. These are our values when we present it to people. Part of it I think is that we want to show them who we are and see who they are so that there are no shadows in the closet, or there are no things that have to be learnt about each other. It all about openness, and openness engenders development and relationship formation.”</p> <p>“...it’s not so much about the company. It’s about the relationship...”</p>	Kaitiaki	<b>Kaitiakitanga (Stewardship &amp; Guardianship)</b>	<p><b>Concept 1:</b></p> <p>Code of Conduct – Centrality of Whakapapa and Whanaungatanga</p>
	Duty to whānau		
	Whakapapa		
	Intergenerational		
	Long game	<b>Long-Term Orientation</b>	
	Patience		
	Standard of Behaviour	<b>Integrity</b>	
	Code of conduct	<b>Reputation &amp; Panekiretanga (High Standard)</b>	
	Tikanga		
	Honour		
	Whānau reputation & Integrity		<p><b>Concept 2:</b></p> <p>Global Mindset – Adapting Tikanga</p>
	Duty and responsibility in family name		
	God Fearing	<b>Wairuatanga (Spirituality)</b>	
	Spiritual connection and responsibility to a higher power		
	Protecting integrity		
	Māori Authenticity	<b>Consciousness</b>	
	Self-Aware		
	Tokenistic		
	Accepting of other cultures		
	Inquisitive, Curious	<b>Openness</b>	
	Chinese want to know culture and story		<p><b>Concept 3:</b></p> <p>Reciprocity &amp; Trust</p>
	Protracting values upfront		
	Nothing hidden	<b>Transparency</b>	
	Openness engenders meaningful relationships		
	Relationship oriented		
		<b>Reciprocity &amp; Trust</b>	

<p>“Once we understand what their perspective is, and we share our perspective that’s the beginning of that whakawhanaungatanga which is the establishment of a relationship.”</p> <p>“When we are dealing with people as Māori, you not only represent yourself, but you represent your people.”</p> <p>“In terms of leadership, rangatira and the principles of leadership in Māori, there is a hierarchal structure. And the hierarchal structure has always been there, where we have had ariki, and tumawhakarei. You know the chiefs of leaders of particular groups. And the Chinese also have a similar thing where they also have a heirarchy. Because we have a hierarchy, they understand us and we also understand them.”</p>	Reciprocity in understanding perspectives		Whakawhanungatanga & Guanxi
	Whakawhanaungatanga		
	Collective responsibility	<b>Collectivism</b>	
<p>“...most of the contracts up in China are not done through written contracts, they’re done in handshakes their done through informal agreements. So, a man’s word to another man is very important. Those principles relate back to the principles of rangatira or ariki of all our leadership patterns where a man’s word or a chief’s word could not be broken and that there was so much honour in that, so much mana.”</p> <p>“You’ve got to be there on the ground I think it’s vital.”</p> <p>“It’s important that you go to China. That you take this principle of face-to-face.”</p> <p>“I don’t speak the language over there which I find to my detriment.”</p> <p>“Outside of my relationship with my partner, he [the translator] has become one of my closest friends in China. He has been an active part in solidifying the relationship.”</p> <p>“there’s a certain amount of manaakitanga, making that connection with clients. We bring them in, so we are more of a family, so even the clients that we work with as well, there is that whānau aspect as well.”</p> <p>“So, everyone that I work with in my organisation understand that hospitality is a big thing.”</p> <p>I think that while that’s a NZ attitude of being humble, I think Māori take it to another extent and that is to be humble in almost all situations. Being accepting of all situations which are new to us because we are naturally inquisitive...”</p> <p>“Well my Chinese partner has really influenced me. He’s a terrific example and a great mentor.”</p> <p>“...always got something to learn, we focus on this philosophy of continuous learning.”</p>	Hierarchy	<b>Hierarchy</b>	
	Māori and Chinese both understand heirarchy		
	Informal agreements	<b>Mana (Prestige, Authority, Status)</b>	<b>Concept 4:</b> Kanohi ki te kanohi (face to face) & Mianzi (face)
<p>“...always got something to learn, we focus on this philosophy of continuous learning.”</p>	Honour in a man’s word		
	Mana in honour		
	Physical presence importance	<b>Be Present</b>	
<p>“I don’t speak the language over there which I find to my detriment.”</p> <p>“Outside of my relationship with my partner, he [the translator] has become one of my closest friends in China. He has been an active part in solidifying the relationship.”</p> <p>“there’s a certain amount of manaakitanga, making that connection with clients. We bring them in, so we are more of a family, so even the clients that we work with as well, there is that whānau aspect as well.”</p> <p>“So, everyone that I work with in my organisation understand that hospitality is a big thing.”</p> <p>I think that while that’s a NZ attitude of being humble, I think Māori take it to another extent and that is to be humble in almost all situations. Being accepting of all situations which are new to us because we are naturally inquisitive...”</p> <p>“Well my Chinese partner has really influenced me. He’s a terrific example and a great mentor.”</p> <p>“...always got something to learn, we focus on this philosophy of continuous learning.”</p>	Language barrier	<b>Communication</b> <b>Build a trusting relationship with the translator</b>	
	Relationship with translator vital		
	Care for clients as part of the whanau	<b>Be Hospitable, Courteous, Polite</b>	<b>Concept 5:</b> Manaakitanga (Hospitality, Kindness, Generosity)
<p>“...always got something to learn, we focus on this philosophy of continuous learning.”</p>	Hospitality		
	Humility	<b>Be humble in all encounters</b>	<b>Concept 6:</b> Hūmārietanga – Humility
	Accepting in all situations		
<p>“Well my Chinese partner has really influenced me. He’s a terrific example and a great mentor.”</p> <p>“...always got something to learn, we focus on this philosophy of continuous learning.”</p>	Inquisitive		
	Chinese partner as mentor	<b>Acknowledgement of others before self</b>	
	Continuous learning	<b>Be a Learner</b>	