

**WHAKAWĀTEA TE HUARAHĪ WHĀIA TE MĀTAURANGA:**  
**Legitimising Space for Meaningful Academic Careers for**  
**Māori in Business Schools**

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A thesis submitted to Auckland University of Technology in fulfilment of  
the requirements for the degree of Doctor of Philosophy (PhD)

2017

Faculty of Business, Law and Economics

## ABSTRACT

Māori are currently underrepresented as academic staff in universities, but consistently defined as a national strategic priority for academic staff recruitment in New Zealand tertiary education strategy (Hall, 2014; Kidman, Chu, Fernandez & Abella, 2015; Mercier, Asmar & Page, 2011). Māori-specific tertiary objectives arise from a unique political landscape and a treaty relationship established between Indigenous (Māori) and British settlers on behalf of the crown, though they are commonly communicated through social justice narratives that aim to redress contemporary Māori socio-economic disadvantage. While recent years have seen a surge in Māori doctoral completions and some advances in representation in pockets of the academy (Mercier et al., 2011; Villegas, 2010), Māori academic representation across New Zealand university business schools continues to languish.

The tensions for Māori as academics to adapt to the values and norms of the academy, whilst attempting to hold fast to tikanga Māori (cultural protocol) has been well documented in the education literature, but has rarely been examined from a careers' perspective. Further, Māori occupy a relatively new position as academic staff in business schools, and while they are subjected to the cultural struggles and the challenges of the tertiary environment generally, business schools are experiencing additional pressures from international accreditation systems that reward adherence to western models and standards (Perryer & Egan, 2015). The challenge to meet international standards and expectations, while recognising what makes New Zealand culturally unique and important from Māori perspectives, could therefore present particular issues for business schools attempting to enhance Māori academic representation.

This research, grounded in an Indigenous (Māori) research approach that combines a Kaupapa Māori research paradigm with a Māori centred methodology, explores the career experiences of 16 Māori who have worked as business academics in New Zealand university business schools. This research aims to move toward a contextual understanding of business academic careers for Māori through interviews with two additional participant groups, namely 'Decision Makers' who contribute managerial perspectives on the business school career environment, and 'Māori Commentators', who further illuminate the unique context of academia in Aotearoa New Zealand.

Research findings reveal two main career strategies adopted by Māori business academics in their careers. Additionally, despite cultural and institutional expectations for Māori business academics to contribute to Māori advancement initiatives, these activities were unlikely to translate into academic career advancement for Māori. This thesis contributes empirical findings to the limited body of knowledge pertaining to the careers of Indigenous Peoples, identifies new tensions in the careers of Māori academics yet to be discussed in the literature, and

advances boundaryless career theory through articulating how cultural boundaries impact the careers of Māori as business academics. Finally, I consider how careers' research may be decolonised through: a critical deconstruction of western hegemonic theories, acknowledgement of historical and contextual impacts on careers, the privileging of culturally appropriate methodologies and genuine consultation and collaboration with Indigenous Peoples and researchers.

# NGĀ KUPU MĀORI

## GLOSSARY

Te Reo Māori is a metaphorical language and words can have multiple meanings. Throughout the thesis footnotes are used for the first interpretation of each Māori word in order to provide meaning in context. This glossary provides a list of the terms used throughout this thesis and their general meanings<sup>1</sup>.

**Table i.**  
**Ngā kupu Māori**

Aotearoa New Zealand	Māori name for New Zealand.
Aroha	Love, caring, compassion and affection.
Huarahi	Road, highway, track, street, avenue; Method, procedure, process, way, route.
Kākano	Seed; ovum, egg cell.
Kapa haka	Concert party, <i>haka</i> group, Māori cultural group, Māori performing group.
Kaupapa	Topic, matter for discussion, purpose.
Kawanatanga	Government, dominion, rule, authority, governorship, province.
Kōhanga reo	Māori language preschool.
Kōrero	To say, speak; narrative, discussion, conversation
Koro; koroua	Grandfather; term of address for an elderly man
Kupu	Word, vocabulary, saying.
Kura kaupapa	Primary school operating under Māori custom and using Māori as the medium of instruction.
Mana	Prestige, authority, influence, status, spiritual power, charisma – <i>mana</i> is a supernatural force in a person, place or object.
Manaakitanga	Hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.
Māori	The Indigenous people of Aotearoa New Zealand. Also meaning normal, usual, natural, common, ordinary.
marae	The open area in front of the <i>wharenuī</i> , where formal greetings and discussions take place. The term is also used to include the complex of buildings around the <i>marae</i> .
Mātauranga	knowledge, wisdom, understanding, skill; education.
Mātauranga Māori	Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and practices.
Mokopuna	Grandchild, desendent.
Ngā Pae o te Māramatanga	New Zealand's Māori Centre for Research Excellence.
Pākehā	New Zealander of European descent

<sup>1</sup> Unless otherwise specified definitions have been sourced from <http://Māoridictionary.co.nz/>

Pepeha	Pepeha refers to a tribal saying, proverb
Poi	A poi is a light ball on a string of varying length which is swung or twirled rhythmically to song accompaniment.
Rākau	Stick, tree, timber, wood.
Rangatahi	Younger generation, youth.
Rangatiratanga	Chiefly autonomy, right to exercise authority, leadership of a social group, domain of the rangatira (chief).
Tamaki Makarau	Māori name for Auckland City.
Tangata whenua	The local people, hosts, Indigenous people – tangata (people) born of the whenua (land).
Taonga	Treasure, anything prized; Property, goods, possessions, effects.
Te Reo Māori	The Māori language.
Te Tiriti o Waitangi	The Treaty of Waitangi, founding document of Aotearoa, New Zealand (Hudson & Russell, 2009).
Tika	To be correct, true, right, just, fair; Truth, correctness, directness, justice.
Tikanga	The customary system of values and practices that have developed over time and are deeply embedded in the social context.
Tino rangatiratanga	Self-determination, sovereignty, autonomy, self-government.
Tīpuna	Ancestors, grandparents.
Wairua	Can be translated as spirit or soul. It refers to the non-physical spirit, distinct from the body, which exists beyond death.
Wānanga	A tertiary institution that caters for Māori needs established under the Education Act 1990; To meet and discuss, deliberate, consider.
Whai (whāia)	To follow, to chase, to pursue
Whakapapa	Genealogy, genealogical table, lineage, descent.
Whakapiki	To promote, support, improve, advance.
Whakatuia	A holistic approach incorporating notions of relationships and interconnectiveness (Forster, 2003); from the verb 'tui' meaning to bind.
Whakawātea	To clear, free, dislodge, purge, get rid of.
Whānau	Extended family, family group, a familiar term of address to a number of people – the primary economic unit of traditional Māori society.
Whanaungatanga	Relationship, kinship, sense of family connection.
Wharenuī	Meeting house, large house - main building of a marae where guests are accommodated.
Whare tipuna	Ancestral house.

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## 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."



Nimbus Awhina Staniland

26 May 2017

This project was granted ethics approval from Auckland University of Technology Ethics Committee (AUTEC) on 9 May 2014. AUTEC reference number 14/98.

## HE MIHI ACKNOWLEDGEMENTS

To my daughter, N’Kara, you are my proudest achievement. Thank you for your patience, your humour, your craziness, and for keeping mum in check, and reminding me what is truly important in love and in life.

To my fiancé Uani, I offer my deepest love and gratitude for your unwavering support, as well as your constant critique, and refusal to accept anything less than my best. I admire your strength of character and your self-confidence, and look forward to learning new things from you each and every day.

To my mum, dad, one and only darling sister, and wider whānau, thank you for continually cheering me on and cheering me up. I am truly grateful for your love and support throughout the entirety of this academic journey (and the many years prior). Thank you for entertaining my thesis stories that depicted both the frustrations and the highlights. Kua tae ngātahi tātou, nei rā te mihi.

I would like to express my sincerest appreciation to my supervisory team. Professor Candice Harris, it has been a privilege to develop under your tutelage over the past five years. I have admired your expertise and confidence since I was an undergraduate student and feel fortunate to have had your guidance, which has ultimately led me to this achievement. My deepest gratitude goes also to Professor Judith Pringle. You have been a delightful and most valuable addition to the supervisory team. The breadth and depth of your expertise across a range of topics is unmatched. I have thoroughly appreciated your dedication to supporting me in this work. Thank you to Dr. Robert Webb for your ongoing support and feedback for this thesis, and in my career generally. Thanks also to Associate Professor Keith Macky for your guidance and direction in the earlier stages of this thesis.

I have been blessed with a support network of academic whānau. Thank you to my good friends, Chantelle Lincoln, Megan Phillips and Agnes Naera. You have provided space and opportunities to indulge in enriching conversation and thinking that has supported my personal development and that of this thesis. Ngā mihi mahana ki a koutou. To ngā wāhine toa that comprise the rūpu Knowledge in Indigenous Networks (KIN). Thank you for your camaraderie, and many a ‘just-in-time’ support throughout this thesis journey. I cannot wait to collaborate with you all in the near future!

I have been extremely fortunate to benefit from financial support for the completion of thesis. I would like to acknowledge AUT for their support through an AUT Vice Chancellor’s Doctoral Scholarship, and express my gratitude to the Māori Education Trust for awarding a Discretionary Scholarship, and the Ministry of Education for the

receipt of a Study Award in Māori Education. I was also fortunate to receive a Conference Attendance Grant from Ngā Pae o te Māramatanga which allowed for early review and feedback of this work on an international platform.

Last, but not least, I would like to thank those who agreed to participate in this research. Thank you for trusting me with your kōrero. I admire your courage, conviction and commitment to the Kaupapa.

Dedicated to my Nan and Koro

# CHAPTER 1

## WHAKAWĀTEA TE HUARAHI

### INTRODUCTION

#### 1.1 Introduction

This thesis originally had the working title: *Whakawātea te huarahi whāia te mātauranga<sup>2</sup>: Creating space for meaningful engagement with Māori in New Zealand university business schools*. While the English element of this title has undergone revisions in an attempt to accurately capture what has been produced in this thesis, the Māori phrase has been retained as an accurate depiction of both the aims of this research, and the aims of Māori in their academic careers to secure legitimate space within the business school. The title for this thesis was gifted by my Koro<sup>3</sup> following a conversation we had about the scope and intentions of this research. A literal translation for the title of this thesis could be: 'To clear the road<sup>4</sup> for the pursuit of knowledge'.

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<sup>2</sup>Mātauranga is commonly noted as knowledge, wisdom or understanding, though is a contested term in the academic literature (see Royal, 2007; Mika, 2012; L.T.Smith et al., 2016).

<sup>3</sup> Koro is the Māori term for grandfather, and the name my grandfather preferred that his mokopuna (grandchildren) used to address him.

<sup>4</sup> I also appreciate the connections between 'huarahi' as 'road' and the latin roots of the term 'career', as 'carraria' also referring to a road [Merriam-Webster, n.d.a]. In addition, 'huarahi'



Māori and Indigenous scholars have noted the significance of naming (Henare, 2003; L.T. Smith, 1999; McKinley, 2005), and the importance of Te Reo Māori<sup>5</sup> for accessing a Māori worldview (Nepe, 1991). The title of this thesis privileges Te Reo, while recognising the challenges that the insertion of Māori language can have in a predominantly English text (Mead, 1996; Pihama, 2001). Further, I feel simultaneously blessed and burdened with the kupu 'mātauranga', which has been the topic of recent debates amongst Māori scholars. Critically, Māori scholars have pointed to "a neat but dangerous convergence" (L.T. Smith, Maxwell, Temara, & Puke, 2016, p.141) between increasing academic interest in the notion of 'Mātauranga' as 'knowledge' and a neoliberal agenda and emphasis on the knowledge economy (Royal, 2007; L.T. Smith et al., 2016).

Māori scholar Carl Te Hira Mika (2012) argues that the epistemological emphasis that results from interpreting mātauranga as 'knowledge' is antithetical to a Māori worldview. Firstly, he describes how claims to knowing the world with certainty is not inherent in Māori culture. To explicate, he describes how the metaphorical nature of Te Reo Māori allow for gaps in understanding of things in the world. Secondly, he describes how the privileging of an epistemological relationship undermines a Being-related involvement with things in the world that is central to a Māori worldview (Mika, 2012). For Mika (2012), Māori engagement in this process of naming and ordering for the sake of knowledge without contemplating Being conforms to a colonized agenda. Picking up on this cautionary line of thinking, Māori Professor Linda Tuhiwai Smith and her colleagues (2016, p.132) describe a

gnawing sense that mayhem is at play as the academic work around mātauranga begins to consolidate and become institutionalised away from its indigenous communities and contexts, where it began and where it still informs identities, ways of living and being.

Accepting Mika's (2012) arguments, L.T. Smith et al. (2016) seem to advocate mātauranga as "simultaneously a way of Being and of Knowing" (p.151), while acknowledging that it is not desirable nor necessarily in our best interests to 'fix' meanings of mātauranga and entrap ourselves in the hegemony of neoliberalism.

Consequently, a broader, and more dynamic interpretation of this thesis' title captures the notion of creating a legitimate space for Māori business academics to pursue and contribute to various forms of knowledge, being, and understanding in their careers. The thesis seeks to contribute to that legitimate space by providing empirical research and proposals that will support Māori to construct meaningful careers that will have positive benefits in the business school and beyond. In this thesis, the process of clearing a space is accomplished through reference to

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also as "method, procedure, process, way, route" serves to illuminate the constructed, rather than fixed career paths of Māori evident in this research.

<sup>5</sup> Te Reo Māori is the Māori term for the Māori language

dominant career literature and narratives as well as clear distinguishable sections for the introduction of Indigenous perspectives that have received minimal attention in academic and wider careers' scholarship. This chapter instigates this process through introducing the background of this research, outlining the research objectives and research approach and providing a general overview of the thesis to follow.

## 1.2 Background of the research

Although Māori make up 15% of the total population in New Zealand, they are underrepresented in mainstream universities, comprising only 10% of students and 4% of academic staff (Mercier, Asmar & Page, 2011). A Universities New Zealand report identified the need to attract and retain more Māori into academic careers (Nana, Stokes & Lynn, 2010), which is also reflected in a number of strategic plans in universities throughout New Zealand (AUT, 2012; Lincoln University, 2013; University of Auckland [UoA], 2012). Recent initiatives, such as Ngā Pae o Te Māramatanga's<sup>6</sup> project to produce 500 Māori doctorates within a five-year period (Villegas, 2010), have gone some way to enhancing the number of Māori qualified to enter an academic career. However, Nana et al. (2010) reported that the average age of Māori doctoral candidates was 49 years, which has implications for the likelihood of entering an academic career, and its subsequent duration. The limited statistics available demonstrate minimal changes in terms of Māori academic representation across the university (Çinlar & Dowse, 2008; White & Grice, 2008).

The importance of Māori academic representation in New Zealand universities is linked firstly to the unique political landscape of Aotearoa<sup>7</sup> New Zealand, which includes Te Tiriti o Waitangi<sup>8</sup>, a document which formalised the relationship between Māori and the crown. Signed by British settlers on behalf of the Crown and approximately 500 Māori chiefs, the Treaty protected Māori values, practices and traditions (Hudson & Russell, 2009) and is commonly alluded to in current educational policy and legislation (e.g. Ministry of Education [MoE], 2013; MoE, 2014). Secondly, enhancing access for Māori to education and ensuring "success as Māori" (MoE, 2013) is often linked to social justice and moral imperatives that acknowledge socioeconomic disadvantage. In this vein, efforts to enhance Māori participation as academic staff is thought to positively influence education which has positive consequences for Māori and for the New Zealand economy. Similar arguments suggest that universities should have academic staff that not only better reflect the student body and wider community, but also that university culture should

<sup>6</sup> New Zealand's Māori Centre for Research Excellence, funded by the Tertiary Education Commission (TEC and hosted by the University of Auckland (Ngā Pae o te Māramatanga, 2016a)

<sup>7</sup> The Māori name for New Zealand. The term Aotearoa New Zealand will be used in this thesis.

<sup>8</sup> Treaty of Waitangi, founding document of Aotearoa, New Zealand (Hudson & Russell, 2009).

reflect the diverse “values, customs, interests, and aspirations of groups within society” (Durie, 2009, p.16). One challenge for this latter argument is that Māori Indigenous status as *tāngata whenua*<sup>9</sup> is overlooked and in analyses are combined with other marginalised cultural or immigrant groups, which are unlikely to result in any marked improvements in Māori academic representation. Maaka and Fleras (2005, p.66) state:

As Ngā Tāngata Whenua o Aotearoa (‘original occupants of New Zealand’), Māori represent the Indigenous Peoples of New Zealand, with *rangatiratanga*<sup>10</sup> rights to self-determining models of autonomy over land, identity, and political voice. Their political agenda – to challenge, resist, and transform – puts them into a qualitatively different category than immigrant minorities.

Despite the continued underrepresentation of Māori in the academy there has been limited empirical work on the experiences of Māori in the academy. Largely emerging from education and Indigenous studies, Indigenous scholars have provided autobiographical accounts of the challenges they have endured in ‘hostile’ academic environments, and tensions between the values and norms of the academy and the values of their Indigenous cultures. However, this has yet to be examined from a careers’ perspective, or within the particular context of the business school.

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The higher education sector globally is currently under pressure from increasing managerialism and internationalisation (Altbach & Knight, 2007; Kidman et al., 2015; Olssen & Peters, 2011; Waitere, Wright, Tremaine, Brown, & Pausé, 2011; Zepke, 2015). Business schools specifically are experiencing critiques of isomorphism resulting from conformity to international accreditation systems that reward adherence to western models and standards (Alajoutsijärvi, Juusola, & Siltaoja, 2015; Perryer & Egan, 2015; Rasche, Hommel & Cornuel, 2014; Siebert & Martin, 2013; Wedlin, 2014). Consequently, the challenge to meet international standards and expectations, while recognising what makes New Zealand culturally unique and important from Māori perspectives, could therefore present particular issues for business schools attempting to enhance Māori academic representation.

Finally, Māori are increasingly aspiring to enhance their position in society through a focus on Māori cultural and economic development (KPMG, 2016). These discussions note the relatively poor socioeconomic position of Māori (Houkamau & Sibley, 2016), coupled with an emphasis on an increasing Māori and iwi asset base

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<sup>9</sup> *Tāngata* means people, and *whenua* can refer to land, or the placenta. The term ‘*tāngata whenua*’ is used to describe the local people, hosts, Indigenous People - people born of the *whenua*, i.e. of the placenta and of the land where the people’s ancestors have lived and where their placenta are buried.

<sup>10</sup> Chiefly autonomy, right to exercise authority, leadership of a social group, domain of the *rangatira* (chief).

(Nana, Stokes & Molano, 2011). Minister of Māori Affairs, Te Ururoa Flavell outlines the following aspirations for Māori in Aotearoa:

We want our rangatahi<sup>11</sup> to have good qualifications, we want healthy whānau<sup>12</sup>; warm, dry houses; better jobs; flourishing Māori businesses taking on the world; and we want our assets managed in a way that is consistent with our aspirations for our people, and our own ancestral values of love, respect, dignity, kinship, and integrity (KPMG, 2016, p.6).

New Zealand universities will clearly play a role in supporting economic growth through improvements in educational participation and performance of Māori and contributing a skilled and successful Māori workforce (KPMG, 2016; Māori Economic Development Panel, 2012; MoE, 2013; Tertiary Education Commission [TEC], 2012). In this climate, the business school as a provider of business and economic education offers a unique, and yet unexplored location to examine the experiences and challenges associated for Māori aspiring to the business academy.

### 1.3 Research objective and question

The main objective of this research is to explore the experiences and aspirations of Māori business academics to determine the extent to which university business schools currently afford Māori the ability to construct meaningful academic careers. To this end, the overarching research question for this thesis is:

- How can Māori construct meaningful careers as business academics in New Zealand university business schools?

Three further research questions were developed. Each of these questions was inspired by the principles of Durie's (1996; 1997) Māori-centred research. Table 1 below outlines the three Māori centred principles and the three corresponding research questions.

**Table 1.**

Sub-research questions

Whakapiki tangata (Enhancing the position of Māori)	What are the experiences and aspirations of Māori business academics in New Zealand university business schools?
Whakatuaia (Interconnected holistic approach)	How do personal and contextual factors shape their experiences and aspirations?
Mana Māori (Self-determination)	How do Māori business academics negotiate their career context to construct careers with meaning?

<sup>11</sup> Rangatahi can be interpreted as younger generation, or youth.

<sup>12</sup> Extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society.

## 1.4 Significance of the research

Mainstream career research has called for greater diversity in careers' research in reference to 'careerists' and careers, context and approaches to careers' research (Arthur, 2014; Dany, 2014; Dries, 2011; Pringle & Mallon, 2003; Young & Popadiuk, 2012). To date, much careers' research has focussed predominantly on middle class professional populations in western developed countries (Guest & Rodrigues, 2014; McMahon, 2014; Pringle & Mallon, 2003), leading the applicability of career theories and models to other populations to be questioned (Pringle & Mallon, 2003; Stead, 2004). For Indigenous Peoples, the imposition of western theoretical frameworks without consideration of historical or contextual factors perpetuates structural racism and contributes to ongoing colonisations (Pihama, 2010). Consequently, while this work draws on western careers' theory, it is centred in the unique context of Aotearoa and the business school, and privileges a Māori worldview.

The small body of empirical work that seeks to understand the career experiences of Indigenous Peoples has primarily occurred within the career education and counselling field which seek to promote the need for culturally appropriate career guidance and counselling for Indigenous Peoples and youth in particular (Chesters, Drysdale, Ellender, & Faulkner, 2009; Juntunen & Cline, 2010; Juntunen, Barraclough, Broneck, Seibel, Winrow, 2001; Kharkongor & Albert, 2014; McCloskey & Mintz, 2006; Stewart, Reeves, & Beaulieu, 2014). Careers' research from a vocational and counselling background often centres on individual experiences and interpretations at the expense of context. Within academic career literature, accounts of Indigenous career experiences are largely limited to autobiographical accounts of career experiences (Calhoun, 2003; Lacourt, 2003; Mercier, 2014; Webber, 2009), with only a few recent empirical studies with Māori (Hall, 2014; Kidman, Fernandez, & Abella, 2015; Mercier et al., 2011). Globally, Indigenous scholars have been included as subsets of larger groups of 'racialised' academics (e.g. Henry, Choi, & Kobayashi, 2012; James, 2012) of 'faculty of color' (e.g. Turner, González & Wood, 2008). While marginalised groups in the academy are likely to have similar experiences (Hernandez, Ngunjiri, & Chang, 2015; Turner et al., 2008), the combination of Indigenous faculty experiences as small proportions of larger diverse groups potentially masks some of the differences between Indigenous experience and that of culturally-diverse academics in the university.

Career scholars have also made calls for greater consideration of the interplay between individual and environment in careers' research (Chudzikowski & Mayrhofer, 2011; Dany, 2014). While existing reports and studies have provided important insights into the career experiences and meaning-making of Indigenous Peoples, the complexity of careers calls for more multi-level analyses that acknowledges micro, meso and macro-level influences on careers. In response, this research adopts a holistic approach central to a Māori worldview, which

acknowledges the interconnectedness of people and their environment. While primacy is given to the voices of Māori business academics and their career experiences and aspirations, these are placed in context through supporting literature on the current higher education environment and two additional participant groups, labelled Decision Makers and Māori Commentators. Five 'Decision Makers' contribute managerial perspectives on the business school career environment, and six 'Māori Commentators', further illuminate the unique context of academia in Aotearoa New Zealand. Consequently, this research aims to move toward a contextual understanding of business academic careers and consider how Māori 'fit' within the business academy and the extent to which they are able to construct spaces that enable them to experience meaningful careers.

In addition, contemporary career theories and emerging literature on meaningful work that promote unconstrained, agentic and value-driven careers, have come to replace traditional notions of long-term, organisationally-driven, hierarchical careers within careers' scholarship (Clarke, 2013; Inkson, Furbish, & Parker, 2002; Rodrigues, Guest, Oliveira, & Alfes, 2015). Much of this work is underpinned by the 'grand career narrative' that proposes work provides a means for self-expression. Yet, this underlying assumption has been challenged for inadequately addressing the reality of the majority of workers for whom employment predominantly provides resources for survival (Blustein, 2006). The Boundaryless Career, which has been dominant in the careers' field over the past two decades, is of particular significance to this research due to its early associations with the academic career (Arthur & Rousseau, 1996; Sullivan & Arthur, 2006). Since its inception, Boundaryless careers' scholars have predominantly focussed on organisational boundaries, despite recognition of a number of other structural boundaries that might impact careers (Gunz, Evans, & Jalland, 2000; Inkson, 2006; Pringle & Mallon, 2003). Findings from this research contribute important insights into the presence of cultural boundaries and how they impact the careers of Māori business academics, as well as how Māori academics engage in agentic construction of career boundaries in attempts to legitimise space for Māori in the business school context.

In summary, this research seeks to contribute to the limited empirical knowledge regarding the careers of Indigenous Peoples and contribute empirical evidence to the careers' literature on culturally diverse faculty, and specifically that of Indigenous careers in the business school. This research also advances Boundaryless Career theory through articulating how cultural boundaries impact the careers of Māori as business academics and argues for the decolonisation of careers' research through: a critical deconstruction of western hegemonic theories, acknowledgement of historical and contextual impacts on careers, the privileging of culturally appropriate methodologies and genuine consultation and collaboration with Indigenous Peoples and researchers.

### 1.5 A Māori approach to careers' research

This research is grounded in an Indigenous (Māori) research approach that combines a Kaupapa Māori research paradigm with a Māori centred (Durie, 1996; 1997) methodology that served as a guiding framework for the research process, and for the development of the research questions. Literally translated as “the Māori way or agenda” (Henry & Pene, 2001, p.235), Kaupapa Māori describes a research approach based on “Māori philosophy and principles” (Bishop & Glynn, 2003, p.61). The role of Kaupapa Māori as a paradigmatic approach has been summarised in this thesis as a political position that seeks to resist, challenge and critique hegemonic discourses in career theory and scholarship, and to celebrate and privilege Māori ways of being, doing and knowing (Henry & Pene, 2001). A Kaupapa Māori paradigm is complemented in this research by a Māori centred (Durie, 1996; 1997) methodological framework comprised of three key principles which are articulated in Table 2 below.

**Table 2.**  
Māori centred principles (Durie, 1996; 1997)

Whakapiki tangata	Enhancing the position of Māori
Whakatuia	Engages the holistic Māori worldview recognising connections between a complex range of factors including those between past and present, individual and collective, the body, mind and soul, people and their environment, political power and social and economic spheres
Mana Māori	Full involvement of Māori in the research process

Incorporating a Māori centred methodology with a Kaupapa Māori paradigm provides a guiding framework for this research. A Māori centred methodology provides explicit aims of enhancing the position of Māori, giving primacy to a Māori worldview and ensuring full participation and consideration of Māori throughout the research process and its outcomes. In alignment with a Māori worldview, and the second principle of a Māori centred research approach ‘whakatuia’, this research takes a holistic approach to the study of careers that can account for the ontological duality of careers as well as contribute to increasing calls for consideration of both choice and context in careers’ scholarship.

A qualitative research approach was utilised through interviews with a total of 27 participants and thematic analysis conducted on the interview transcripts. The primary participant group is comprised of 16 Māori who have experience working as academics in New Zealand university business schools. While primacy is given to the experiences and aspirations of these ‘Māori business academics’, their voices are supplemented by the perspectives of two additional participant groups. Five ‘Decision Makers’ represent university and business school management to present

insights on the business school context and wider environmental influences for Māori business academic careers. Six 'Māori Commentators' comprised of academic and professional staff who self-identify as Māori further illuminate the national tertiary context and the influence of being Māori on academic experiences. Collectively, the findings from these three groups aid the movement toward more contextual understandings for Māori in their academic careers in university business schools.

## 1.6 The researcher's background

I te taha o tōku koroua	Mai i te taha o tōku kuia
E tu ana au i te tihi o tōku maunga	Ka huri au ki tōku maunga, kia
Pūtauaki	Maungapōhatu
Tere whakararo ki te awa o te Rangitaiki	Ko Tauranga te awa
Ki Puketapu, ko Tikitu	Ko Tataiahape me Rāroa ngā marae
Ki Hekerengi, ko TuTeao,	Ko Ngāti Raka me Ngai Tamaruarangi ngā
Ko Ngā Maihi e tu nei	hapū

The idea that a doctoral process presents students with a journey of discovery, not least of themselves is not new or necessarily unique to Indigenous students (e.g. Deegan & Hill, 1991; McAlpine, 2012). However, the four years preceding the completion of this thesis has been one of connection, conversation and conscientisation (G.H. Smith, 1997) that have led me to rediscover myself and my culture. The pepehā<sup>13</sup> above locates me within a specific landscape, to tribal boundaries located in the Eastern Bay of Plenty, Aotearoa, New Zealand. My whakapapa connection on my Koro's side is to the mountain Pūtauaki, and the river Rangitaiki. Puketapu, is the sacred burial ground where many of my whānau and tīpuna<sup>14</sup>, including my beloved Koro now rest. The pepeha goes on to make reference to Tikitu a famed Rangatira<sup>15</sup> of my iwi<sup>16</sup>, Ngati Awa. Hekerangi is the name of the land on which our marae<sup>17</sup> and whare tipuna<sup>18</sup> TuTeao stand. On my Nan's side, I connect to the Mountain Maungapōhatu in Te Urewera. Two marae, Tataiahape and Rāroa, belong to my respective hapū<sup>19</sup> of Ngati Raka and Ngai Tamaruarangi, both of which connect back to the Tauranga river.

I was born and raised in Tamaki Makaurau<sup>20</sup>, roughly a four-hour drive from where my grandparents and whānau call home in the Eastern Bay of Plenty. I was raised

<sup>13</sup> Pepeha refers to a tribal saying, proverb

<sup>14</sup> Tipuna is a term used to describe ancestors or grandparents

<sup>15</sup> Rangatira is a term used to denote chiefly status

<sup>16</sup> An iwi refers to an 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.

<sup>17</sup> Marae is the open area in front of the *wharenui*, where formal greetings and discussions take place. The term is also used to include the complex of buildings around the *marae*.

<sup>18</sup> Whare tipuna is the name given to the meeting house on the *marae*

<sup>19</sup> A hapū is a kinship group, clan, tribe, subtribe.

<sup>20</sup> Tāmaki Makaurau is the Māori name for Auckland City, including the Gulf islands



by both my parents. My father who considers himself a Kiwi, and is of Pākehā<sup>21</sup> descent and my mum who is Māori. My mum was also raised in the urban environment of Tamaki, with minimal comprehension of Te Reo Māori, but relative comfort with tikanga<sup>22</sup>, having been raised by my grandparents and worked for decades for a Māori organisation.

Growing up I was very close with my grandparents and can recall the enthusiasm that would ensue whenever we would visit them. This strong connection to my grandparents led me to identify as Māori from a very young age. Although I subscribed to a pan-Māori identity, rather than a tribal one, I was confident and comfortable using the term to describe myself. My Nan, Koro and Auntie Jo-Ann were all involved in kapa haka<sup>23</sup> and I would be a constant presence at their rehearsals. My Nan took great pleasure in teaching my sister, Sigourney, and I the poi<sup>24</sup> and rākau<sup>25</sup> and would roll us out for various performances. Though I participated in school cultural events in my early years, the relevance of my Māori identity began to wane and take more of a backseat as I progressed through my education. While I studied Te Reo Māori, I did not take it too seriously and perhaps enjoyed more the time spent with one of my favourite teachers and my classmates.

After having my daughter, N'Kara Róisín Kapuarangi in 2009, and roughly six years in the workforce, I decided to enrol at university. On completion of my undergraduate degree, I sought advice from a non-Māori academic that I had developed a great deal of admiration and respect for as an undergraduate student. I turned to her, still not even sure that she knew my name, for advice on a postgraduate pathway. Having graduated with an Arts and Business degree, I remember the discourse of accreditation influencing my perceptions of the value that a postgraduate degree might have afforded me in the business school. This shallow understanding coupled with enthusiasm and support from this academic, had me excited about opportunities in business and an educational journey that now included an aspiration to complete a doctorate. Following my honours' research that examined the training, development and career aspirations of Graduate Teaching Assistants', I moved on to consider the academic career in another light, from the perspective of Māori.

### 1.7 The researcher's experience in shaping the research

Like others before me (e.g. Webber, 2009), I was curious to know what role my being Māori would play in my academic journey. In turning my attention to a focus on Māori

<sup>21</sup> Pākehā is a term used to denote a New Zealander of European descent

<sup>22</sup> Tikanga refers to the customary system of values and practices that have developed over time and are deeply embedded in the social context.

<sup>23</sup> Kapa haka refers to a Māori form of performing arts

<sup>24</sup> A poi is a light ball on a string of varying length which is swung or twirled rhythmically to song accompaniment in *Kapahaka* performances

<sup>25</sup> Rākau can refer to a stick or baton also used in *Kapahaka* performance

in this doctoral thesis, there were feelings of excitement and anxiety. I had been exposed to criticisms of privilege that suggested it was 'easier' for Māori to gain scholarships and particular achievements, as well as stereotypes that position Māori as inadequate or incapable of educational success. There were also authenticity concerns, stemming from perceptions that a Māori identity was something that needed to be earned (Webber, 2009).

When I began this project, I felt far removed from the confident self-identified 'Māori' child I once was. I knew first hand that being Māori did not guarantee cultural sensitivity or expertise in Te Reo Māori or tikanga (Durie, 1996; L.T. Smith, 1996), yet implicitly understood that an awareness and consideration of these factors, likely through a Kaupapa Māori research approach would be paramount. However, I had very little understanding about Kaupapa Māori as it had been developed and discussed in an academic sense. The more I read, the more I questioned what I knew, and what right I had to align my research with a Kaupapa Māori approach.

Out of fear, I avoided making these claims. Instead, leaning on a Māori centred methodology in my initial research designs, which seemed to be more open and accepting of diverse Māori experiences. As articulated by Māori academic Moana Jackson (1996, p.8), and reiterated in the research that follows:

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Part of the responsibility of Māori researchers is to be aware of what those difficulties and dangers are so that we can create protocols and ideas to safeguard the areas of knowledge in which you will work, to protect those of our people with whom you will work, and to protect the transmission of the knowledge which you gained from those people.

Developing an understanding of the landscape and context, and the difficulties and dangers, was a significant part of this research. And as a consequence of reading, listening, observing, participating and engaging in kōrero<sup>26</sup> with Māori academics, colleagues, and participants, I eventually found myself back where I had begun. Now, with aroha<sup>27</sup>, I claim Kaupapa Māori as a self-sustaining paradigm that envelops this work.

For me this story and sense of inadequacy and inauthenticity as Māori, is not new, but something I felt was important to share as I personally drew strength from Māori scholars who have articulated their own struggles with their Māori identity. I too meet Māori postgraduate students who are facing similar challenges in their personal lives and research careers when endeavouring to embark on Māori-centric research. As a consequence of this journey, I have come to believe that a Māori identity is

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<sup>26</sup> Conversations; wānanga as a term for analysis and reflection (Royal, 2007) could also be used here.

<sup>27</sup> Aroha can be used to describe love, caring, compassion and affection.

something that needs to be protected, rather than earned. That by whakapapa you can claim it, and through tikanga it will be sustained.

While the doctoral journey has indeed been a journey of identity, it has been one that has led me back to my culture and to myself. Reflecting on this research, I can see that for many Māori business academics, their academic careers too have led them back to themselves, to a re-discovery of what they deem meaningful. Māori participants in this research recognise that their Māori whakapapa and identity is a taonga<sup>28</sup> that should be acknowledged, expressed and drawn upon in their lives and careers in the business school. I too am learning this lesson. Yet, rather than reaching an end-point, I am approaching a new beginning, for as I learn and grow, I know there will only be more to discover.

### 1.8 Overview of the thesis

Chapter Two introduces the field of careers' research and identifies and discusses key theoretical contributions to the careers field, contemporary career theories, and three ongoing tensions in careers' scholarship. The second section of this chapter reviews the limited scope of research relating to careers of Indigenous Peoples, identifying four recurring themes evident across the literature: whānau and community; cultural identity; racism and discrimination; and a discourse relating to 'two worlds'. This chapter concludes with a call to decolonise careers' research through the critical deconstruction of hegemonic theories, acknowledgement of historical and contextual impacts for careers, the privileging of culturally appropriate methodologies and genuine consultation and collaboration with Indigenous Peoples and researchers.

Chapter Three reviews the literature more specifically relating to academic careers. The first section of this chapter considers the changing landscape of higher education, the nature of academic work and characteristics of the career structure. Much of this research emerges predominantly from the United States of America (USA) and the United Kingdom (UK). The second section examines the concept of diversity in the academy, and provides a brief look at the careers of women and diverse groups as academic staff. Given the dearth of academic careers' research that specifically engages with Indigenous Peoples, this chapter draws on additional literature from the fields of education and Indigenous studies to consider some of the reported experiences of Indigenous scholars in the academy.

Chapter Four presents the landscape in which this research and the careers of Māori business academics take place. Firstly, a brief history of education in Aotearoa New Zealand is provided, coupled with an explanation of the current tertiary structure and some descriptors of the eight university business schools. The second section

<sup>28</sup> Taonga can be translated as treasure, or anything prized and considered to be of value.

addresses the tensions and challenges associate specifically with the business school. This section begins with a brief discussion of the historical development of business schools in Europe and the USA and leads to a discussion of some of the contemporary challenges facing business schools globally, including increasing trends toward internationalisation and the competitive pressures of ranking and accreditation systems.

Chapter Five outlines the Indigenous (Māori) approach taken in this research. A Kaupapa Māori paradigm and Māori centred methodological framework are explained alongside well known western theories in an effort to explicate some of the key features of a Kaupapa Māori approach to research. Implementation of the research methods from design and planning of the research, through to sampling, data collection and data analysis are then discussed.

Chapters Six and Seven present the findings of this research. Chapter Six responds to Research Question One through a description of the academic career experiences and aspirations of 16 Māori who have worked in an academic capacity in New Zealand university business schools. Findings are presented in a chronological career framework that describes participants' experiences of career entry, their experiences of academic work and advancement, as well as their individual and collective aspirations for the Māori business academy. Chapter Seven, responds to Research Question Two by teasing out the contextual factors that have shaped Māori business academics' experiences and aspirations. This chapter introduces two new participant groups, comprised of five Decision Makers and six Māori Commentators to complement the reports of Māori business academics and provide additional perspectives and expertise on the academic career context.

Chapter Eight draws on the key findings from Chapters Six and Seven to respond to Research Question Three through a critical discussion about the extent to which Māori business academics are able to construct meaningful careers in the business school. This critical discussion is aided by commentary from Decision Makers and Māori Commentators, as well as relevant theory and literature.

The conclusion of the research is presented in Chapter Nine. This chapter provides an overview of the research and its significant findings. The theoretical contributions of this research are discussed along with the methodological and practical implications. This chapter concludes with the limitations of this research and suggestions for future research.

## **CHAPTER 2**

### **CAREER'S RESEARCH**

#### **LEARNING FROM THE LITERATURE**

##### **2.1 Introduction**

This chapter considers the field of careers' research. Beginning with a brief history of the field, this chapter introduces the two key theoretical traditions of psychology and sociology that have contributed to and continue to underpin many of the developments in careers' research. A general shift in the emphasis of careers' scholarship from organisationally-directed to individually-managed careers is examined, and leads to a discussion of three ongoing tensions across the careers' literature that are relevant to this research. The first tension to be explored is that of the fit and function of careers, which will be discussed in relation to emerging literature on meaningful work and varying conceptions of career success. Secondly, this chapter examines careers' literature pertaining to the agency-structure debate, following calls from career scholars to pay greater attention to context in careers' research. The third tension explored in this chapter relates to the degree to which careers' scholarship is moving away from universal theorising to a recognition of culture and diversity in careers.

Following on from these tensions, the next section of this chapter reviews the limited body of literature pertaining to the careers of Indigenous Peoples. The methodological and career issues are explored, and four common themes are

identified across this research. These themes are the impact of cultural identity on careers of Indigenous Peoples; the extent of influence from whānau/family and cultural communities; experiences of racism and discrimination; and the experiences and implications of living and working across two worlds. This chapter concludes by considering recommendations from careers' scholars regarding the future development of careers' scholarship. Further, I argue the need to decolonise careers' scholarship through critical engagement with predominantly western career theory by recognising the impact of history and context in careers' research, and by giving voice and space to Indigenous methodologies, worldviews and perspectives.

## 2.2 Careers' research: Fragmented beginnings

In 1989, Arthur, Hall and Lawrence produced the landmark text *Handbook of Career Theory*, in which career was defined as "the evolving sequence of a person's work experiences over time" (p.8). This definition continues to be drawn on in the literature (e.g. Gunz & Peiperl, 2007, p.4; Khapova & Arthur, 2011). While there is no universal definition for the concept of career, it is this temporal dimension that commonly distinguishes the concept of career from related concepts such as work, jobs or vocation (Parker, Khapova, & Arthur, 2009). With a central focus on paid work over time, 'career' has been examined within and across a number of diverse fields and disciplines including, but not limited to, psychology, sociology, economics, organisation theory, management theory, development studies, environment and ecology (Gunz & Pieperl, 2007; Arulmani, Bakshi, Leong, & Watts, 2014).

While 'career' is increasingly acknowledged as an interdisciplinary concept (Arthur, 2014; Arthur, 2008; Inkson, Gunz, Ganesh, & Roper, 2012; Parker et al., 2009), there have been two key disciplinary contributions within careers' research, specifically from the domains of psychology and sociology (Arthur, 2008; Chudzikowski & Mayrhofer, 2011; Moore, Gunz, & Hall, 2007; Parker et al., 2009). Emerging initially from positivist foundations, psychological contributions to the careers' field are evident through focus on the individual life course and the influence of dispositional factors in careers (Chudzikowski & Mayrhofer, 2011; Khapova & Arthur, 2011; Parker et al., 2009; Stead, 2004). For example, early career theories, underpinned by assumptions of rational and logical decision making (Schultheiss, 2003), were concerned with matching personal attributes to work (trait and factor; Parsons, 1909) and ensuring congruence between individual personality and one's work environment (Holland, 1973). Contemporary career studies that examine the influence of personality factors on career experiences and intentions reflect additional examples of psychological perspectives (e.g. Evers & Sieverding, 2015; Lounsbury, Park, Sundstrom, Williamson, & Pemberton, 2004; Lounsbury, Steel, Gibson & Drost, 2008; McIlveen, Beccaria, & Burton, 2013; Ng, Eby, Sorensen, & Feldman 2005).

In contrast, sociological perspectives in careers' research tend to place a greater emphasis on contextual factors in career considering the enabling and constraining forces of social and structural factors in careers (Moore et al., 2007). Career theories that define professional and occupational boundaries, examine mobility, status or constraints on career choices all emerge from sociological foundations (Moore et al., 2007). Sociological foundations of careers are often attributed to Chicago School Sociologists who as early as the 1930s, argued for both objective and subjective aspects of careers (Barley, 1989; Walton & Mallon, 2004). Examples of structural factors include labour market segmentation, institutional rules and norms, and social status evidenced in categories of class, gender and race (Forrier, Sels, & Stynen, 2009; Mayrhofer, Meyer, & Steyrer, 2007; Mitra, 2015).

Scholars also highlight social-psychological contributions as a mix of these two disciplinary contributions (Khapova & Arthur, 2011). Social-psychological perspectives in careers' research represent an interest in the individual and their social relationships (Parker et al., 2009). The importance of social relationships is highlighted in research citing work as a means for social connection (Blustein, 2006; Blustein, 2013) and positive motivational impacts of relationships in the workplace (Langley; 2012; Ryan & Deci, 2000). While considered a hindrance within early models of individual-career matching, relational interactions have gained significance as an important contextual factor for research into careers (Schultheiss, 2003). Relational approaches in careers' research are said to represent a set of theoretical ideas, emerging from feminist theory (Schultheiss, 2003; 2007). These approaches consider the importance of human relationships in careers and offer the potential to move beyond the cultural script of individualism to consider belonging and relational interactions in career experiences and development (Flum, 2001; Schultheiss, 2007).

The literature on careers, has been further divided beyond its academic descriptions as emanating from the professional schools of either education or business (Arthur, 2008; Collin, 1998). Arthur (2008) suggests that in dissecting careers' research in this way, the strands are less restricted by disciplinary traditions, and focus instead toward their respective professional populations. For example, career researchers in schools of education are primarily concerned with career choice and development (Arthur, 2008). Consequently, careers' education researchers draw heavily from North American counselling psychology (Collin, 1998), and vocational and developmental theories. Developmental perspectives reflect life stage and adult development theories in their concern with an individual's progression through various stages across their careers (Moore et al., 2007). A frequently cited example, is that of Super's life-span approach which is premised on how an individual may maximise expression of one's self-concept in vocational choices over the course of one's career (Super, 1957). While careers' research in education tends to focus on

the individual, there is also consideration of how context and relational interactions impact individuals career choices (Blustein, 2006; Schultheiss, 2003, 2007).

The careers' literature that emerges from organisational scholars within business schools is of greater relevance to the present research. Distinguished as "organizational career scholars" by Arthur (2008), business scholars interested in careers tend to view them as a mechanism that links individuals and organisations (Arthur, 2008; Inkson et al., 2012; Jones & Dunn, 2007). With roots in the thinking of early Chicago School Sociologists (e.g. Barley, 1989), careers' research in business schools evolved as a specialist field in the mid-1970s within the wider domain of organisational studies (Jones & Dunn, 2007). Consequent research into 'career management' and 'career development' has been linked to the field of human resource management (HRM) through early attempts to identify elements that incentivise and encourage long-term career commitment to the organisation (Inkson et al., 2002). Therefore, while careers' research in education has tended to prioritise the individual, careers' research within organisational studies leans toward managerial perspectives and commonly reflects organisational outcomes of careers (Arthur, 2008; Guest & Rodrigues, 2014; Sullivan, 1999).

### *2.2.1 The emergence of contemporary career theories*

With their eye on organisations, organisational scholars paid considerable attention to the economic turbulence and associated downsizing, delayering and outsourcing of labour that occurred in the 1990s (Inkson et al., 2002). Subsequent predictions of the changes to the psychological contract between employee and employer, and the end of automatic, linear career advancement and of organisationally-directed careers followed (Inkson et al., 2002). Stemming from this "career crisis" (Dany, 2014, p.722) emerged a number of theories and models commonly labelled as 'new' or 'contemporary', despite now having been prominent in the literature for over two decades. Two of the more influential of these new theories have been the Protean Career (Hall, 1996), and the Boundaryless career (DeFillippi & Arthur, 1994; Arthur & Rousseau, 1996). Both terms have served as metaphorical tools to illuminate particular features of contemporary careers (Inkson, 2006), which despite unique and distinct characteristics, are most frequently defined through their contrast with organisationally-directed careers (Clarke, 2013).

The distinction from organisationally-directed careers has led both Protean and Boundaryless to be used interchangeably in some careers' conversations (Rodrigues et al., 2015). However, the two have more recently been distinguished by the types of career mobility considered. For example, while the Protean career reflects psychological mobility through being values-driven and self-directed, Sullivan and Arthur (2006) argued for a definition of boundaryless careers that



considers both psychological and physical mobility (Sullivan & Arthur, 2006). This model is represented below in Figure 1.

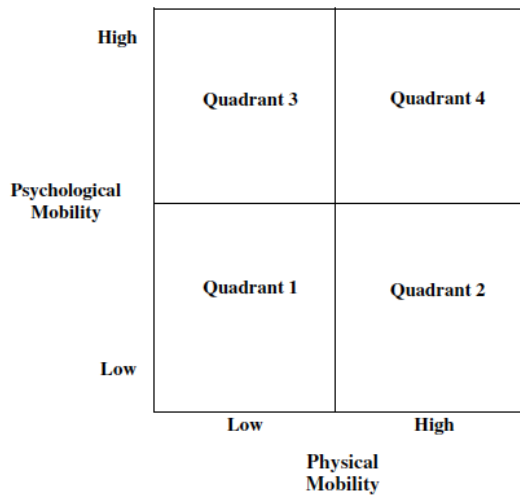


Figure 1 A model of boundaryless careers (Sullivan & Arthur, 2006, p.22).

While protean characteristics are likely elements of boundaryless careers, the reverse is not necessarily true (Rodrigues et al., 2015). Therefore, the Boundaryless Career is of interest in this research due to its capacity to consider objective and subjective career factors through both physical and psychological mobility. Further, the Boundaryless Career is of particular significance due to its early definitions that connect it to the academic career. In *The Boundaryless Career: A new employment principle for a new organizational era*, Arthur and Rousseau (1996) suggested a second definition of the Boundaryless career was modelled in the careers of academics and carpenters in drawing validation and marketability from outside their employing organisations.

### 2.3 Boundaryless career

Boundaryless careers were initially, and have been frequently defined simply as those careers enacted beyond a single employing organisation (Arthur, 1994; Arthur & Rousseau, 1996; DeFillippi & Arthur, 1994; Rodrigues et al., 2015). In the landmark text noted above, Arthur and Rousseau articulated six meanings of the Boundaryless career that consider various forms of physical and psychological mobility. These meanings are outlined in Table 3 below:

**Table 3.**

Six meanings of the Boundaryless career (Arthur &amp; Rousseau, 1996, p.6.)

- 
1. Like the stereotypical Silicon Valley career, moves across the boundaries of separate employers
  2. Like that of an academic or carpenter, draws validation-and marketability-from outside the present employer
  3. Like that of a real estate agent, is sustained by external networks or information
  4. When traditional organizational career boundaries, notably those involving hierarchical reporting and advancement principles, are broken
  5. When a person rejects existing career opportunities for personal or family reasons
  6. Depends on the interpretation of the career actor, who may perceive a boundaryless future regardless of structural constraints
- 

Physical mobility is reflected in changing employers (1), or career moves that break traditional assumptions of hierarchical advancement (4), while psychological mobility is achieved through validation from, or sustenance by, external networks (2,3), rejection of existing career opportunities (5), or individual perceptions of boundarylessness irrespective of reality (6; Sullivan & Arthur, 2006). The boundaryless career discourse asserts that the “new world of work” (Mirvis & Hall, 1994) characterised by a dynamic and unpredictable economic environment and technological advancements has rendered organisations unable to offer life-long employment or to meaningfully plan individual career development (Mirvis & Hall, 1994). Further, boundaryless career scholars posit that changing socioeconomic conditions, including longer life spans and work lives, changing family structures and responsibilities, and an increased desire for life-long learning, development and growth (Sullivan & Baruch, 2009), make personal career management more attractive and beneficial for individuals (DeFillippi & Arthur, 1996; Mirvis & Hall, 1994).

Despite being a prominent feature in the careers' literature, the boundaryless career model has received much critique over the last decade. For example, a review of boundaryless career research (Inkson et al., 2012) culminated in five critiques of the model as it has been used in the literature. These were listed as: (i) inaccurate labelling; (ii) the use of ambiguous and multiple definitions ; (iii) an overemphasis on individual agency (Tams & Arthur, 2010), (iv) the normalisation of boundaryless careers to the point that it is assumed a fixed reality in practice, (v) and a distinct lack of empirical support (Clarke, 2013; Dany, 2003; Dries, 2011; Rodrigues & Guest, 2010; Smith-Ruig, 2008; Sullivan & Baruch, 2009).

### *2.3.1 Conceptualising boundaries in careers*

Inkson et al. (2012) critique not only how the term ‘boundaryless’ was “diffused uncritically into the literature because of its currency as a conference banner”

(p.326), but also argue, along with other scholars (Zeitz, Blau & Fertig, 2009), that boundaries are necessary for defining systems, and that rather than an absence of boundaries, boundaryless careers more accurately reflect boundary-crossing (Pringle & Mallon, 2003; Inkson, 2006; Zeitz, Blau, & Fertig, 2009). Moreover, the ambiguous and multiple definitions of boundaryless careers articulated in the original definition have led the model and the term 'boundaries' to be used relatively haphazardly within the literature. For example, Rodrigues and Guest (2014) asked what constitutes a boundary, as opposed to a border, or barrier. Clearly, there is confusion amongst scholars, as these terms have been used interchangeably, at times and without adequate conceptualisation in the literature. For example, in examining '*Career boundaries and boundary-crossing in the graduate labour market*' Okay-Somerville and Scholarios (2014, p.671) quote Swanson and Woitke (1997, p.446) to define career boundaries as "events or conditions within the person or his or her environment that make career progress difficult". However, the study from which this definition is drawn aimed to examine "perceived career barriers" (Swanson & Woitke, 1997, p.443) for women, and was omitted of any connection with boundaries, or the boundaryless career concept.

With an initial focus on "the boundaries of a single employment setting" (DeFillippi & Arthur, 1996, p. 116), careers' scholars have called for greater attention to a wider range of boundaries in careers (Guest & Rodrigues, 2014; Gunz, Peiperl, & Tzabbar, 2007; Inkson et al., 2012; Pringle & Mallon, 2003; Rodrigues, Guest, & Budjanovcanin, 2016). Indeed, Inkson (2006) notes the comparatively minor importance of organisational boundaries in light of other boundaries, such as those imposed by class, race or gender. With an interest in moving beyond the dominant concern with organisational and occupational boundaries, and to avoid a simplistic or deterministic focus on 'barriers' that can be evident amongst careers' research with minorities (e.g. Helme, 2010; Ituma & Simpson, 2009; Shelton, Delgado-Romero, & Werther, 2014), this research seeks to conceptualise boundaries as both distinct from barriers, and existing beyond the organisational/occupational focus that has dominated the careers' literature.

While both boundaries and barriers are important considerations in careers' research, I argue that they are two distinct concepts. In the contexts of careers, barriers (or hurdles; Ng & Feldman, 2014) are commonly defined as events or conditions that prevent career progression (e.g. Swanson & Woitke, 1997; Santos, 2016; Pheko, 2014) or particular career moves (Gunz et al., 2000) associated with individual career goals (Ng & Feldman; 2014; Santos, 2016). While boundaries have been discussed in similar ways in the careers' literature (e.g. Gunz et al., 2007; Ituma & Simpson, 2009; Okay-Somerville & Scholarios, 2014), dictionary definitions acknowledge that a boundary acts as a dividing line that "indicates where two things become different" (Merriam-Webster, n.d.b), rather than insinuating restraint of

movement. Additionally, boundaries can refer to “unofficial rules” about appropriate ways to behave in a given context (Merriam-Webster, n.d.b).

Theoretical conceptualisations of boundaries go further to highlight the socially constructed nature of boundaries (Lamont & Molnar, 2002), and their consequences for shaping careers (Inkson et al., 2012; Rodrigues et al., 2016; Williams & Mavin, 2015). Certainly, when career boundaries are unable to be crossed, there is potential for career marginalisation (Williams & Mavin, 2015), and a conceptual equivalence to career barriers. However, boundaries do not necessitate barriers, nor do barriers exist solely at boundary lines. Barriers like boundaries are subjectively interpreted and experienced (Swanson & Woitke, 1997; Williams & Mavin, 2015), and neither are necessarily impermeable.

Further, while scholars have called for greater understanding regarding the properties and components of career boundaries and how they shape career orientations and behavior (Gunz et al., 2007), the most frequent boundary considered continues to be that of organisational boundaries (Guest & Rodrigues, 2014; Rodrigues et al., 2016). A recent contribution to more boundary-focussed careers' scholarship was made by Rodrigues et al. (2016), who were able to identify five salient career domains and comment on the relevant boundaries within these spheres for a sample of 37 professional pharmacists in the UK. Adopting Ashforth, Kreiner and Fugate's (2000, p.474) definition of boundaries as “physical, temporal, emotional, cognitive, and/or relational limits that define entities as separate from one another”, Rodrigues et al. (2016) specify occupational, non-work, organisational, industry/sector, and geographical boundaries in the careers of professional pharmacists. Interestingly, Rodrigues et al. (2016) describe factors such as family, gender and ethnicity as resources or constraints for boundary crossing rather than as boundaries in themselves. For example, culture and ethnicity are discussed in both occupational and industry/sector domains, but primarily to the extent that family and culture influenced the view of pharmacy careers as appropriate occupational choices (Rodrigues et al., 2016).

While Rodrigues et al. (2016) have opened the scope of boundaries to be considered within careers' research, there is much more work to be done. In particular, considering the boundaries evident for different cultures and contexts outside of those from the US and UK that currently dominate the careers' field. In addition, further boundary-focussed scholarship needs to present clear conceptualisations regarding boundaries being investigated so as not to continue to conflate boundaries with other concepts such as career barriers. Without paying attention to the range of boundaries evident for multiple groups across a range of career contexts, including, but not limited to those highlighted by Rodrigues et al. (2016), boundaryless career scholars could be guilty of perpetuating the “elitist, middle classed and gendered

perspectives" (Young & Popadiuk, 2012) that continue to permeate careers' scholarship.

### *2.3.2 Toward a critical application of boundaryless careers*

As mentioned, the uncritical promotion and application of contemporary careers in the absence of adequate empirical support has been critiqued by more critical career scholars (Inkson et al., 2012; Rodrigues & Guest, 2010). For example, boundaryless career scholarship is commonly justified against the backdrop of increasing boundarylessness in employment using language that is "unqualified, unquestioning and all-embracing" (Inkson et al., 2012, p.328). This normalization of contemporary career conditions presents boundaryless careers as inevitable, while rendering organisational or 'traditional' careers as undesirable remnants of the past (Inkson et al., 2012; Roper, Ganesh, & Inkson, 2010). Adapted from both Hall (1996), and Clarke (2013, p.684), this discourse can be summed up as "The (organizational) career is dead: Long live the [contemporary] career", where contemporary careers, represent Boundaryless and other new(er) forms of career models. The issue here is not only that the predominance of contemporary careers over organisational pathways have been questioned, but they are often positively constructed, with little acknowledgement of the adverse effects of increasing employment instability for the majority of workers (Clarke, 2013; Inkson et al., 2012). For example, evidence from the US demonstrated increasing employment instability amongst disadvantaged and vulnerable workers, identified as "black people relative to white people and high school dropouts relative to the college educated" (Rodrigues & Guest, 2010, p.1166). Yet, the issues associated with lower-skilled vulnerable workers are rarely addressed in boundaryless career writings (Inkson et al., 2012; Pringle & Mallon, 2003). Further, these adverse effects might not be limited to lower skilled workers. Rodrigues et al. (2015) utilised a quantitative survey to test the effects of boundaryless and protean career orientations for careers in a sample of 655 employee-supervisor dyads across 19 private sector organisations in Portugal. Employees provided self-report responses to questions regarding job, career and life satisfaction, boundaryless and protean career orientations and turnover intentions. Their direct supervisors provided performance ratings to indicate extent of organisational citizenship behaviours amongst the employee sample. While Protean orientations were found to have positive impacts on job, life and career satisfaction, boundaryless orientations resulted in poorer outcomes including lower career and life satisfaction and less organisational commitment (Rodrigues et al., 2015).

Further evidence contradicts the dominance of boundaryless careers in practice, as well as the purported demise of organisational careers (Clarke, 2013; Rodrigues & Guest, 2010). For example, having examined literature from the US, Japan and

Europe, Rodrigues and Guest (2010) suggest that although the literature demonstrates US employees are more mobile than most, aggregate job tenure figures sourced from across these countries did not show significant decreases during the 1980s and 1990s when careers' scholars were promoting the dominance of these careers. Similarly, recent research by Gubler, Arnold and Coombs (2014) examined the links between boundaryless career orientations and boundaryless career pathways amongst information technology professionals in Europe. While they describe three different patterns of boundaryless career orientations, with two of the three willing to cross organisational, occupational and geographical boundaries for either personal or career reasons, results revealed a surprising lack of actual inter-organisational mobility, or boundary-crossing amongst the sample. It is important to note, that given the psychological component of boundaryless career models, measurements of actual physical career transitions do not necessarily reflect a lack of boundaryless orientations. However, with continued debate regarding the primacy of old or new career models, and increasing recognition of the complexity of careers, an integrated model has been suggested as more appropriate (Clarke, 2013). For example, Clarke (2013) describes how some of her sample of Australian managers exhibited elements of both traditional and contemporary career models, and consequently promoted a "new organizational career" where both organisations and employees share responsibility for career management and development.

## 2.4 Ongoing tensions in careers' scholarship

As a consequence of the various disciplinary contributions to the careers' field (Dany, 2014; Moore et al., 2007), there continue to be ongoing tensions in the literature. Three in particular will be discussed as relevant to this research. Firstly, the continued concern with 'fit' in careers (Moore et al., 2007), as well as the perceived function of careers are explored in relation to emerging literature on meaningful work (MFW) and career success. Secondly, the age old agency-structure debate is examined following calls from career scholars to pay greater attention to context in careers' research (Chudzikowski & Mayrhofer et al., 2011; Cohen & Duberley, 2015; Duffy, Blustein, Diemer, & Autin, 2016). The third tension discussed relates to the degree to which greater diversity in careers' scholarship is being promoted as a direct challenge to previous universalising career theories predicated on middle class, professional, male populations in the western world.

## 2.5 The fit and function of careers

Despite a general shift from a view of careers as static evidenced in early person-environment fit theories (e.g. Holland, 1973), to the recognition of careers as a more dynamic process, the notion of 'fit' continues to be relevant in contemporary career theory (Moore et al., 2007). In one example, Moore et al. (2007) argues that a

majority of empirical work continues to be based on static career models due to the comparative ease with which these studies can be designed and operationalised. These authors also introduce the notion of 'fit' as a component of the function of careers. While career fit is essentially concerned with ensuring effective placement of individuals into appropriate organisational settings, career function questions who benefits from effective career placement (Moore et al., 2007). To respond to these questions, scholars analyse careers from a number of perspectives. For example, the micro and meso level of analysis, common in psychological perspectives, view effective career placement as enabling individual growth, expression of one's talents and abilities and a means for an individual to achieve self-actualisation (Moore et al., 2007). However, outcomes do not exist solely at the micro-individual level, and macro-level analysis reveals how individual careers also have greater social and economic consequences for society (Khapova & Arthur, 2011). Further, macro-sociological perspectives highlight how individual-career fit not only potentially satiates individual needs, but also reproduces existing social orders and ensures the stability of social structures (Richardson, 2012; Tams & Arthur, 2010).

The literature pertaining to MFW and careers is particularly relevant for questions of the fit and function of career. In response to the question "fit for whom?" (Moore et al., 2007, p.31), MFW literature provides some answers, albeit focussed primarily on individuals at the micro level. For example, research suggests that a good fit between an individual and their career environment (organisation) results in positive functions and conditions that enable meaningful work (May, Gilson, & Harter, 2004; Tims, Derks, & Bakker, 2016). While the terms "meaning" and "meaningful" are often used interchangeably in the literature, this research adopts Rosso, Dekas and Wrzesniewski's (2010) definition of the broad phrase "meaning of work" to capture both the 'meaning' equated with the *type* of work being engaged, and the 'meaningfulness' described as the *significance* of that work.

Research contributions to MFW emerge from multiple areas of scholarship including that of the careers' field (Rosso et al., 2010). MFW literature tends to focus on micro and meso level factors, such as individual satisfaction with job conditions and characteristics within organisations (Tims et al., 2016), which would more readily be associated with conceptualisations of work, rather than of careers. However, studies on MFW commonly suggest that work experiences, such as the ability to express one's full potential and establish positive relationships with others, have implications for career development and mentoring and subsequently more meaningful careers (Lips-Wiersma, 2002; Lips-Wiersma & Wright, 2012). Additionally, research participants in MFW studies might not always distinguish between the two variables of work and career (e.g. Thory, 2016) resulting in findings that could have insights for the careers' field. Finally, MFW research is increasingly connected to the growing body of work on spirituality and careers (Dik & Duffy, 2009; Lips-Wiersma, 2002;

Lips-Wiersma & Morris, 2013; Rosso et al., 2010). Therefore, despite attempts to distinguish MFW from related concepts such as calling, intrinsic motivation, work engagement, work values, burnout and inauthenticity (Duffy & Dik, 2013; Lips-Wiersma & Wright, 2012), the boundaries between these concepts are porous and overlapping and findings from MFW research are likely to lend valuable insights for the establishment of more meaningful careers.

In their landmark review of the literature “on the meaning of work”, Rosso et al., (2010) identify a number of common sources and mechanisms in the literature that are said to enable meaningful work. Sources are identified as: the self, through individual characteristics such as personal values, motivation and beliefs; others, such as relationships with co-workers, leaders and family; and the work context, which includes job design, organisational mission and the wider position of work in ones' life (Rosso et al., 2010). Rosso et al. (2010) also identify how authenticity, self-efficacy, self-esteem, purpose and belongingness are reported in the literature as mechanisms that enable the creation of meaningful work.

Rather than passively receive meaning from work, individuals can proactively design tasks within their work. This is evident in literature on “job crafting” which emphasises agency in an individual shaping and creating the meaning of work (Rosso et al., 2010; Tims et al., 2016). Examining the relationship between job crafting and MFW through person–job fit, Tims et al. (2016) found that engagement in job crafting activities increases congruence of person-job fit over time and that MFW can be an outcome of job crafting. These authors draw on Self-determination theory (SDT; Ryan & Deci, 2000) to understand this relationship. SDT is a motivational theory that proposes individuals are motivated by various factors ranging from completely extrinsic to completely intrinsic, and that organisations can enhance intrinsic motivation through enhancing self-determination (see Table 4).

**Table 4.**  
Self-determination continuum

	Non self-determined		Self-determined			
Motivation	<b>Amotivation</b>		<b>Extrinsic Motivation</b>			<b>Intrinsic Motivation</b>
Regulatory styles	Non-Regulation	External regulation	Introjected regulation	Identified regulation	Integrated regulation	Intrinsic regulation
Perceived locus of causality	Impersonal	External	Somewhat external	Somewhat Internal	Internal	Internal
Relevant regulatory processes	Nonintentional, Nonvaluing, Incompetence, Lack of Control	Compliance, External rewards and punishments	Self-control, Ego-involvement, Internal rewards and punishments	Personal importance, conscious valuing	Congruence, Awareness, Synthesis with self	Interest, Enjoyment, Inherent satisfaction

Adapted from Ryan and Deci (2000, p.72).

SDT is commonly alluded to in reference to enhancing meaningful work (Blustein, 2006; Duffy et al., 2016; Rosso et al., 2010) and proposes that the satiating of three



psychological needs, specifically autonomy, competence and relatedness in the workplace can enhance self-determination and more intrinsically meaningful work (Ryan & Deci, 2000). Consequently, Tims et al. (2016) argue that managers should allow employees the autonomy and opportunity to engage in job crafting, arguing that “proactively mobilizing and optimizing the work environment seems to be a beneficial strategy to keep work experiences positive” (Tims et al., 2016, p.51).

The concept of meaningful careers also has ties to the literature on career success. The evaluation of careers has traditionally been defined in terms of either subjective, reflecting an individual's own evaluations and sense-making in his or her career; or objective, reflected in publicly visible outcomes such as salary, position and status attainment (Arthur, Khapova & Wilderom, 2005). While traditional, positivistic careers' research focussed primarily on measureable data of career success, scholars have argued that such a one-dimensional approach is no longer sufficient to accurately comprehend careers as a dynamic process (Dries, 2011). Consequently, there has been a movement toward more subjective evaluations which recognise career success as “an individual's reaction to his or her unfolding career experiences” (Heslin, 2005, p.114). It is this individual evaluation of career success that is often linked to meaningful work and careers.

The perspective that careers provide a means for self-expression and self-actualisation is a common assumption in career development literature and continues to lie at the centre of many contemporary career theories, including the Boundaryless career (Colakoglu, 2011; Mirvis & Hall, 1994). This ‘grand career narrative’ denotes that people will choose work as an outlet for their passion, interests and values, or similarly to express and affirm their self-concept (Blustein, 2006; Kats, Hetty Van Emmerik, Blenkinsopp, & Khapova, 2010), and that the opportunity to do so results in greater meaning in work and life (Yeoman, 2013). Although MFW acknowledges the contributions of others, including colleagues, personal relationships and wider society in facilitating meaningful work and careers (Lips-Wiersma & Wright, 2012) the emphasis continues to be on the individual.

While a business case seems to underlie the interest in MFW, there are mixed results regarding outcomes of meaningful work for organisations. For example, MFW has been connected to positive work outcomes including work engagement (May et al., 2004). However, researchers rarely make explicit how efforts toward “managing meaning” (Lips-Wiersma & Morris, 2013, p.225) or “enabling meaning” (p.228) can have adverse effects for individuals or organisations. For example, goal-directed behaviours toward creating individual meaning could run in opposition to organisational objectives (Rodrigues et al., 2015) and subsequently hinder career advancement for employees, or increase their turnover intentions. One example is represented in Thory's (2016) study which examined how emotional intelligence (EI) training contributes to meaningful work amongst a sample of 27 managers across

various industries in the UK. Following EI training that highlighted the importance of fulfilling work, three participants elected to resign from their positions in order to pursue work more aligned with their personal interests and talents (Thory, 2016).

Within work and careers literature there has been increasing acknowledgement that a search for meaningful work is not the goal for all individuals (Blustein, 2006; Richardson, 2012; Thory, 2016). Rosso et al. (2010) highlight how the pursuit of meaningful work is frequently positioned as a positive endeavour. For example, Yeoman (2013) states that meaningful work is “a fundamental human need, which all persons require in order to satisfy their inescapable interests in freedom, autonomy, and dignity” (p.1). However, work is not the only avenue through which individuals may seek meaning (Thory, 2016). Less optimistically, despite a heavy focus on the careers of the privileged in both careers and MFW literature, the majority of workers are not in positions to resign from roles they do not find meaningful (Blustein, 2006; Rosso et al., 2010; Thory, 2016), a reality that is rarely engaged with in MFW literature. Consequently, discourses encouraging meaningful work risk joining contemporary career discourses in perpetuating individualistic and agentic careers that continue to mask the structural realities that serve to constrain career choices for the majority of workers (Inkson et al., 2012; Richardson, 2012; Roper et al., 2010).

## 2.6 Complex interplay of structures and agencies

An enduring criticism of careers' research pertains to the decontextualisation of career theory through its focus on individual career actors (Afiouni, 2014; Dries, 2011). While the impact of context on careers has been evident since early career scholarship (Barley, 1989; Dany, 2014), dominant contemporary career models continue to promote free actor ideologies. Consequently, careers' scholarship has moved away from conceptualising careers as the process of individual movements through social structures, to an emphasis on the movements themselves (Dany, 2003). This trend is often attributed to (i) the theoretical origins of vocational and developmental psychology to careers' research (Cohen & Duberley, 2015; Duffy et al., 2016; Lam & DeCampos, 2015; Moore et al., 2007; Richardson, 2012; Tams & Arthur, 2010), (ii) the hegemony of neoliberal and capitalist ideologies in contemporary society (Inkson et al., 2012; Roper et al., 2010) and (iii) predominantly western, white and middle class male research populations that form the basis of many career theories (Blustein, 2006; Dries, 2011).

This tension between individual and situation reinvigorates the “classical sociological problem of structure and agency” (Elder-Vass, 2012, p.13). This dilemma represents the enduring philosophical debate over the extent to which life courses are socially-determined or formed as a consequence of free will (Emirbayer & Mische, 1998; Moore et al., 2007). In careers' scholarship, the relative attention afforded to person

or situation is shaped through the various theoretical traditions and ontological positions from which scholars approach their research (Chudzikowski & Mayrhofer, 2011). For example, while social-psychological perspectives would not deny capacity for human decision making, or the extent of influence from others, sociological perspectives tend to de-emphasise intentional human action in their focus on structural considerations (Hitlin & Elder, 2007). Similarly, there are distinctions in the way these various positions constitute the meaning of both 'agency' and 'structure'. The following section seek to conceptualise both of these elements while recognising the complex and multifaceted nature of both 'structures' and 'agencies', and acknowledging that the boundaries between the two are not always easily distinguishable.

### *2.6.1 Conceptualising 'agency'*

With its roots in the social sciences, the concept of agency has been associated with capacity to influence, active striving and taking initiative (Emirbayer & Mishe, 1998; Eteläpelto, Vähäsantanen, Hökkä, & Paloniemi, 2013). Careers scholars, drawing from theorists such as Bourdieu (1990) and Giddens (1968), have defined agency as "an individual's capacity to act and to make their own choices" (Afiouni & Karam, 2014, p.551). Similarly, in examining academic careers, Campbell and O'Meara (2015) defined agency as "taking strategic and intentional actions or perspectives toward goals that matter to oneself" (p.50).

From psychological perspectives, agency has been conceptualized in terms of asserting self-defined measures of career success, rather than submitting to organisational scripts. Indeed, the focus of career guidance and counselling is often on developing personal agency in order to navigate career pathways (Bimrose & Brown, 2014). From more critical perspectives agency is enacted through resistance to institutional structures and dominant discourses through employing individual or collective strategies for change (Tams & Arthur, 2010). Therefore, agency can be reflected in non-normative career and life pathways, the questioning of one's social position and the ideologies that serve to perpetuate that positioning (Buzzanell & Lucas, 2013).

Despite the common emphasis on agency simply as 'choice' or 'action', scholars have called for attention to the complex and multilayered nature of human agency (Emirbayer & Mische, 1998; Mitra, 2015; Tams & Arthur, 2010). For example, as part of a cultural communication approach to careers, Mitra (2015) argues that agency is "liminal and hybridized across structure and action, collective and individual, and discourse and materiality, rather than residing solely in either" (p.1830). In this description, Mitra (2015) poses that agency is both individual, in that it can be individually-directed and enacted, and collective, when shaped by groups and

communities through collaborative practice (Lam & DeCampos, 2015; Mitra, 2015; Tams & Arthur, 2010).

Further, a key aspect of agency is its temporally-bound nature (Emirbayer & Mische, 1998). For example, Tams and Arthur (2010) define career agency as “a process of work-related social engagement, informed by past experiences and future possibilities, through which an individual invests in his or her career” (p.630). This is supported by Campbell and O'Meara (2015) distinction between agency as action and agency as perspective in the careers of academics, whereby one's perspective provides the impetus for action (Campbell & O'Meara, 2015). Agency-as-action is reflected in activities such as job crafting, physical mobility (Lam & DeCampos, 2015), or through expressing support for diversity and equal opportunity issues in the workplace (Tomlinson, Muzio, Sommerlad, Webley, & Duff, 2013).

The conceptualisations of agency outlined here demonstrate that rarely is there a question of whether agency is present or not within careers, but rather how its layered complexity is shaped and constrained by structural impediments (Campbell & O'Meara, 2015; Tomlinson et al., 2013; Mitra, 2015).

### 2.6.2 Conceptualising 'structure'

Structures commonly gain meaning in relation to agency. For example, Mitra defined structures as “systems of organizing that both constrain and enable human agency” (Mitra, 2015, p.1822). Both psychological and sociological perspectives in career research have tended to view structures as macro-level entities that are external to individuals (Campbell & O'Meara, 2015; Cohen & Duberley, 2015; Mitra, 2015; Tams & Arthur, 2010). Contrary perspectives have tended to view structures solely as a consequence of human agency. For example, communication scholars highlight that structures operate at multiple levels (Dutta, 2011) and are continually reproduced through everyday practice and discourse (Dutta, 2015; Mitra, 2015).

Popular theoretical attempts to overcome the either-or dichotomy of structure and agency are Giddens structuration theory (1984) and Bourdieu's notion of habitus (1977; 1990). Structuration theory rejects essentialist ideas of structures, and supports a reciprocal relationship between agency and structures, where structures are viewed as both a medium and an outcome of human agency (Caldwell, 2006; Khapova & Arthur, 2011). Similarly, Chudzikowski and Mayrhofer (2011) argue that Bourdieu's theory of practice and notion of 'habitus' recognizes the mutual interdependence of both structure and agency to the point that “one is unthinkable without the other; structure enables specific forms of agency, which again lead to structures” (p.25).

### 2.6.3 Structures in careers' research

Some examples of structures explored in careers' research include organisational rules/scripts, norms or values (Afiouni, 2014; Dany, Louvel, & Valette, 2011; Leslie, 2002), management practices (Dany, 2003), the ideological and political environment (Cohen & Duberley, 2015) and gender expectations (Afiouni & Karam, 2014). For example, research has demonstrated not only how structural influences of political and societal ideologies impacted on the professional identities and nature of work, but also how the impact and influences on work and identity evolve over time in response to changing societal attitudes and perceptions (Cohen & Duberley, 2015). Interviews were conducted with 11 senior managers who had worked in social services in the UK during significant reshaping of the public sector following the 2008 financial crisis. Following an inductive thematic analytical approach, the authors found three salient contextual categories that influenced the career decision making of participants. Firstly, 'proximal events' referred to unexpected events, including the financial crisis and personal events such as childbirth or family illness. Secondly, ideology described as the result of collective meaning making "that incorporates concepts of power, subordination and resistance" (p.198). Thirdly, 'enduring structures', referred to ongoing and predictable environment trends such as political and gender structures. Cohen and Duberley (2015) argue that each of these 'three faces' of context work together to highlight which career decisions and pathways are considered "possible/impossible; legitimate/illegitimate; and desirable/undesirable" (p.200).

Over the course of history, critical career scholars have highlighted how career structures and discourses have served to reproduce the social order as mechanisms of control (Richardson, 2012). For example, Berkelaar and Buzzanell (2014) describe how 'calling' discourses invoke a sense of duty and obligation that directs individuals toward particular activities. In another example, scholars note how power inequities between employees and employers, as well as varying political and economic interests continue to drive the desire and necessity for engagement in paid work (Richardson, 2012; Tams & Arthur, 2010). The centrality given to particular forms of labour and choice renders others as failures, or not normal (Richardson, 2012).

Perspectives that overemphasise structural impediments view limited potential for agency and change through either individual or collective action (Mitra, 2015). Sometimes termed 'deterministic' (Cohen & Duberley, 2015), and verging on 'fatalistic' (Arulmani, 2014, p.91). Contrary perspectives acknowledge that while structures reflect mechanisms for control, agency provides the capacity for resistance (Dutta, 2011). Careers' scholars have demonstrated how individuals can draw on institutional or other resources (Barley, 1989; Dany et al., 2011; (Duberley, Cohen, & Leeson, 2007) to engage in differential action that enables structural

change (Tams & Arthur, 2010). From a cultural communication perspective, Mitra (2015) argues that deep structural transformation is the only recognised form of real social change.

Structure and agency debates in the careers' literature are evident in boundaryless career writings (Afiouni, 2014). The Boundaryless career model itself was predicated on the notion of dissolving physical and psychological structures in response to global economic, technological and socio-cultural change, and increasing levels of agency to navigate career pathways (DeFillippi & Arthur, 1994; Mirvis & Hall, 1994; Tams & Arthur, 2010). Consequently, career scholars have debated the extent to which various careers are bounded or boundaryless, with increasing agreement regarding the interaction between environmental constraints and individual choices in shaping careers (Arthur, 2014; Dany et al., 2011; Chudzikowski & Mayrhofer, 2011; Guest & Rodrigues, 2014).

## 2.7 Decolonising careers: Negotiating universalism and contextualism

Western traditions of science and scholarship coupled with limited sample populations consisting predominantly of white male undergraduates (Leong & Gupta, 2008) or middle class professionals (Guest & Rodrigues, 2014; McMahon, 2014; Pringle & Mallon, 2003) have historically provided the basis for universalizing theoretical developments and their applications (Metcalf & Woodhams, 2012). The majority of the careers' research reviewed in this chapter has been conducted within western knowledge boundaries and epistemologies. The term 'career' itself has been conceptualised as a particularly western phenomenon, under the broader literature on work (Arulmani, 2014; Reid, 2010). Consequently, not only have the applicability of career models to other populations been questioned (Stead, 2004), but scholars also argue that the examination of 'other' cultures through the perpetual western looking glass maintains processes of oppression and domination (Irving, 2011). As discussed, even contemporary career scholarship has been criticized for the manner in which it "privileges educated elites and marginalizes lower-skilled workers, women and minorities for whom boundarylessness simply means unemployment, insecurity and anxiety" (Inkson et al., 2012, p.328).

In promoting an integrative approach to careers' research, Dany (2014) argued that careers' scholars need to establish "a minimum of convergence" (p.727), while simultaneously seeking greater diversity through examining "different careers, in different contexts with different concerns in mind" (p.727). One example is the call for more inclusive language in careers' theories. For example, there have been calls and efforts toward abandoning the term 'career' in favour of 'work' as a more inclusive term (Blustein, 2006; Blustein, Kenna, Gill, & DeVoy, 2008; Richardson, 2000). Blustein (2006) argued that new conceptualisations of work need to be "maximally inclusive" (p.4) to include paid and unpaid work, in the office or at home,

and the full array of workers from professional to working class around the globe. Accordingly, he developed a 'psychology of working perspective' (PWP), described as a critical lens in which to view the prevalent discourses of work and career. Blustein (2006) took particular issue with career discourses that commonly positioned work as a means of self-expression and self-actualisation, which he argued, is relevant only for a privileged minority. PWP proposes a taxonomy of three core functions of work, organised in the form of a needs-based hierarchy. The first and most crucial need satiated by work is that of survival. The second, is that work provides a means of social connection. Third, and optimally, work can provide opportunities for self-determination.

There have also been continuing calls for greater diversity, widening both populations and research approaches (Pringle & Mallon, 2003). Heeding this call, the following section looks specifically at careers' research conducted with Indigenous Peoples.

## 2.8 Careers' research with Indigenous Peoples

Reflective of the history of oppression shared amongst Indigenous Peoples (Purcell, 1998) is their marginalisation in the careers literature (Haar, 2011; Hall, 2014; Helme, 2010; Kharkongor & Albert, 2014; Reid, 2010; Shelton et al., 2014). Within the limited research that does exist regarding Indigenous Peoples and careers, studies have investigated the meaning attributed to career by Indigenous Peoples (Juntunen et al., 2001; Reid, 2011), how Indigenous Peoples negotiate their career experiences, development and aspirations (Cheng & Jacob, 2008; Hall, 2014; McNicholas, Humphries, & Gallhofer, 2004; Mercier et al., 2011; Wilson & Baker, 2012; White, 2010), and the opportunities and barriers for Indigenous Peoples in accessing career development resources (Chesters et al., 2009; Helme, 2010; Kelly, Robinson, Drysdale, & Chesters, 2009; Lichtenberg & Smith, 2009; Stewart et al., 2014; Stewart & Reeves, 2013) and entering specific professions (Bloomfield, 2013; Dyson & Robertson, 2006; Fleming, Prenzler, & Ransley, 2013; Tye, 2012). There has also been a long interest in Indigenous participation in health-related careers, such as doctors and surgeons, as well as governance roles in the health sector (Aramoana, Alley & Koea, 2013; Boulton, Simonsen, Walker, Cumming & Cunningham, 2004; Chesters et al., 2009; Curtis, Wikaire, Stokes, & Reid, 2012; Henly et al., 2006; Kelly et al., 2009; Levy, 2002; Lucas, Edmonds, Leroy & Reith, 2014; Ratima et al., 2007; Wilson & Baker, 2012). Few of these studies emerge from career management scholars, but are instead peppered throughout journals pertaining to various specialist fields, such as health and accounting (e.g. McNicholas & Humphries, 2005; Tye, 2012). In addition, much of this work stems from the careers' strand related to education and counselling which promote the need for culturally appropriate career guidance and counselling for Indigenous Peoples (Juntunen & Cline, 2010; Juntunen et al., 2001; Kharkongor & Albert, 2014; McCloskey & Mintz,

2006), particularly for Indigenous youth (Chesters et al., 2009; Lichtenberg & Smith, 2009; Stewart et al., 2014).

In this thesis, references to Indigenous Peoples predominantly refer to those who reside in what have been termed 'white settler states' (i.e. former British colonies) such as Canada, the United States of America and Australia, due to their similarity with the New Zealand context (Fleras, 1999). In using this term, I also acknowledge the diversity of Indigenous histories, and recognise that for many Indigenous Peoples, the term 'settler' glosses considerably over the historical realities of the invasion, subjugation and erasure of Indigenous cultures and language by British colonisers (White, 2010).

Common characteristics amongst definitions of Indigenous Peoples include reference to: a distinctive culture and potentially a distinctive language; ancestral ties to a particular land; a shared history of oppression; and while unlikely to be in economic or political power, are often engaged in collective movements toward self-actualisation (Corntassel, 2003; Kharkongor & Albert, 2014). In the international careers' literature, Indigenous people are also referred to as *first peoples/nations* and *aboriginals*, or are classified within *racialised* (James, 2012) or *minority ethnic groups* (Kharkongor & Albert, 2014).

Amongst the empirical studies reviewed, researchers have made use of a range of data collection techniques to solicit Indigenous career experiences and aspirations, including questionnaires (e.g. Chesters et al., 2009; Haar & Brougham, 2013; Haar, Roche, & Taylor, 2012; Fox, 1999; Lucas et al., 2014) focus groups (e.g. Kelly et al., 2009; White, 2010) and interviews (e.g. Boulton et al., 2004; Burgess & Dyer, 2009; Cheng & Jacob, 2008; Juntunen et al., 2001; McNicholas & Humphries, 2005; Mercier et al., 2011; Mitchell, 1993; Reid, 2011; White, 2010). Both quantitative and qualitative approaches are also evident in data analysis processes, where a form of thematic analysis seems to be common (e.g. Juntunen et al., 2001; Kelly et al., 2009; McNicholas & Humphries, 2005), as are statistical analyses of quantitative data (e.g. Haar & Brougham, 2013; Haar et al., 2012; Lucas et al., 2014).

Within this body of literature, there is a small proportion of studies that acknowledge the existence or use of Indigenous methodologies or worldviews in conducting their research. Indigenous methodologies reflect the desire from and for Indigenous communities, to create and develop culturally relevant research that draws primarily from cultural knowledge and traditions, places value on relationships and relational accountabilities, and is driven by an explicit intent to produce research with positive transformative potential for participant communities (Mertens et al., 2013).

Where mentioned in the international literature, Indigenous approaches to research have been discussed in terms of 'Indigenous/indigenist methodologies and practices' (Mercier et al., 2011; White, 2010). These Indigenous methodologies often reference



Linda Tuhiwai Smith's (1999) ground-breaking text *Decolonizing methodologies* and its calls for further research from an Indigenous standpoint that challenges taken-for-granted understandings that have dominated academic institutions (Stewart & Reeves, 2013; White, 2010). In New Zealand, the development of the Kaupapa Māori approach to research, detailed by many Māori scholars in education (Bishop, 2003; Nepe, 1991; Pihama, Cram & Walker, 2002), and often connected specifically to Māori scholars Linda Tuhiwai Smith and Graham Hingangaroa Smith, is the most commonly referenced approach to Indigenous careers' research (e.g. Curtis et al., 2012; Henry, 2013; McNicholas & Humphries, 2005; White, 2010) though it has not always been adopted in its entirety (e.g. Reid, 2010).

The utilisation of Indigenous and culturally-based research protocols provide a number of benefits. Firstly, they are often promoted as one method of correcting the ethical violations that have plagued Indigenous-researcher relationships for decades through promoting power-sharing in research relationships (L.T. Smith, 1999). Examples of culturally-appropriate research measures include consulting with Indigenous scholars (Juntunen et al., 2001), and Indigenous ethics advisors (Lucas et al., 2014) in the development of interview protocols and questionnaires. Indigenous methodologies also provide culturally appropriate tools for the increasing number of Indigenous researchers within higher education and research institutions (Mertens et al., 2013), and support efforts to recognise and value more diverse forms of knowledge within academic spaces (Stewart & Reeves, 2013).

It is imperative to restate the diversity that exists both across Indigenous Peoples and within particular groups. Peoples, nations, tribes and individuals vary in their histories, beliefs, knowledge, customs, protocols, and past and contemporary experiences. In spite of this, an examination of careers' research with Indigenous Peoples reveals a number of recurring themes which will be explored in more depth in this section. Recurring themes include the influence of whānau/family and community (Haar et al., 2012; McCormick, Neumann, Amundson, & McLean, 1999) and cultural identity (Haar & Brougham, 2013; Helme, 2010; Juntunen et al., 2001; Mercier et al., 2011) on career decision making and experiences, the impact of structural discrimination that impedes access to opportunity structures and experiences of overt racism within those structures (Chester et al., 2009; White, 2010), and the process of negotiating life and work within and across "two worlds" (Juntunen et al., 2001; Wilson & Baker, 2012).

### 2.8.1 *The influence of whānau and communities for Indigenous Peoples' careers*

While the intersection of family and work is a common consideration in careers' research (Greenhaus & Foley, 2007) Indigenous careers differ in the extent to which Indigenous Peoples have extended family, community and cultural responsibilities impacting upon their career decisions (Burgess & Dyer, 2009; Calhoun, 2003;

Helme, 2010; White, 2010). In the few Indigenous career-planning models that have been developed, all emphasise family and community involvement (Juntunen & Cline, 2010; McCormick et al., 1999; McCormick & Amundson, 1997; McCloskey & Mintz, 2006). For example, McCormick et al. (1999) First Nations Career/Life Planning model for youth specifically includes the involvement of family and community in youth career counselling, by integrating self-reflection with feedback from family and other members.

Studies have also shown the role of family and community for individual career motivations and aspirations. The rationale for including family members' in their career planning model, McCormick et al. (1999) explain that many First Nations people believe each person to be born with special talents that should be used to benefit family and community. From a cultural perspective, some Indigenous cultures view individual talents as spiritual 'gifts' that are to be used for the benefit of the community, rather than the property of the individual (McCormick & Amundsen, 1997; McCormick et al., 1999). In Australia, young aboriginal students in health and community service careers expressed strong desires to contribute to their respective communities (Helme, 2010). Specifically, participants reported the importance of connecting with their culture, their Indigenous identity and having the ability to pass their learnings on to others in their communities (Helme, 2010). Similarly, looking through a cultural lens at clients' career decisions, Juntunen and Cline (2010) note that serving the community was a primary career motivator for their participants.

In Aotearoa New Zealand, the term 'whānau' demonstrates the extent of these familial ties. Often translated simply as 'family', whānau often refers to relationships beyond the nuclear family unit, and can be inclusive of three or four generations at any one time (Kara et al., 2011; Reid, 2010). To investigate the impacts of whānau on turnover intentions of Māori employees, Haar et al. (2012) conducted a quantitative study investigating the effects of both Work-Family conflict (WFC) and Family-Work conflict (FWC) with 197 Māori employees across 13 separate organisations. WFC describes conflict that begins in the workplace and enters the home, while FWC refers to conflict that begins in the home and enters the workplace. Haar et al. (2012) hypothesised that given the importance of whānau in the lives of Māori, FWC would have a significant influence on their career decisions. Following two waves of data collection, the hypothesis was confirmed in that FWC was significantly correlated with turnover intentions, and a regression analysis confirmed FWC to be the dominant predictor of much of the variance. The authors note that this finding contradicts much of the literature on WFC, which shows WFC to be the only significant variable to influence turnover intentions. As a potential explanation, Haar et al. (2012) suggested that WFC may be less influential amongst collectivist cultures, in which consideration of the group often takes precedence over individual concerns.

### 2.8.2 *The impact of cultural Identity for Indigenous Peoples' careers*

Cultural identity is described by Juntunen and Cline (2010) as a 'contextual' factor that has been shown to impact the career experiences of Indigenous individuals. In describing American Indian identity, Juntunen and Cline (2010) reiterate how a shared history of socio-political oppression, commodification of culture and within-group diversity distinguish Indigenous experience and identity formulation from that of other minority groups. Well known Māori scholar and health expert Sir Mason Durie (1997; 2003) has insisted, amongst others (Kirmayer, Simpson & Cargo, 2003) that a secure identity is necessary for Indigenous wellbeing, *and* a component necessary for meaningful work. A strong and secure Indigenous identity is often purported to be one that is "inextricably bound" (Tomlins Jahnke, 2002, p.503) to tribal kin and ancestral lands and economic and cultural resources (Durie, 1997).

More recently, an essentialist view of Indigenous identity has been challenged (Webber, 2009; Reid, 2010) and emphasis placed on diversity within Indigenous populations and the subjective meanings attributed to an Indigenous identity. For example, following interviews with 22 self-identified Māori participants on their career life stories, Reid (2011) developed a career identity typology consisting of three categories, describing varying relationships between career and cultural identity, labelled 'cloaked', 'seeker', and 'keeper'. For 'keepers' of traditional cultural knowledge, their cultural identity determined their career aspirations in their perceived responsibility and desire to work specifically with Māori (Reid, 2011). 'Seekers' found it easier to combine cultural and career identities, and utilised the ease to which they moved between Māori and non-Māori worlds to challenge pre-determined practices. They expressed an unwillingness to be categorised or restricted by Māori stereotypes in the workplace. Lastly, 'cloaked' participants were those Māori who wanted to maintain control over how, when and to whom they revealed their cultural identity, which for some was seen as a hindrance to their career enactment (Reid, 2011).

Involvement and capability in things Māori, such as Māori social networks, capability in Te Reo<sup>29</sup> and understanding of tikanga<sup>30</sup>, is thought to enhance Māori identity (Houkamau, 2006). Therefore, the ability to engage with things Māori in the workplace can not only enhance identity, but potentially increase the likelihood that work will be perceived as meaningful (Durie, 2003). To examine the relationship between cultural support in the workplace and career satisfaction amongst Indigenous employees, Haar and Brougham (2013) collected data from Māori employees in 11 New Zealand organisations in geographical locations with high Māori populations, on levels of career satisfaction, cultural wellbeing and

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<sup>29</sup> Māori language

<sup>30</sup> Cultural protocol

collectivism. Results showed that cultural satisfaction at work positively influenced work attitudes and self-reported behaviours amongst participants (Haar & Brougham, 2013). In light of the findings, Haar and Brougham (2013) caution employers to be aware that Māori employee career aspirations may differ from that of other employees and should include consideration of cultural factors.

### *2.8.3 Indigenous career experiences of racism and discrimination*

Research continues to highlight evidence of overt racism and its impact on Indigenous people's career aspirations and behaviour in the workplace (Cameron & Robinson, 2014; Maher, 2014; Shelton et al., 2014; Stewart et al., 2014; White, 2010). However, barriers to the employment entry and advancement of Indigenous Peoples continue to be embedded in educational, legal, political and social structures (White, 2010). This reflects the presence of institutional or structural racism, which has also been described as "the failure to acknowledge the culture of Indigenous people within the everyday practices of...institutions, as well as in low expectations of Indigenous [peoples] themselves" (Helme, 2010, p.69). In a review of her own studies and other literature, Helme (2010) identifies the following four overall barriers to the career development of Indigenous Peoples: (i) educational disadvantage, (ii) lack of career knowledge, (iii) lower career aspirations, and (iv) social and cultural barriers. Despite drawing attention to the presence of institutional and structural racism under the label of social and cultural barriers, and noting the interrelatedness of these four categories, Helme could have drawn a more explicit link between the structural racism evident in educational, career counselling and employment institutions, as barriers to Indigenous career development. Consequently, these identified categories provide a useful framework through which to explore and address instances of racism and discrimination that impact Indigenous Peoples' access to, and experiences within contemporary work and education situations.

While the importance of education and school completion has been established as promoting positive career outcomes, many Indigenous career studies continue to highlight the poorer educational and employment statistics for Indigenous Peoples (e.g Cheng & Jacob, 2008; Haar & Brougham, 2013). Helme (2010) similarly reports statistics regarding the poor educational performance of Indigenous Peoples, but makes no connection between these outcomes and the institutional racism later discussed in terms of allocation of school resources and how the knowledge that informs curriculum and assessment procedures serves to disadvantage Indigenous and minority students. Without clearly highlighting these institutional contributions to Indigenous experience of disadvantage, there is the risk of engaging in deficit theorizing. Pertinent to the notion of structural racism, the term *deficit theorizing* was used by Bishop (2003) to describe the act of blaming Indigenous (Māori) peoples and their culture for a lack of achievement. Deficit theorizing has received much

attention in the education literature due to its potential to create a “downward spiralling, self-fulfilling prophecy of Māori student under achievement and failure” (Bishop, Berryman, Cavanagh & Teddy, 2009, p.736).

Indigenous youth often have comparatively less knowledge about career and work than non-Indigenous youth (Helme, 2010). In addition, they have been found to be better informed about technical and trade occupations than on professional pathways (Sweet et al., 2010). Structural contributions to this lack of understanding include both the lack of availability of culturally appropriate career services (Reid, 2010; Stewart & Reeves, 2013) and career counsellors with poor cultural understanding who potentially perpetuate ethnic stereotypes (Chesters et al., 2009; Leong & Chou, 1994) and contribute to deficit theorizing by subscribing to failure discourses for Indigenous Peoples (Chesters et al., 2009). For example, Chesters et al. (2009) found evidence of a ‘failure discourse’ amongst career counsellors in secondary schools in Victoria, Australia. An overwhelming majority of participants perceived an inability of Indigenous students to grapple with the requirements for medical education. Just over 50% of the 186 principals and career counsellors surveyed reported that they advised Indigenous students based solely on academic ability, commented negatively on their academic ability, treated Indigenous students ‘the same as’ non-Indigenous students, or, reported being unsure of how to appropriately counsel Indigenous students in career choices (Chesters et al., 2009).

There is widespread agreement within career development literature that limited attention has been given to career development programs, resources and services specifically targeting Indigenous people (Helme, 2010; Juntunen & Cline, 2010; Kharkongor & Albert, 2014; Lichtenberg & Smith, 2009; Reid, 2010; Stewart & Reeves, 2013). Research has also demonstrated how treating everyone ‘the same’ represents structural inequalities in that measures of ‘sameness’ are based on White ways of doing and knowing that best cater to White norms (Maher, 2014). For this reason, it may be unsurprising that Indigenous Peoples are less likely than their non-Indigenous counterparts to seek out and utilise career development services (Furbish, 2012), as current models and approaches may be inadequate for Indigenous Peoples as a diverse group (Reid, 2010). Consequently, the need for culturally-appropriate career resources, education and development has been stressed (Blustein, 2006; Juntunen & Cline, 2010; Reid, 2010). Such processes would require factors specific to Indigenous Peoples in career counselling that allows incorporation of a cultural identity (Juntunen & Cline, 2010) and bring attention to issues that Indigenous people may be confronted with such as instances of racism and discrimination (Helme, 2010).

The final two barriers discussed by Helme (2010) were described as the ‘lower career aspirations’ of Indigenous Peoples and a catch-all category labelled ‘social and cultural barriers’. Both of these categories provide examples of failure to

acknowledge culture, not only of Indigenous Peoples, but also that of the dominant cultural lens through which Indigenous experiences and aspirations are commonly evaluated. For example, Helme (2010) provides a largely ahistorical discussion regarding contemporary 'cultural and social' barriers, identified as lower life expectancy rates, higher instances of disease, homicide, suicide and imprisonment. Acultural and ahistorical analyses that fail to consider the influence of wider sociocultural and historical events lie at the heart of institutional and structural racism (Helme, 2010). For example, equating technical and trade professions as lower career aspirations reflect a cultural bias regarding the type of professions that are of value. In addition, such directions demonstrate an ignorance of the career motivations of Indigenous Peoples, which often include giving back to their communities (Juntunen et al., 2001; Juntunen & Cline, 2010; McCormick et al., 1999; McCormick & Amundson, 1997; McCloskey & Mintz, 2006). In highlighting the poor social statistics of Indigenous Peoples, it should be made clear how past injustices, coupled with current discriminatory practices continue to serve as perpetual barriers to educational attainment, employment and thus health and well-being for Indigenous Peoples (Cram et al., 2006; Durie, 2003; Stewart & Reeves, 2014).

As well as identifying barriers to career development, Indigenous careers' research has suggested a number of strategies to counter the disadvantage experienced by Indigenous Peoples in their careers. Genuine cultural understanding and respect is required to engage with Indigenous people and support in the improvement of a broad range of outcomes (Helme, 2010). In career counselling with Indigenous Peoples, Juntunen and Cline (2010) suggest counsellors should work with participants to consider potential for discrimination in new work settings and identify potential for social support, while recognising that different support strategies will be required at different ages and life stages (Sweet et al., 2010). In the workplace, the provision of and matching with suitable mentors (Burgess & Dyer, 2009) and role models (Chester et al., 2009; Kelly et al., 2009) have proven beneficial for dealing with discrimination, and instrumental in suggesting more formal cultural awareness workshops in order to educate non-Indigenous colleagues about the history of Indigenous people in an attempt to enhance understanding and minimise episodes of discrimination (Burgess & Dyer, 2009; White, 2010).

Finally, an important means of drawing attention to and addressing institutional racism is through research methodologies and approaches that question taken-for-granted norms and cultural assumptions. Pertinent to the earlier discussion on agency and structure, the concept of Institutional racism is evident in the way social and cultural 'structures' are commonly ignored in the careers literature, as the dominant perspectives favour 'agency' and individualised explanations for career activity. Indigenous researchers, drawing on Indigenous research methods might be better positioned to highlight how structures serve to shape and constrain various

forms of Indigenous Peoples' agency (White, 2010). Critical, feminist and post-colonial scholars can serve as allies and provide additional tools in this process (McNicholas & Humphries, 2005; Pihama, 2001). However, an increase in Indigenous research presented from Indigenous perspectives is necessary, rather than allowing the continued domination of Eurocentric culture, perspectives and theories in work, careers, and careers' research (Mahuika, 2008).

#### *2.8.4 Career and life experiences within and across 'two worlds'*

The final theme prevalent in the careers' of Indigenous Peoples is the necessity to learn to negotiate the cultural norms, processes and expectations of 'two worlds'. The first world is characterised by Indigenous beliefs, values and worldviews, while the other is enveloped by western norms and values that are often most dominant in the organisations within which many Indigenous careers are enacted. In discussions regarding Indigenous development, the capacity for Indigenous Peoples "to work confidently and with influence in two worlds" (Cranney & Edwards, 1998, p.5) is continuously highlighted. It is important to stress again, the variability across and within Indigenous cultures and populations. For example, Indigenous populations in both North and South America live in diverse environments that differ considerably from each other including contemporary urban environments to rural hunting and gathering contexts (Blustein, 2006). For some, the "two world" discourse relates to physical distance, experienced by those who live on reservations guided by traditional Indigenous customs and values, yet work in distinct regions structured around western norms and culture (Juntunen et al., 2001). However, the concept of 'two worlds' also pertains to psychological distance experienced by Indigenous Peoples who despite living and working in contemporary western environments possess internalised beliefs and worldviews that conflict with that of the space in which they enact their careers (Wilson & Baker, 2012).

Career experiences across 'two worlds' were articulated by participants in Juntunen et al.'s (2001) study investigating the meaning of career amongst adult American Indians. Six of seven participants had completed high school education, all of whom were living on or near tribal reservations at the time of the interviews. Participants varied in the extent to which their experiences were described as two separate worlds, one world filled with difference, or as a third world with additional opportunities and possibilities arising from the merging of the two (Juntunen et al., 2001). Education was seen as a potential mediator in assisting participants to navigate both worlds (Juntunen et al., 2001). Juntunen et al. (2011) described different phases of acculturation to account for how participants experienced and managed the "two world" phenomenon. Some participants mentioned the benefits in learning from the White world to benefit the Native world and reported being able to leave certain cultural characteristics aside during their education years to play

according to “the White man’s rules” (p.281). Others found it difficult to leave part of themselves at the organisation’s door.

In Aotearoa New Zealand, Reid’s (2011) career identity typology discussed earlier depicts varying levels of engagement with Te Ao Māori<sup>31</sup> and the western world. For example, Keepers who privileged traditional cultural knowledge and identities chose to operate maximally within the Te Ao Māori. Conversely, the cloaked experienced more challenges with their cultural identity and thus their potential to engage with Te Ao Māori and Māori values (Reid, 2010). The ‘seekers’ represent attempts to integrate the two worlds, through drawing on their cultural identities to influence and shape their career decisions and pathways within mainstream organisations (Reid, 2010).

Within a medical context, Wilson and Baker (2012) described how Māori mental health nurses attempted to bridge two worlds in their careers, by ‘going beyond’, and ‘practising differently’. In this case, the two worlds describe the tensions between the biomedical nature of the New Zealand public health care system and the holistic and relational approach of Te Ao Māori. Wilson and Baker (2012) found that in instances of conflicting beliefs and values, “Māori nurses were forced to put aside their personal cultural protocols and practices, and those of their patients and their families” (p.1075). For example, while a particular standard of behaviour was expected from the institution in which they worked, contradicting expectations were apparent from Māori patients and families who expected to receive culturally appropriate care from Māori nurses. In attempts to bridge the two worlds, Wilson and Baker (2012) identified how Māori nurses managed these tensions through a strong sense of cultural identity, as well as attempts to blend Te Ao Māori with the world of nursing, by implementing a focus on wairua<sup>32</sup> and wellbeing into what is traditionally an environment focused primarily on psychological illness (Wilson & Baker, 2012).

Finally, the notion of two worlds in careers highlights potential connections with boundaryless career discourses. However, this is yet to be explored in the careers’ literature, or within the context of the business school. Greater attention to the various worlds managed by Indigenous Peoples in their careers, can provide valuable insights and understandings for the careers of Indigenous Peoples.

## 2.9 Developing careers’ research

Although career scholars are increasingly calling for interdisciplinary perspectives in career research (Arthur, 2008; Chudzikowski & Mayroher, 2011), it is often the fragmented nature of careers’ research, and subsequent lack of common

<sup>31</sup> Te Ao Māori is a term used to depict the Māori world, or a Māori worldview.

<sup>32</sup> spirit, soul - spirit of a person which exists beyond death. t is the non-physical spirit, distinct from the body.



approaches, definitions or theoretical frameworks, that have been critiqued for its role in limiting scholarly debate and knowledge building within the field (Inkson et al., 2002; Dany, 2014; McMahon, 2014). For this reason, scholars have pointed to a number of principles for continuing to contribute to careers scholarship. Contemporary calls for research into “our interdisciplinary concept” (Arthur, 2014, p.634) have confirmed the need to acknowledge the multi-layered contextual environment including the importance of time and space and the interaction between agency and structure (Chudzikowski & Mayrhofer, 2011; Dany, 2014; McMahon, 2014). Additionally, career scholars have called for more diversity in methodological processes and a need to clearly conceptualise terms and definitions, to understand what is being considered within the research, and by implication, what is not (Arthur, 2008; Barley, 1989; Chudzikowski & Mayrhofer, 2011; McMahon, 2014).

Within career scholarship there is also much to learn from Indigenous experience and voices, whose systems and standards have historically been absent from the literature. In recognising this historical exclusion, and contemporary barriers of institutional racism, there is also a necessity to advocate that these knowledge systems be “recognized on par” with western systems (Cunningham, 2000; Mitra, 2015, p.1822). Indigenous perspectives provide tools to continually critique hegemonic cultural norms and examine how “social inequities may be embedded within cultural traditions” (Mitra, 2015, p.1822). As Reid (2010) noted, “career research unfortunately, lags behind...in the use of Indigenous research models” (p.98) and as such careers scholars “can ill-afford to continue to ‘borrow’ from [other fields] by attaching generalised statements ... to the careers industry” (Reid, 2010, p.211). Working with, and building research capacity amongst Indigenous Peoples will be an essential means to support Indigenous knowledge creation (Mertens et al., 2013; Smith, 1999).

## 2.10 Chapter summary

This chapter outlined the theoretical influences of sociological and psychological perspectives in careers' scholarship that continue to be reflected in many of the ongoing tensions and debates between careers scholars. While ‘new’ and contemporary career theories, such as the Protean and Boundaryless career have dominated the careers literature over the past three decades, the assumptions that underpin these theories denote career behaviour as agentic, individualistic and self-interested. These premises are challenged in critical careers' scholarship of which this research is a part.

The ‘grand’ career narrative that asserts individuals will pursue careers as a means for self-expression and self-actualisation lies at the core of emerging literature on Meaningful work. However, such an emphasis in careers' research, not only ignores large populations of workers who pursue work and their careers primarily as a means

of survival, but also overlooks power imbalances and contextual impacts in the career environment and the reproduction of these structures as a consequence of career enactment.

Finally, this chapter has also illuminated the dominance of western research populations and theoretical perspectives in careers' research and intentionally sought to carve out space for Indigenous experiences and perspectives in careers' research through a review of the limited empirical research pertaining to the careers of Indigenous people. While recognising the diversity across Indigenous Peoples and within particular groups, the studies revealed common themes relating to the impact of cultural identity, and whānau and cultural communities for the careers of Indigenous Peoples. It also revealed the challenges resulting from experiences of ongoing racism and discrimination in the workplace and attempts to balance practices and expectations of two worlds in their lives and careers. Importantly, there was little evidence of the use of culturally appropriate methodologies which could not only prevent researchers from inadvertently contributing to ongoing colonisations of Indigenous Peoples, but also empower Indigenous participants through greater appreciation and comprehension of their cultural values, traditions and historical experiences. This chapter concluded by arguing for the decolonisation of careers' research through the critical deconstruction of hegemonic theories in careers' research, acknowledgement of historical and contextual impacts for careers, the privileging of culturally appropriate methodologies and genuine consultation and collaboration with Indigenous Peoples and researchers.

## **CHAPTER 3**

### **ACADEMIC CAREERS**

#### **LEARNING FROM THE LITERATURE**

##### **3.1 Introduction**

Against the background of the broad careers' field, this chapter focuses on academic careers. This chapter is divided into two sections. The first section centres on the dominant discourses within academic careers' research, including the nature of scholarly work, academic career structures and the higher education environment in which these careers are enacted. Much of this literature has emerged predominantly from the United States of America (USA) and the United Kingdom (UK). Despite an enduring and relatively fixed academic career structure, the literature also points to a number of environmental factors that are changing the demands of academic work and altering the traditional academic pathways. Reflecting the wider careers' literature, tensions between traditional and contemporary career environments in academia have been connected to boundaryless career writings. Despite once being hailed as a prototypical boundaryless career, career scholars' increasingly highlight the bounded nature of the academic career, particularly in the current climate of higher education.

The second section looks more specifically at the concept of diversity as it has been considered within the academy. A brief background on the major points and key challenges of diversity scholarship are presented, followed by relevant findings

pertaining to the career experiences of women and minority groups in the academy. To date, Indigenous Peoples have largely been included in these studies as small subsets of larger categories of ethnic minorities (e.g. Hirschfield & Joseph, 2012; Turner et al., 2008), or left out altogether due to insufficient numbers (Zambrana et al., 2015). However, in grouping minorities together, there is the potential to mask the diversity that exists between these groups (Henry et al., 2012; Martinez & Toutkoushian, 2015). Despite the lack of empirical career studies examining the experiences of Indigenous academics, this chapter draws on literature across a number of disciplines including education and Indigenous studies (Kaomea, 2001; Nakata, 2006; Mercier et al., 2011; L.T. Smith, 2012) to consider some of the experiences reported by Indigenous academics.

### 3.2 The scope of academic careers' research

Much of the academic careers' research presented here emerges as a subset of the wider career literature and discussions in higher education. In examining the academic career, scholars consistently acknowledge the "holy trinity" (Baruch, 2013, p.202) of academic careers as the tasks of research, teaching and service, as well as a unique career structure with practices peculiar to academia, such as processes of tenure and sabbatical (Baruch & Hall, 2004a; Baruch & Hall, 2004b; Monroe & Chiu, 2010). A cursory examination over the academic career literature reveals a focus on the early stages of an academic career, particularly the motivations to join the profession (Borges, Navarro, Grover & Hoban, 2010; Evers & Sieverding, 2015; Flynn, Feild, & Bedeian, 2011; Lindholm, 2004; Portnoi, 2009; Sieger & Monsen, 2015; Sullivan et al., 2009; Yunus & Pang, 2015), the preparation and socialisation of doctoral students (Åkerlind, 2009; Austin & Wulff, 2004; Gemme & Gingras, 2012; Hilmer & Hilmer, 2012; Korinek, Howard, & Bridges, 1999; Mills et al., 2014) and early academic career experiences (Hemmings et al., 2013; McAlpine, Amundsen, & Turner, 2013; Price et al., 2015; Reybold, 2005; Thompson, 2000; Sutherland et al., 2013). Scholars have also examined indicators and perceptions of academic career success (Afiouni & Karam, 2014; Santos, 2016; van Balen, van Arensbergen, van der Weijden, & van den Besselaar, 2012), the processes and challenges in achieving such successes (Griffin, Bennett, & Harris 2013; Youn & Price, 2009), and recommended strategies to pursue successful career outcomes (Eden, 2008; Weber & Ladkin, 2008). Finally, there has been a steady increase in attention given to the changing environment of higher education, in particular the prevalence of new public management systems, and internationalisation imperatives, and their subsequent impact on the work, identities and careers of academics across the globe (e.g. Backes-Gellner & Schlinghoff, 2010; Clarke, Knights, & Jarvis, 2012; Finkelstein, 2015; Pelger & Grottke, 2015; J. Smith, Rattray, Peseta, & Loads, 2016; Tienari, 2012; Waitere et al., 2011; Winter, 2009).

### 3.3 Changing higher education: NPM and the entrepreneurial university

The previous chapter on careers' research argued that context is an essential consideration for a comprehensive analysis of career experiences. This section provides a brief background to the recent and ongoing changes within higher education systems worldwide as a result of globalisation, technological advancements and the increasing dominance of new public management (NPM) practices in universities (Davies & Thomas, 2002; Thomas & Davies, 2002; Winter, 2009). NPM has been described as entailing a shift in power "from academics to policymakers, accountants to financial officers, essentially 'bean counters' and 'positivists' who have no professional knowledge in teaching or researching in tertiary education (Rose, 1999, as cited in Waitere et al., 2011, p.206). NPM, underpinned by a neoliberal agenda (Waitere et al., 2011), describes how private sector practices are being adopted within public institutions (van den Brink, Fruytier, & Thunnissen, 2013), such as universities, and are arguably "increasing management power and reducing professional autonomy" (Thomas & Davies, 2002, p.375) within academic careers.

Referred to as the 'offspring of new public management' (Talib, 2003), 'tools of the new managerialism' (Waitere et al., 2011), or simply methods of NPM (Berlemann & Haucup, 2015), are the implementation of productivity-based funding schemes such as the Research Excellence Framework (REF; previously the RAE; Mingers et al., 2015) in the UK, the Excellence in Research for Australia (ERA; Hughes & Bennett, 2013), and the Performance-Based Research Fund (PBRF) in Aotearoa New Zealand (Sutherland et al., 2013). PBRF was introduced as a means "to encourage and reward research excellence in the tertiary education sector" (Adams, 2008, p.10). Evaluations include an assessment of research (70%), peer esteem (15%), and contribution to the research environment (15%; Hodder & Hodder, 2010). Academics are given an individual ranking based on a combination of self-reported data, and panel evaluations regarding the standing of the researcher's publications and conferences (Hodder and Hodder, 2010). These scores are not only important contributors to individual academic career success (Anderson & Tressler, 2014), but also help to determine allocation of Government funding (Hodder & Hodder, 2010). Consequently, university research managers are concerned with increasing research productivity in order to compete for state-based funding which has had significant impacts on practices of recruitment, promotion and resource distribution within universities (Nana et al., 2010; van den Brink et al., 2013). For academics, the implementation of NPM manifests through the primary evaluation of academic work in terms of quantity of research outputs in top ranked publications, independent of other academic job requirements, such as teaching or service duties (Enders & Kaulisch, 2006).

The spread of NPM in higher education is connected to discourses of the internationalisation of higher education and increasing pressures to compete with tertiary institutions globally. Internationalisation in higher education has been discussed in terms of international mobility of student body (Healey, 2008) and academic staff (Medina & Baert, 2014; Xian, 2015), international collaboration and circulation of research and curriculum (Healey, 2008; Rostan & Ceravalo, 2015). While internationalisation has been used interchangeably with globalisation in the literature (e.g. Healey, 2008), it is argued to be conceptually distinct (Altbach & Knight, 2007). Altbach and Knight (2007) define internationalisation as “policies and practices undertaken by academic systems and institutions – even individuals – to cope with the global academic environment” (p.290). Therefore, while globalisation represents the reality of economic and environmental trends, internationalisation involves elements of choice in responding to that environment. In this respect, internationalisation efforts can be motivated by several factors including educational enrichment from cross-cultural perspectives, delivery of education to developing countries where there may be a lack of educational providers, or to maximise profits (Altbach & Knight, 2007).

In an increasingly globalised environment, market forces enhance the importance of institutional reputation for attracting top staff and students (Altbach & Knight, 2007). For business schools, this is achieved through attempts to boost institutional and individual academic research rankings (Berlemann & Haucap, 2015; Wedlin, 2014), as well as acquiring accredited status from accreditation agencies, such as The Association to Advance Collegiate Schools of Business (AACSB) and the European Quality Improvement System (EQUIS<sup>33</sup>; Alajoutsijärvi et al., 2015; Wilson & McKiernan, 2011). In line with funding criteria, university and school rankings are also commonly assessed based on research quality and productivity, measured through journal ranking lists and citations (Mingers, 2015; Pfeffer & Fong, 2002). Accreditation systems play a key role in branding and marketing for business schools in particular (Altbach & Knight, 2007). Accrediting bodies promote the importance of international curriculum to better prepare graduates for global society (Rostan & Ceravalo, 2015; Warwick, 2014).

The recent and ongoing changes within higher education systems globally have been criticised by many academics for adversely impacting on the academic profession. For example, the time-sensitive nature of funding rounds and output-over-outcome focussed evaluation measures have been said to discourage engagement in long-term research projects, hinder the development and pursuit of new and innovative research methodologies and projects that might not be easily

<sup>33</sup> EQUIS is the accreditation system offered by the European Foundation for Management Development (EFMD). European-based body devoted to the continuous improvement of management development. Membership includes business schools from around the world as well as companies, public sector organisations and consultancies.

publishable, and encourage dissemination through academic publications over more relevant and practical societal contributions (Mingers, 2015; Roa, Beggs, Williams, & Moller, 2009). For academics, this has resulted in increasing workloads (Ryan & Guthrie, 2014; Tadajewski, 2016), perceptions of competition over collaboration (Tienari, 2012; Roa et al., 2009; Waitere et al., 2011) and decreasing career satisfaction (Clarke et al., 2012; Tienari, 2012).

### 3.4 Academic tasks

Members of the academic profession make important contributions to the socio-economic development of nations through research, engagement in public debates and conversations, and through training the future professionals and contributors to those nations (Coates & Goedegebuure, 2012). In the academic career literature, the three main elements of academic work are categorized as teaching, research and service (Baruch, 2013; Rosser & Tabata, 2010), although service is often viewed as the “poor cousin of the trio” (McDonald & Mooney, 2009, p.251). In discussing academic tasks, Boyer’s (1990) typology of scholarship is also drawn upon, which outlines four separate, but overlapping functions of academic work, namely, the scholarship of discovery (research), the scholarship of teaching, the scholarship of integration (synthesis of knowledge) and the scholarship of application (utility of that knowledge in practice).

In accordance with the changing educational environment, Teichler, Arimoto, and Cummings, (2013) pointed to a shift in traditional emphasis of universities from the scholarship of discovery or knowledge creation, to the scholarship of application. This occurs amongst societal calls for greater relevance of academic research and teaching (Teichler et al., 2013), particularly targeted at business schools (Bennis & O’Toole, 2005; Mingers, 2015; Wilson & McKiernan, 2011). Other changes to academic tasks include the augmentation of design and delivery of e-learning content and engagement in technology transfers, an increase in administrative and service tasks such as writing proposals, developing contacts and connecting with local and global bodies and finding and supporting students into internships or employment (Yunus & Pang, 2015). While these tasks might once have been considered at the periphery of academic work, they are increasingly being considered central (Coates & Goedegebuure, 2012; Yunus & Pang, 2015). Blaxter, Hughes & Tight (1998) insist that academics require a better appreciation of the interrelatedness of academic tasks and that the links between teaching and research, managing or writing are “part of the delight in being an academic” (p.291). However, within the changing environment of education, it has been argued that the next generation of academics may only experience academia in a fragmented form (Peseta & Loads, 2016).

### 3.5 Academic career structure

In the academic career literature, descriptions of the career structure are full of contradictions. The academic career is described as both flat and hierarchical, linear and lateral, and both traditional and contemporary. For example, the academic career has been described as a prototypical example of a range of contemporary careers including the boundaryless (Arthur & Rousseau, 1996), protean (Harley, Muller-Camen, & Collin 2004), kaleidoscope (Baruch, 2013), intelligent (Bozionelos, 2014) and post-corporate (Baruch, 2004), all of which are characterised primarily, in opposition to traditional career models. On the contrary, many scholars describe a traditional “male model” (Blaxter et al, 1998, p.282), namely a career structure through which individuals progress in a linear fashion from undergraduate through to graduate school, attain positions as a research or teaching assistant, then ideally more permanent employment positions as a lecturer or professor. Supporting a contemporary view of academic careers, both Baruch (2013) and Coates and Goedegebuure (2012), describe the potential for lateral and downward career movements in academia, suggesting that upward mobility is not the only desirable pathway. However, both of these articles draw upon examples of engagement in managerial or administrative roles. In the literature, these roles are commonly positioned as less desirable or legitimate, due to their potential to reduce time and energy for the more valued activities of research and publishing (Miller, Taylor, & Bedeian, 2011; Rosser & Tabata, 2012), which are typically associated with vertical progression and frequently equated with academic career success (Dany et al., 2011; Miller et al., 2011; Santos, 2016). Nevertheless, managerial and administrative pathways to deanships or directorships, have been proposed as one of the alternative pathways available to academics (Baruch, 2013). More of these alternative career pathways will be discussed later in this chapter.

#### 3.1.1 *‘Tenure’ and advancement through the academic career structure*

Unsurprisingly, the North American academic career model dominates the literature on academic careers. The North American model is thought to have absorbed elements from English and German systems combined with its own unique characteristics (Teichler et al., 2013) and is now reflected across other countries such as the UK, Israel, Hong Kong and the Netherlands (Baruch, 2004), and increasingly emerging in other regions, and across disciplines (Dany et al., 2011; Pelger & Grottke, 2015). The North American model differentiates between a ‘lecturer’ as a teaching-only position, and a ‘probationary’ academic as an initial academic appointment with the full range of teaching, research and service responsibilities (Ghorpade, Lackritz, & Singh, 2007). Within a period of six years, probationary faculty can apply for tenure. Tenure presents the faculty member with a degree of status within the academic profession and a level of job security (Youn & Price, 2009). If unsuccessful in their application, year six becomes their terminal



year, after which they can no longer teach at the university (Ghorpade et al., 2007). This phenomenon is described as “up or out” in the American system (Janasz & Sullivan, 2004; Musselin, 2013; Stewart, Ornstein & Drakich 2009), and might explain why success in academia has also been equated with those who remain in the academic career, rather than continued hierarchical advancement (e.g. Van Balen et al., 2012; Valle & Schultz, 2011).

The North American model labels the academic career ranks as Assistant Professor, Associate Professor, and at the highest level, Professor. Promotion through the career is self-initiated, evaluated by a committee of senior colleagues (Niehaus & O'Meara, 2015), awarded on the basis of achievements in teaching, research and service, and accompanied by subsequent increases in salary and status (Ghorpade et al., 2007). The average age of attaining a doctorate degree can be around 30 to 33 years' old which creates a high likelihood of being in the late 30s, early 40s by the time individuals reach the tenured position of associate professorship (Jacobs and Winslow, 2004). Though, there is no actual correlation between age and career stage (Larkin & Neumann, 2009). Given the importance of tenure for job security and career longevity, particularly in the US, scholars are frequently concerned with the factors that impact on the tenure process and its outcomes (e.g. Deemer, Mahoney, & Ball, 2012; Hirakata & Daniluk, 2009; Miller et al., 2011; Youn & Price, 2009).

In New Zealand, the pathway to the professoriate follows a similar model to that described above. Generally, following the granting of a doctoral degree, an academic career can begin with a position as a Lecturer, advancing through to Senior Lecturer, then for some to Associate Professor, and ultimately, Professor (Baker, 2010). The tenure process is not as explicit in the New Zealand system, but is linked to the idea of ‘promotion’, having a ‘permanent’ position (Nana et al., 2010) or described as a process of confirmation (Sutherland et al., 2013; D. Smith, Spronken-Smith, Stringer, & Wilson, 2016). For example, some New Zealand universities do employ academics on a probationary period, though for a slightly shorter timeframe of three to five years, during which satisfactory performance can lead to confirmation of a permanent academic role (D. Smith et al., 2016).

Reflective of the commonly purported academic tasks and the comparatively lesser acknowledgement of ‘service’ activities for career advancement, the literature tends to categorise academics as either research-oriented or teaching-oriented (Baruch, 2013), with the various foci having differential impacts on their potential for career advancement (Angervall & Gustaffson, 2014; Dany et al., 2011). For example, in comparing the separate disciplines of biology and history across two French universities, Dany et al. (2011) identified two key promotion pathways. Two thirds of 60 professorial appointments were based on the ‘Star Scientist’ model, characterised as those with an excellent publication record and strong involvement in national and international academic networks. On the other hand, one third of professorial

recruitments went to ‘Ambidextrous professionals’ who, despite a lesser standard of research publications, had additional teaching or administration capabilities, and compensated for their moderate involvement in international networks through strong local networks and involvement (Dany et al., 2011). The literature increasingly recognises research as a key currency for securing tenure and advancing through the academic career (e.g. Griffin et al., 2013; Hilmer & Hilmer, 2012; Pinheiro, Melkers, & Youtie, 2014; Valle & Schultz, 2011).

### *3.1.2 Academic rewards and career success*

Research examining predictors of career success, commonly equate ‘success’ with research productivity, tenure or academic position (e.g. Griffin et al., 2013; Hilmer & Hilmer, 2012; Pinheiro et al., 2014; Valle & Schultz, 2011). Other objective indicators of academic career success include professional prestige, international networks, job stability, and possessing political influence or power (Santos, 2016). In line with general career studies, there is also recognition of subjective measures of career success within the academic career literature. According to Baruch (2013), “plateauing does not mean a career failure” (p.203). Rather, he argues that academics can gain personal satisfaction from educational activities or mentorship as opposed to writing and producing publications. In addition, Wellman and Spreitzer (2011) argue that given the “unparalleled degree of autonomy” (p.930) that academics experience, they can utilise job crafting through changing either academic tasks, or the cognitive or relational aspects of academic work to create careers with greater meaning. Autonomy and freedom are commonly discussed as subjective rewards of the academic career (Lindholm, 2004; Metcalf, Rolfe, Stevens, & Weale, 2005), as is the ability to make a positive impact through furthering developments in their chosen field, or through more practical applications (Afiouni & Karam, 2014; Santos, 2016). A combination of these objective and subjective success indicators are also commonly cited as attractors to the profession (Bexley, Arkoudis, & James, 2012; Lindholm, 2004).

The literature has also indicated gender and cultural differences in appraisals of academic careers. For example, Afiouni and Karam (2014) described how female academics describe success in terms of a combination of academic career and life achievements, including raising successful children and having adequate work life balance. Additionally, Portnoi (2009) identified that the social status associated with an academic career (Baruch, 2013), was not a significant reward for postgraduate students at two African universities. Against the backdrop of apartheid, Portnoi (2009) notes that teaching professions have been open to all racial groups and thus could effectively carry a negative stigma in Africa. Despite these differences, research has demonstrated that women and ethnic minorities also aspire to to be successful publishers (Miller et al., 2011) and advance objectively in their careers (Afiouni & Karam, 2014; Griffin et al., 2013; Hall, 2014).

### 3.6 Contingent academic workforce and casualization

The provision of permanent academic positions is a costly commitment from universities in the fiscally tight higher education environment (Youn & Price, 2009). Consequently, universities are increasingly relying on non-permanent staff for their workforce base (Coates et al., 2009; Gilbert, 2013; Harney, Monks, Alexopoulos, Buckley, & Hogan, 2014; Jay, 2011; Kimber, 2003; Marshall, 2012; Nadolny & Ryan, 2015; Strachan et al., 2012). The appointment of “adjunct” (Wolfinger et al., 2009), “contingent” (Anderson, 2007), “sessional” (Marshall, 2012), “part-time” (Tomkinson, 2013), “fixed-term” (Nana et al., 2010) and “casual (or temporary)” (May, Peetz & Strachan, 2013a) staff to perform the full range of academic duties provides a cost-effective alternative solution to permanent, tenured faculty for tertiary institutions. In Australian universities, non-permanent staff are said to be responsible for up to 50% of teaching (BLAAST, n.d.). In 2013, New Zealand statistics on staffing profiles obtained by the TEU indicate that up to 70% of academic labour are on non-continuing contracts, including fixed-term and casual employment in some New Zealand universities (Clayton, n.d.). However, many scholars highlight that reliance on casual labour is not a long-term sustainable option for developing a future academic workforce (May, Strachan, & Peetz, 2013b; Nana et al., 2010).

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The contingent academic workforce has been identified as a talent pool from which to source the next generation of academics (May, 2011; Nana et al., 2010). May et al. (2013b) argued that given casual academic employment was a primary source of income for many of their participants, and, that one in five participants taught at more than one university, many were serious about an academic career. Historically, temporary academic employment has been viewed as a means to securing a full-time academic post. However, increased competition, coupled with a reduction in the proportion of permanent academic staff in universities, means that many post-graduate students and temporary employees are recognizing a lack of academic career prospects (Bousquet, 2008; May et al., 2013a).

Research findings suggest that there are stark differences in the job conditions, including provision of basic resources, and the career and development opportunities between permanent and non-permanent academic staff that can disincentivise continued academic employment (Broadbent, Troup & Strachan, 2013; May et al., 2013a). For example, non-permanent employees face challenges in the academic workplace including a lack of training, support and recognition, lack of access to materials and resources, and lower pay rates than full-time academic staff (Anderson, 2007; Gilbert, 2013; Levin & Hernandez, 2014; Tomkinson, 2013). Additionally, the minimal engagement of this periphery workforce with those at the core, limits the opportunity for these positions to serve as an adequate training ground for future academic employment (Broadbent et al., 2013; May et al., 2013a; 2013b).

The consequence of continual temporary contracts is a secondary academic labour market or ‘academic underclass’, distinguished as the “tenuous periphery” to the “tenured core” (Kimber, 2003, p.44). In 2011, as part of the Work and Careers in Australian Universities (WCAU) survey conducted across 19 universities, casual academic teaching staff were invited to participate in an online survey that captured a profile of staff, as well as work conditions, motivations and career satisfaction and intentions (May et al., 2013a; May et al., 2013b). Demographic data revealed 57% of participants to be women, while 48% were under 35 years of age (May et al., 2013a). The gendered nature of this market, and comparatively younger age profile suggests that the precarious nature of early academic employment and job instability will disproportionately impact these groups, likely reducing the interest for women, minorities and young graduates in pursuing academic career pathways (Broadbent et al., 2013).

### 3.1.3 *Alternative academic pathways*

Given fewer traditional academic pathways, there is a need to consider more diverse configurations of academic work (Coates & Goedegebuure, 2012; Duberley et al., 2007). In practice, and peppered throughout the literature there are examples of alternative academic pathways. Three key ideas stand out in the literature. Firstly, academics might vary the emphasis in their varying tasks as a consequence of career events throughout their career (Baruch, 2013; Broadbent et al., 2013). For example, Coates and Goedegebuure (2012) suggest that one strategy, supported by the university would be to utilise various combinations of Boyer’s (1990) four key scholarship activities, namely, discovery (research), teaching, integration (synthesis of knowledge) and application (utility of that knowledge in practice) to inform new and alternative academic pathways. The authors also add ‘management and leadership’ as a fifth pillar of 21<sup>st</sup> century academic careers. Providing options to emphasise different academic tasks recognises the limited likelihood that all professors will be star research performers (Baruch, 2013; Coates & Goedegebuure, 2012).

Secondly, aligned with the notion of an “emerging corporate university” (Jemielniak & Greenwood, 2015, p.72) or the “entrepreneurial university” (Lam & DeCampos, 2015, p.812), there has been increasing interest in academic connections and relationships with industry organisations and the potential for entrepreneurial academic career pathways (e.g. Duberley et al., 2007; Lam, 2007; Lam & DeCampos, 2015; Karatas-Özkan & Chell, 2013; Sieger & Monsen, 2015). For example, Duberley et al. (2007) identified ‘technology transfer professionals’ who described themselves as embodying two complementary roles as “both scientists and business people” (p.489), essentially opting out of the traditional academic career structure.

Finally, the changing academic environment has said to augment the presence of ‘support’ roles (Teichler et al., 2013), namely, hybrid academic and administrative roles in the university. Described as “third space professionals” (Whitchurch, 2008), these positions combine academic activity, as well as course coordination and learning management activities. These predominantly professional roles, increasingly held by those with academic qualifications (Whitchurch, 2008), offer further potential career pathways for those who do not consider the traditional academic pathway viable.

### 3.7 Considering academic career boundaries: Bounded or boundaryless

In Arthur and Rousseau’s (1996) early definitions of boundaryless careers, the academic career was considered a prototypical example, through drawing validation and marketability from outside their employing organisations. Additionally, the relative autonomy and flexibility afforded to academics, particularly in their career management (Dowd & Kaplan, 2005), coupled with expectation of inter-organisational mobility, is commonly connected to the notion of boundarylessness (Baruch, 2013; Enders & Kaulisch, 2006; Harney et al., 2014; Richardson & Mallon, 2005). In recent years, however, not only has the prototypical status of the academic career as boundaryless been challenged (Dany et al., 2011; Dowd & Kaplan, 2005; Summerland & Boutaiba, 2007), but also scholars have also begun to articulate career boundaries beyond the organisation (Afiouni, 2014; S. Smith, 2015; Williams & Mavin, 2015). Despite these recent exceptions, the debate about the bounded nature of the academic career has centred on organisational or occupational boundaries (e.g. Baruch, 2004; Baruch, 2013; Dowd & Kaplan, 2005; Harley et al., 2004; Lam & DeCampos, 2015; Ladkin & Weber, 2009).

Recent empirical research has challenged arguments of the boundarylessness of academic careers. Scholars point to organisational rules and career scripts as examples of how academics are often bound to professional criteria if not to their employing organisations (e.g. Afiouni, 2014; Dowd & Kaplan, 2005; Dany et al., 2011). Additionally, the increasing managerialism associated with academia worldwide, is said to be shifting power to the organisation, and serving to align the interests of academics with those of their organisations (Enders & Kaulisch, 2006; Harley et al., 2004). Dowd and Kaplan (2005) note that “the nature of academic careers is such that if one relied upon strictly structural definitions, almost all tenured and tenure-track faculty could be categorized as bounded” (p.701).

#### 3.1.4 Organisational and occupational boundaries in the academic career

From a subjective and experiential view, Dowd and Kaplan (2005) investigated the perceived boundarylessness of academic careers amongst 21 tenure-track academics across three US business schools. Findings from participants’ role and

identity, career motivations, tenure and career concerns and approach to career management indicated varying levels of bounded or boundaryless careers (Dowd & Kaplan, 2005).

'Boundaryless academics' expressed entrepreneurial or multifaceted identities that drew on personal expertise or connection to their discipline, rather than their employing organisation. They were either unconcerned with tenure track process or advancement, or perceived that being unsuccessful would be due to lack of fit, rather than lack of competency. Finally, their careers were predominantly self-managed and individuals were proactive in the learning and application of career strategies (Dowd & Kaplan, 2005). Those with more bounded career experiences tended to identify with their roles as teachers or researchers, were unsure of the tenure process and their ability to achieve, and relied more on their employers to provide guidance and career management (Dowd & Kaplan, 2005). Interestingly, Dowd and Kaplan (2005, p.701) suggested that "those who accept the 'publish or perish' paradigm and respond as being dedicated workaholics typically have relatively boundaryless careers", as they acquire the cultural capital to engage in more diverse activities. Conversely, those who feel overworked and overextended by all the demands of the tenure process experience more bounded careers (Dowd & Kaplan, 2005).

While organisational boundaries have always been at the centre of boundaryless career theorizing (e.g. Defillippi & Arthur, 1994; Arthur & Rousseau, 1996), occupational and professional boundaries are also drawn on in arguments for the bounded nature of the academic career. A frequently cited empirical example is that of Dany et al.'s (2011) study who point out that while academics might experience high levels of organisational mobility, they continue to be subjected to professional norms that govern promotion, such as the importance of international reputation and research productivity. Their findings also highlight how academic career boundaries evident in promotion scripts are not inherently negative, but rather serve as resources in career decision-making as academics sought to either actively comply or search for alternative scripts in their careers (Dany et al., 2011).

### *3.1.5 Examining further academic career boundaries*

Alongside the increasing internationalisation of higher education, there have been calls for greater attention to a wider range of academic career boundaries, and the recognition of the diverse experiences across the globe, beyond that of the US (e.g. Afiouni, 2014; Harley et al., 2004). For example, Afiouni (2014) proposes the notion of a double-bounded context for female academics in the Arab Middle East. From interviews with 23 female academics, Afiouni demonstrates how the institutional boundaries of the academic career, and institutional boundaries of gender scripts embedded in the Islamic religion, patriarchal socio-cultural context and the centrality

of family “shape/bind” (p.328) participants’ career choices and patterns. Interestingly, despite noting cross-cultural differences, Afiouni focuses primarily on gender as an institution. Religion and culture, then, are influential to the extent that they promote male-centric work environments and maintain expectations that women will act as primary caregivers. Additionally, it is noted that universities in the Arab Middle East, though failing to establish family-friendly environments, continue to provide allowances for culture by providing opportunities for men to balance their Islamic duties and academic roles. Given the research that demonstrates the challenges ethnic minorities face in the academic career (Alexander-Floyd, 2015; Buzzanell, Long, Anderson, Kokini, & Batra, 2015; Griffin et al., 2013; Tran, 2014), it is surprising that there is scarce literature considering the influence of culture on the perceived boundarylessness of the academic career.

Williams and Mavin (2015) go beyond organisational boundaries to argue the embodied nature of career boundaries and how they are intersubjectively negotiated for disabled academics. From narrative interviews with eight participants, Williams and Mavin (2015) identify ‘impairment effects’ as an embodied career boundary that disabled academics attempt to negotiate. Participants seek to minimise impairments through either seeking modifications to their work or attempting to mask the impairment effects to control others’ perceptions (Williams & Mavin, 2015). The authors also highlight how boundary permeability is influenced by the support of organisational members including colleagues and managers (Williams & Mavin, 2015).

The research reviewed here demonstrates the complexity of academic careers and the insufficiencies of the labels bounded and boundaryless (Dany et al., 2011; Enders & Kaulisch, 2006; Summerland & Boutaiba, 2007). Within academic careers, boundaries have been shown to serve as resources for opportunities (Dany et al., 2011) as well as “spaces for restriction and constraint” (Williams & Mavin, 2015, p.135). Consequently, even those with little power in the academy seem to exert agency in the extent to which they elect to follow or resist organisational or occupational norms (e.g. Afiouni, 2014; Lam & DeCampos, 2015; Mavin & Williams, 2015). Further boundaryless careers’ research will require a holistic approach that acknowledges relationships between people and environmental and contextual boundaries, in order to better investigate and comprehend the various academic career boundaries and the factors that contribute to their permeability (Gunz et al., 2007; Rodrigues et al., 2016).

Rather than an absence of boundaries denoted by a ‘boundaryless’ career, Dany et al. (2011) concluded that “the ending of organizational careers can result in...the creation of new boundaries”. However, boundaryless career writings continue to focus primarily on organisational and institutional boundaries in academic careers’ research. In addition, the dominance of research situated in the USA and UK hinders

our understanding of the relevant boundaries and experiences by individuals in different national contexts. To date, the concept of the boundaryless career has not been applied to Indigenous Peoples, nor have the academic career boundaries experienced by Indigenous academics been explored from a careers' perspective. The intersection of boundaryless careers, academic careers and Indigenous Peoples is the focus of this thesis' research.

### 3.8 Developing diversity scholarship

Diversity scholars point to the impact of the 1964 Civil Rights Act (Shore et al., 2009), and more commonly, the release of the Hudson Institute Workforce 2000 report in 1987, as catalysts for the emergence of interest in workforce diversity and subsequent scholarship (Konrad, 2003; Nkomo & Hoobler, 2014; Pringle & Strachan, 2015). The Civil Rights Act prohibited discrimination in employment on the basis of race (Pringle & Strachan, 2015). The Hudson report released two decades later induced "crisis-like calls" (Nkomo & Hoobler, 2014, p.251) for organisations to respond to an increasingly diverse population as future employees and consumers. For the first time, the notion of difference was presented as a strategic asset that could provide value to the organisation, provided it was managed effectively (Zanoni, Janssens, Benschop, & Nkomo, 2010). Dimensions of diversity commonly include gender, age, race/ethnicity, disability, sexual orientation (Hamdani & Buckley, 2011; Jackson, Joshi, & Erhardt, 2003; Pitts & Wise, 2010).

Diversity scholarship spread quickly across the globe, linked to discourses of HRM and international business (Pringle & Strachan, 2015). Much of this scholarship and diversity initiatives within organisations have been sustained by 'business case' discourses (Nkomo & Hoobler, 2014), which highlight the 'value in diversity' for organisational outcomes (Pitts, 2006). A recent review of 115 diversity articles obtained from top HRM journals published between 2000 and 2011 found 29% (n=33) emphasised the 'value-in-diversity' argument which promoted the positive effects of diversity for the organisations' 'bottom-line' and 23% (n=26) investigated the performance outcomes from diverse teams (Nkomo & Hoobler, 2014). Commonly, these arguments assume the necessity for organisations to source employees from an ever diversifying population. Additionally, emphasis is placed on the greater value of both market knowledge and creative problem solving competencies that come from having a diverse set of employees (Konrad, 2003). Despite this emphasis, the business case has received mixed empirical support in the literature (Nkomo & Hoobler, 2014; Pitt & Wise, 2010).

### 3.9 The problem with 'Diversity'

Critical diversity scholars have drawn attention to some issues in the way diversity is explored and promoted both in research and practice. For example, the dominant



discourse promoting diversity as 'good for business' and a source of competitive advantage serves to obscure the reality of legislative imperatives in some contexts driving the need to implement diversity strategies (Kamenou, 2007; Pringle & Strachan, 2015). An example of these imperatives are affirmative action policies implemented in the US to eliminate continued and future instances of discrimination, and remedy past injustices against specific groups (Williams, 2004). In Aotearoa New Zealand, while diversity is not embedded in legislation, the Treaty of Waitangi, signed on behalf of the Indigenous people and British settlers on behalf of the Crown informs policy that prioritises Māori in some contexts. In addition, arguments based on the rational and economic outcomes of diversity, overshadow not only the legal imperatives, but also any moral arguments for supporting diverse groups in the workplace (Jamali, Abdallah, & Hmaidan, 2010; Nkomo & Hoobler, 2014).

The conceptualisation of diversity to include all notions of individual difference or specifically historically disadvantaged groups is an enduring debate in diversity scholarship (Prasad, Pringle, & Konrad, 2006; Pringle & Strachan, 2015). For example, in addition to the diversity dimensions discussed earlier, definitions of diversity can expand to include almost all possible individual differences, including educational and professional backgrounds, values or personality (Hamdani & Buckley, 2011; Pringle & Strachan 2016). These definitions can obscure the evolution of diversity discourses from arguments about equity and equality of opportunity for groups who have historically been marginalised or excluded from the workplace (Pringle & Strachan, 2015). In response to this oversight, critical diversity scholars (e.g. Konrad, 2003; Zanoni et al., 2010) have highlighted how the business case for diversity, and the tendency toward managerial perspectives has contributed to an inadequate theorization of power in diversity. For example, Konrad (2003) argues how reducing explanations of discrimination to individual acts of prejudice insinuates that everyone discriminates equally. Similarly, these explanations ignore historical and structural contexts that continue to limit resource distribution (Zanoni et al., 2010), and ignore the preferential treatment of more privileged groups in organisations (Konrad, 2003).

### 3.10 Diversifying the academy

Reflecting the sentiments in critical diversity literature, scholars argue that little progress has been made in attempts to diversify the academy (Griffin et al., 2013; Henry et al., 2012). In discussions about the need for greater diversity, researchers commonly point to the underrepresentation of particular groups as justification for further investigation as to the causes and consequences (Kidman et al., 2015; Pio, Tipuna, Rasheed, & Parker, 2014; Williams & Mavin, 2015). In practice, the need for greater academic diversity is commonly proposed in terms of the need to better represent the growing diversity of the student body, or to better prepare students for living and working in an increasingly diverse society (Durie, 2009; Turner et al.,

2008). Business case arguments for greater academic diversity are also present. In Aotearoa New Zealand, equity and diversity strategies can be lucrative engagements for universities, as they receive targeted funding for Māori student enrolments. Kidman et al. (2015) argue that increasing Māori student numbers will be a precondition to increased representation of Māori academic staff. For Indigenous Peoples, enhancing Indigenous representation in the academy is also seen as a means to right past wrongs and injustices (Castleden, Sylvestre, Martin, & McNally, 2015; Portnoi, 2009).

### 3.11 Gender diversity in the academy

Overwhelmingly, the most commonly studied marginalised group in academia is that of women, with extensive research as to the unique pressures and career barriers they face in the university (Afiouni, 2014; Airini, Collings, Conner & McPherson, 2010; Harris, Ravenswood & Myers, 2013; Hirakata & Daniluk, 2009). The underrepresentation of women in the academy was exposed in the 1960s and 1970s, second wave feminism openly challenged the invisibility of women's scholarship (Cama, Jorge, & Peña, 2016). In a recent systematic review of research on gender differences across 74 articles in higher education journals, Cama et al. (2016) note that the prevalent themes in order of dominance to include women's experiences of tenure and promotion, promoting gender equity in higher education, and addressing the gender earnings gap in academia.

Research concerned with gender disparities in academic career conditions and advancement demonstrate how women progress slower through the academic hierarchy, receive lower salaries (Monroe & Chiu, 2010; Umbach, 2007) and have less access to resources, including funding, research support and sabbaticals (D. Smith et al., 2016). Research has also highlighted how women are more likely to be employed in less prestigious institutions and disciplines, and more engaged in less valued academic activities of teaching and administration than their male counterparts (August & Walton, 2004; Cama et al., 2016; Knights & Richards, 2003; Monroe & Chiu, 2010; Umbach, 2007).

As justification for gender discrepancies, the literature points to the masculine discourses that govern academic institutions (Jones, Reilly, Krisjanous, & Rey Vasquez, 2012; Metcalf et al., 2005; Thomas & Davies, 2002; van den Brink, Benschop, & Jansen, 2010), as well as the gendered expectations reflected in wider society that influence women's career decisions and behaviours (Afiouni, 2014; Afiouni & Karam, 2014; Baker, 2010; 2012). The masculine culture of academia is evidenced in performance evaluation systems that reward 'masculine' behaviours (Baker, 2010; Monroe & Chiu, 2010) such as competitiveness (Macoun & Miller, 2015), total commitment to work (Ylijoki, 2013), and uninterrupted career histories (Sang, Al-Dajani & Özbilgin, 2013). Using life story interviews with nine female

migrant professors in the UK, Sang et al. (2013) found that participants were able to achieve success in academia through subscribing to the masculine career model.

Women are also subjected to macro socio-political barriers that can impact their careers. For example, women experience greater societal pressure to prioritise family responsibilities than men (Afiouni, 2014; Cama et al., 2016), and as such have been shown to be more likely to make work-related concessions to care for children than their male colleagues (Hirakta & Daniluk, 2009; Strike & Taylor, 2009). Sang et al. (2013) found that migrant women professors in the UK could achieve academic success by drawing on financial and family resources to combine motherhood and academic work, while some decided not to have children. These challenges have also been confirmed in Aotearoa New Zealand (Baker, 2010; Baker 2012). For example, amongst a sample of 30 male and female academics Baker (2012) identified family circumstances and perceptions about family as contributors to gender disparities in academic careers.

### 3.12 Cultural diversity in the academy

The impact of culture and ethnicity have received comparatively less attention than gender in academic career literature, despite the acknowledgement of ethnic disadvantage in academia (Asmar & Page, 2009; Strike & Taylor, 1999; Turner et al., 2008). Given the dominance of North American scholarship in academic career research, the experiences of African American faculty members in American Universities are amongst the most frequently discussed (e.g. Ross & Edwards, 2016; Jones, Hwang, & Bustamante, 2015; Griffin et al., 2013; Timmons, 2012). These writings have also been expanded to include additional ethnic and racial groups under the labels: “faculty of color” (Alexander-Floyd, 2015; Buzzanell et al., 2015; Tran, 2014), “minority groups” (Kharkongor & Albert, 2014; Zambrana, 2015), or “racialized faculty” (Henry et al., 2012; James, 2012). In the USA and Canada, these terms commonly include one or a combination of the following groups: “people of African American, American Indian, Asian Pacific American, and Latino origin” (Turner et al., 2008, p.335). Cultural diversity research reflective of internationalisation of academic careers, is also beginning to explore the experiences of migrant academics in their host countries (Sang et al, 2013; Johannsson & Śliwa, 2013).

Research on diverse cultural groups in academia has tended to highlight the challenges and support mechanisms for diverse groups in the academy, as well as providing recommendations for individual strategies and structural change (Turner et al., 2008). Common challenges for faculty of colour include: having their authority challenged across teaching and research activities by both students and colleagues; experiences of isolation and marginalization; challenges in recruitment and advancement; poorer job conditions such as lower salary and fewer career

development opportunities; and implicit and explicit experiences of racism, discrimination (Abdul-Raheem, 2016; Griffin et al., 2013; James, 2012; Lechuga, 2012; Ross & Edwards, 2016; Turner et al., 2008; Zambrana et al., 2015).

The challenges arise from a lack of cultural diversity in the academy and the need to subscribe to dominant “individualistic, competitive, retributive, alienating, routinized” (James, 2012, p.133) academic culture. An historical legacy of exclusion that has marginalized diverse cultures, and interestingly, diversity related legislation (e.g. affirmative action) and policy create further challenges through perceived biases in recruitment. These perceptions of tokenism contribute to perceptions that minority groups do not belong in the academy (Lechuga, 2012; Turner et al., 2008). Such perceptions can also become internalised for culturally-diverse academics, undermining their sense of self-efficacy and feelings of competence (Lechuga, 2012). Unsurprisingly, these challenges can negatively impact job satisfaction and be detractors from academic career aspirations and progression (Lechuga, 2012; Turner et al., 2008).

Conversely, a love of teaching and service, and utilization of research as a means to enact meaningful change or resistance has been described as the highlights of an academic career (Lechuga, 2012; Turner, 2008). Faculty of colour often seek opportunities to contribute to future generations of minority faculty and better their circumstances in society. Other means of support for faculty of colour can include supportive administration or leadership, colleagues and networks and opportunities for professional development (Hall, 2014; Martinez, Alsandor, Cortez, Welton, & Chang, 2015; Turner et al., 2008). Mentoring is also a prominent recommendation to assist minorities negotiate academic culture and institutional structures (Buzzanell et al., 2015; Irby, 2014; Tran, 2014; Zambrana, 2015).

### **3.13 Indigenous participation in the academy**

In many ways, reports of Indigenous academic experiences reflect many of the issues raised in both gendered and cultured research in the academy. This is perhaps unsurprising, given that Indigenous Peoples have been included, albeit in small proportions, within some of these wider participant groups (e.g. Henry et al., 2012; Hirschfield & Joseph, 2012; James, 2012; Turner et al., 2008). However, enclosing Indigenous experiences amongst wider participant groups can limit understanding of the unique experiences of Indigenous academics. Further, three key areas differentiate the experiences of Indigenous Peoples from other minority groups. First, is the recognition that following colonization of Indigenous Peoples in various parts of the world, many western universities were established on land gifted or taken from Indigenous Peoples (Corntassel, 2003; Mercier et al., 2011; L.T. Smith, 1999). Secondly, the connection of Indigenous Peoples to their land, means that these sites often provide unique locations for cultural revitalization and

socioeconomic development for Indigenous Peoples. A third issue relates to the increasing emphasis on the internationalization of higher education (Healey, 2008; Medina & Baert, 2014; Pio et al., 2014; Rostan & Ceravalo, 2015; Xian, 2015), and how this might affect impact Indigenous Peoples, education and culture.

While there are few empirical studies examining the career experiences of Indigenous academics globally, there have been reports of Indigenous academic experience across a variety of disciplinary literatures including education and Indigenous studies (Irwin, 1997; Kaomea, 2001; Nakata, 2006; Mercier et al., 2011; L.T. Smith, 2012), which commonly include reflective narratives from Indigenous scholars who have endured the hostility of academic environments (e.g. Irwin, 1997; L.T. Smith, 1999; Mercier, 2014; Webber, 2009; Whitinui, Glover, & Hikuroa, 2013). In Aotearoa New Zealand, this body of work exists largely as a subset of a larger debate about Indigenous participation in higher education that stretches back several decades (L.T. Smith, 1999).

### 3.14 Whānau and academic communities

Whānau<sup>34</sup> and Indigenous communities have been shown to be influential for Indigenous Peoples' decisions to enter academia (Irwin, 1997) and their experiences in the university. American Indian scholar, J. Anne Calhoun (2003) describes three layers to Indigenous communities: a home community from which Indigenous academics draw identities, knowledge and values; a larger Indigenous community from the towns and cities in which Indigenous academics reside; and Indigenous Peoples in the academic community, including students and colleagues (Hall, 2014). Indigenous scholars often report the significance of being able to contribute to these various communities through their work (Calhoun, 2003; Hall, 2014; Kaomea, 2001; Kidman et al., 2015; Mercier et al., 2014). Motivations to give back to communities can result from an internalised sense of duty (Calhoun, 2003), as well as the recognition that dominant western systems can pose significant risks to Indigenous Peoples. Consequently, Indigenous colleagues are a vital source of support for Indigenous academics attempting to navigate university institutions (Hall, 2014; Kensington-Miller & Ratima, 2015; Kidman et al., 2015). Within Aotearoa New Zealand, whanaungatanga<sup>35</sup> was one of four key components of the Māori academic development model developed from Hall's (2014) doctoral thesis, indicating the significance of relationships for Māori academic development.

Interestingly, the literature also highlights potentially tenuous relationships between Indigenous academics and Indigenous communities given the historical disservice

<sup>34</sup> Family or family group.

<sup>35</sup> Whanaungatanga refers to a relationship, kinship or sense of family connection. Hall (2014) used whanaungatanga to describe the importance of relationship building for Māori academic development.

of academia and science to Indigenous communities. For example, L.T. Smith (1999) described a “generalised anti-academic stance toward all academics in New Zealand” (p.101) from Māori communities, due to a lack of perceived benefits from decades of research, coupled with anti-Māori stances expressed by university academics. Indigenous academics themselves are conscious about the extent to which they may be perceived as an “urban coloniser...trying to impose change” (Diamond, 2013, p.144) within their own iwi contexts.

### 3.15 Cultural and academic identities

Despite the absence of ethnicity in mainstream academic identity literature (Hall, 2013), cultural and ethnic identities are salient in reports of Indigenous academic experiences (Redsteer, 2003). While other identities, such as gender (Irwin, 1997; Pihama, 2001; L.T. Smith, 1997; Te Awakotuku, 2007), and social class (Pelletier, 2003) have also been suggested to impact Indigenous experiences, overwhelmingly the literature focuses on the distinction between an Indigenous identity and an academic one (Hall, 2014; Webber & Kukutai, 2011; Webber, 2009).

In her review of literature pertaining to Māori academic identity, Hall (2014) identifies issues of primacy, fluidity and hybridity, inauthenticity, and values. The primacy of Māori identity in recollections of academic experiences is perhaps unsurprising, given that Indigenous Peoples who report their experiences tend to identify as Indigenous. However, there is also evidence that these identities are not static, but are subject to change over time as a consequence of learning, relationships and life experience. This is evident in that staunch Māori scholars with long standing contributions in the areas of Māori development and education have at one time or another felt estranged from their Māori identities. As an example, in the introduction of Māori scholar Ella Henry's (2012, p.4) doctoral thesis on Māori entrepreneurship in screen production, she recalled:

at nineteen that I didn't like my life, my country, or my people, who by 1974 were most noticeable by our shabbiness, our lack of wealth, and our lack of ease in this turbulent metropolitan domain.

Similarly, Māori scholar Te Ahukaramū Charles Royal (2012a, p.208) confessed:

when I went to school I didn't want anything to do with my Māori background, I actively rejected being Māori in my teenage years.

These examples contribute evidence to the “hybrid, multiple and fluid” (Hall, 2014, p.40) and context-dependent nature of Māori academic identities. A history of colonisation and land loss, mass urbanisation of Māori, and assimilation attempts through formal education systems advanced a process of cultural loss for Māori which has had intergenerational impacts on their identities as Māori (Houkamau,

2011). Additionally, statistical data illustrates growing cultural diversity and increasing multi-ethnic compositions for Māori in Aotearoa New Zealand. For example, in the 2013 census Māori under 65 years were more likely to indicate belonging to two or more ethnic groups (Statistics New Zealand, 2013). This complexity of whakapapa<sup>36</sup> will likely manifest in various identity allegiances, with some taking precedent over others.

Identity challenges and struggles for Indigenous Peoples working in the university are evident within the research literature. This can stem from a lack of personal connection to their culture as well as challenges from either non-Indigenous Peoples or, at times, their own communities, regarding their identities as Indigenous Peoples. For example, Indigenous scholars who do not 'look the part' can be challenged in terms of their authority to teach Native American literature (Gercken-Hawkins, 2003). Similar concerns are present in the literature on who has the authority to be a Māori academic (Webber, 2009). Arguably, a precursor to a Māori academic identity would require demonstrating cultural competence. The importance of knowing and promoting the culture through the academic career is critical to many Māori scholars (such as Irwin, 1997; Ratima, 2008; Webber, 2009), through normalising Māori language customs and practice in the academy (Pipi et al., 2004; Walker, 1996) and challenging the status quo in academic institutions (Irwin, 1997; Ka'ai, 2005). Ratima (2008) saw it as a duty for Māori academics to make space for Kaupapa Māori in the academy. But the authority to do so can hinge on the notion of an authentic Māori identity.

Authenticity challenges can result from within-group comparisons to essentialist and traditional views of what constitutes Māori, causing some individuals to feel inauthentic in their Māori identity (Webber, 2009). This can also be driven by expectations of non-Māori academic colleagues coupled with a personal perceived lack of ability, training, or understanding of cultural competence. For those who enter the academy with a sense of inauthenticity as Māori, it can lead to abandonment of Māori identity (McKinley, 2002), or a potentially taxing process of negotiating place within their Indigenous communities, as well as their academic communities (Webber, 2009). On the other hand, within group comparisons can also cause Māori to deny their identity, particularly when Māori adopt negative perceptions of their people and culture and aim to distance themselves from alignment with such stereotypes.

Many scholars point to the marginalisation of Indigenous knowledge and content which can lead Indigenous scholars to feel second rate (Hall, 2013; Hall, 2014). McKinley's (2002) research with Māori women scientists, revealed how one participant chose not to reveal her ethnicity as Māori, and another who felt pre-

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<sup>36</sup> Whakapapa is often translated as genealogy, lineage or descent.

judged by her Māori name. However, given the primacy of Māori identity identified in the literature (Hall, 2014), this perspective is rarely prevalent, despite the fact that some respondents have commented on Māori colleagues who subsume their Māori identity preferring to “hide in an office and write a whole lot of papers” (Mercier et al., 2011, p.88), or Māori colleagues who “choose not to be Māori” (Hall, 2014, p.131). Hall’s (2014) participants questioned the extent to which this might be easier in departments other than Māori studies. Effectively, we know little about “academics who just happen to be Māori” (Durie, 2013, p.7), who choose not to outwardly identify.

Finally, Hall (2014) notes a wealth of literature on Māori values, but nothing in relation to Māori academic values. For those who readily and confidently identify with a Māori identity, academics will be more likely to ground academic practice in Māori cultural values (Matthews, 2013). Māori scholars commonly draw from a range of Māori concepts, stories, or values in their academic work. From her empirical research, Hall (2014) centres her Māori academic development framework ‘Te Kōtuinga Mātauranga’<sup>37</sup> around tuakiritanga, pukengatanga, whanaungatanga and tikanga<sup>38</sup>. Tikanga is connected to both worlds for Hall (2014) who demonstrates how cultural beliefs influence behavior in the academy.

### 3.16 Racism and discrimination in the academy

Episodes of racism, tokenism and discrimination are a dominant theme in the literature relating to Indigenous experiences of the academic career (Asmar & Page, 2009; Gareau, 2003; Nunpa, 2003; Hall, 2014; Mercier et al., 2011; Rodriguez-Rabin, 2003). Indigenous academics report feelings of exclusion, through non-acceptance, having their authority as educators and researchers challenged (Calhoun, 2003; Hernandez-Avila, 2003; Nunpa, 2003; Mihesuah, 2003a), lack of space through closing down of courses (Nunpa, 2003).

Indigenous scholars report being overlooked for opportunities on the basis of race/ethnicity (Calhoun, 2003). They also experience tokenism, through acting as the ‘face’ of diversity efforts (Kidman et al., 2015), yet having their ethnicity and cultures denied in regards to “pedagogy, epistemology or methodology” (Hall, 2014, p.45) within their institutions (Mihesuah, 2003a). Indigenous academics work to challenge stereotypes (Asmar & Page, 2009), through ‘speaking out’ (Mercier et al, 2011), and educating students, colleagues and the public “about [Indigenous]

<sup>37</sup> Te Kōtuinga Mātauranga is the name for the Centre of Academic Development at Victoria University of Wellington. The name was also adopted for her Māori academic development framework, and can be interpreted to mean “a place that weaves or synthesizes knowledge” (p.214).

<sup>38</sup> Tuakiritanga refers to identity; Pūkengatanga refers to skills and knowledge; whānaungatanga refers to relationship building; and tikanga refers to values and practice (Hall, 2014).



values, norms, society and history, as well as colonial history” (Mercier et al., 2011, p.86). Despite a motivation to engage in this type of work, the risks to career advancement, and likelihood of it being emotionally draining has been identified (Hall, 2014).

Interestingly, yet to a lesser extent, some Indigenous academics have described advantages as a result of their Indigenous identity, such as special admission university schemes (Jaime, 2003), or an awareness of the need for Indigenous scholars which can support their progression into academic employment (Hall, 2014).

### 3.17 Two worlds: Te Ao Māori and academia

The two worlds discourse is particularly strong for Indigenous Peoples who are connected to their ethnic identities, communities and values, and work within an academic context that rewards individual progression and reputation for career progression. Indigenous values are commonly relational and positioned in opposition to academic values (Verbos & Humphries, 2015; Verbos et al., 2015). In Aotearoa New Zealand, Te Ao Māori is a term commonly used to denote the Māori world, or worldview (Henare, Lythberg, & Woods, 2014; Mahuika, 2015; Reid, 2010; Ruwhiu & Cathro, 2014). Diversity in Māori experience confirms that there is no singular Māori worldview (Matthews, 2011; Royal, 2007), however Māori scholars commonly describe a holistic integrated worldview illustrated through a number of common Māori concepts, such as whakapapa and whānau (Ruwhiu & Cathro, 2014).

Indigenous scholars describe ‘dual-edged accountability’, ‘dual responsibilities or obligations’ or concept of ‘dual scholarship’, which reflect Indigenous academics roles of meeting institutional expectations as well as those of their various communities (Cram, 1993; Hall, 2013; 2014; Ka’ai, 1995; Mead, 1996; Page & Asmar, 2008). To succeed in these dual responsibilities, Indigenous scholars need to be well-versed and competent in both worlds (Hook, 2006; Webber & Kukutai, 2011).

Inherent tensions exist for those who are trained in western academic values, but experience various cultural values and responsibilities (Lacourt, 2003; Matthews, 2013). For example, Lacourt (2003) describes the challenges in balancing critical questioning of academia, with the expectations placed on the Indigenous researchers who are entrusted with community knowledge. Efforts to manage these tensions are evident in ‘indigenizing the institution’ (Durie, 2009; Ka’ai, 2005; Ka’ai, 2012) and ‘making space’ for Māori knowledge, people and culture within universities (Matthews, 2013; Mercier et al., 2011; Royal, 2012b; C.T. Smith, 2000) and. L.T. Smith (1999) described how this includes struggles “over power, over what counts as knowledge and intellectual pursuit, over what is taught and how it is taught, over

what is researched, why it is researched and how it is researched and how the results are disseminated" (p. 118). Empirical evidence of these activities was provided by Mercier et al. (2011) who described 'confrontation' as acts of negotiating space within the institution for Indigenous values, norms and initiatives (Mercier et al., 2011). Making space for Māori "requires a major shift in how institutions value our culture, language and ways of knowing and doing" (Matthews, 2013, p.27).

The opposing values across Indigenous and academic worlds are particularly visible in academic evaluation systems. For example, while academics typically seek to accumulate knowledge in order to identify universal laws, Cram (1993) suggested that for Māori, knowledge serves a different purpose. Therefore, rather than enhancing their academic status, Māori researchers would seek to uphold the mana of the collective (Cram, 1993). Additionally, processes of self-promotion have been highlighted as antithetical to a Māori worldview that values knowledge from collective rather than individual source (Waitere et al., 2011). Despite these differences, research has shown that Māori academics want to contribute to Māori development and progress to professorship in their academic careers (Hall, 2014).

In the research space, the introduction of performance-based funding systems have been suggested to negatively impact Indigenous research (Adams, 2008; Webber & Kukutai, 2011; White & Grice, 2008). Further, Indigenous academics in business schools will experience additional pressures given the dominance of accreditation processes and utilisation of journal ranking lists, such as the Australian Business Deans Council (ABDC) in these contexts. Performance-based funding systems serve as impediments to collegiality and collaboration (Mercier et al., 2011) and journal ranking lists can discourage novel research avenues. In addition, 'gatekeepers' of highly ranked journals can prefer US-based theories and literature (Adler, 2012), resulting in challenges for the recognition of Indigenous scholarship globally, and Māori research locally (Hobson & Hall, 2010; Reilly, 2011). These restrictions have flow-on consequences that can limit acquisition of funding as funding bodies prefer international dissemination of research findings (Reilly, 2011). Webber and Kukutai (2011) point out that attempts to give research an international appeal, carry the potential to lose relevance for local Māori audiences.

Following interviews with 23 Indigenous academics across 11 Australian universities, Page and Asmar (2008) coin the term "indemic" (p.116) to describe how Indigenous identity, culture and community come up against endemic institutional norms and practices in their careers. American Indian scholars have also reported how Indigenous contributions in the academy often go unrecognised in promotion and tenure processes (Calhoun, 2003). These activities tend to be detrimental to academic career progression, as they detract from valued academic activities, such as research and publishing (Calhoun, 2003; Hall, 2014; Page & Asmar, 2008; Mercier et al., 2011). Mercier et al. (2011) argue that this type of work often goes

unrecognised, lost in a myriad of other academic responsibilities including “teaching, studying, mentoring, counselling, writing, travelling, fulfilling, community obligations, research, translation, service on boards and committees, performance, *manaakitanga* (hospitality) and much more” (Mercier et al., 2013, p.87). New and emerging academics are likely to be susceptible to multiple requests for this additional work (Mercier et al., 2011).

Winter (2009) argues that with increasing managerialism in public universities, there is a creep toward “business-related values and profit-making ideals” (p.123). In the business school, reflections of business culture and values have long been in existence (Antunes & Thomas, 2007; Pfeffer & Fong, 2002), as put by Verbos and Humphries (2015, p.204):

self-interested and rational behavior, individualism, competitive interdependence, and bottom line thinking, all represent economic assumptions and practices have been woven into the fabric of business culture and the practices that are taken for granted in business schools.

Interestingly, these two worlds, despite contradictory logics are not necessarily incompatible. Durie (2005) reminds us that both scientists and Indigenous Peoples “live comfortably with the contradictions of different bodies of knowledge. Many scientists subscribe to religious beliefs that cannot be explained by science, and many Indigenous people use scientific principles in everyday life while at the same time holding fast to Indigenous values” (Durie, 2005, p.305).

It is worth noting the dominance of reports from Indigenous academics globally located in schools of education and Indigenous departments and programmes. While commonalities have been identified amongst Indigenous academics working across various faculty and disciplinary boundaries, it is likely that the day-to-day experience of being located in Indigenous or Māori studies departments, with a focus on Indigenous topics and material, and an inherent valuing of Indigenous beliefs and worldviews is likely distinct from the experiences of academics located in mainstream departments that are yet to recognise the necessity or value of such material. Having conducted research with academics in Māori studies, Mercier et al. (2011) consider the extent to which their findings might reflect experiences of those in “marginal schools or departments or in other professional spheres where minority groups feel their identity and sovereignty challenged by a powerful majority” (p.89). Therefore, exploring the experience of Indigenous academics outside of these departments might be fruitful. Additionally, given the spread of managerialism across universities globally (Winter, 2009; Waitere et al., 2009), business schools and their corporate institutional logic (Verbos & Humphries, 2012) provide a potentially powerful avenue for inquiry.

### 3.18 Chapter summary

In reviewing the academic careers' literature, the first section of this chapter demonstrated that despite the continued rhetoric of the 'holy trinity' of academic work, research performance is becoming the key currency for career recognition and advancement in the academy (Dany et al., 2011; Hilmer & Hilmer, 2012; Miller et al., 2011; Pinheiro et al., 2014; Valle & Schultz, 2011). These pressures seem to be exacerbated by the changing environment for higher education and increasing instances of NPM across universities, which are shown to be impacting on the day-to-day experiences and longer term career satisfaction of academics globally (Clarke et al., 2012; Waitere et al., 2011). These contextual factors are also influencing academic career opportunities as research has identified fewer permanent employment options and suggested revolving doors of fixed-term and casual contracts as the future of academia (May, 2011; Nana et al., 2010). While some scholars have postulated alternative academic career pathways (e.g. Coates & Goedegebuure, 2012), the current climate means that these are yet to gain traction. Research has also demonstrated the complexity of the academic career in respect of the boundaryless career literature, and the continued focus on organisational or occupational boundaries. While scholars acknowledge the potential for boundaries to act as both resources and constraints in academic careers (Dany et al., 2011), there remains limited understanding regarding how culture serves to shape career boundaries in academia.

The second section of this chapter revealed how diversity efforts in the academy continue to falter resulting in an institution that still largely reflects a monocultural elite. Efforts toward increasing Indigenous representation are differentiated from other minority groups in three key ways. Firstly, using the local context as an example, New Zealand universities have been established on land taken from or gifted by Indigenous Peoples. Secondly, New Zealand offers a unique context for Māori cultural revitalization and Māori development. Finally, in light of the internationalisation imperatives of business schools and adherence to accreditation systems and international standards, there is a need to better understand the implications of business school objectives for the academic careers for Māori. The limited literature on the careers of Indigenous academics highlights strong aspirations to contribute to Indigenous communities, coupled with experiences and challenges from Indigenous identities. Struggles with institutional racism continue for Indigenous academics and are reflected in the boundaries between Indigenous worldviews and those of western academia. While a few empirical studies have recently been conducted with Māori academics (e.g. Hall, 2014; Kidman et al., 2015; Mercier et al., 2011), career experiences have not yet been examined within business-specific disciplines. Neither has the context of the business school, which is subject to accreditation pressures, been considered in terms of how it might serve

to shape Indigenous careers in the academy. Additionally, given increasing managerialism and adoption of corporate logics and principles across academic disciplines, the examination of Indigenous career experiences in the business school context might indicate imminent challenges for Indigenous academics across the university.

## **CHAPTER 4**

### **AOTEAROA AND THE BUSINESS SCHOOL**

#### **KNOWING THE LANDSCAPE**

#### **4.1 Introduction**

This chapter outlines the unique context in which the careers of participants in this study take place. The first section outlines the educational context of Aotearoa New Zealand. It is evident in the literature that the career experiences of Indigenous Peoples (Māori) in the academy reflect issues that Māori have experienced within mainstream education over the past three decades. As a result, this chapter begins with a brief history of Māori experiences in the New Zealand education system to illustrate relevant issues that have led to Māori as a priority within national education strategy. The structure of the New Zealand University system is explained, along with some descriptors of the New Zealand university business schools.

The second section considers the historical and contemporary context of the university business school. Deeply institutionalised and mutually enforcing ranking and accreditation processes are shown to promote the increasing internationalisation of business schools, that will not only have impacts for the career experiences and aspirations of Māori business academics currently, but also their role in the future of tertiary business education in Aotearoa New Zealand.

## 4.2 Māori education in Aotearoa New Zealand

The engagement of Māori in the formal 'missionary education' system was established with the first school in 1816 (Jones & Jenkins, 2008). Royal (2007) described how the term 'Māori education' has been used to describe the education of Māori, rather than reference to inherently Māori characteristics of education. Both of these terms gained traction with the arrival of British settlers. Māori, meaning 'ordinary' in Te Reo, was used to categorise a pan-identity for the Indigenous Peoples (L.T. Smith, 1996), while 'education' provided "a vehicle by which English derived culture, values, language and worldview could be represented to Māori communities" (Royal, 2007, p.20). The introduction of western-style education that replaced existing forms of learning and knowledge sharing (Royal, 2007; 2012) was a key contributor in the development of a dominant-subordinate relationship between Pākehā and Māori (Bishop & Glynn, 2003; Irwin, Davies, & Carkeek, 1996).

In a comprehensive text regarding the history of 'Māori education' in Aotearoa, Bishop and Glynn (2003, p.12) argue that New Zealand's earliest organised school systems served a "monocultural elite" (Bishop & Glynn, 2003, p.12). Māori children were sent to 'native schools' with limited curricula that marginalised Māori knowledge and culture, rejected Māori language and restricted post-primary schooling opportunities for Māori (Bishop & Glynn, 2003; Ka'ai, 2004). Consequently, Māori youth graduated from their short educational experiences as little more than a source of cheap labour (Bishop & Glynn, 2003).

The 20<sup>th</sup> century saw subtle shifts in educational policy, although each revision continued to pressure Māori into abandoning their culture and identity in order to attend to the needs of the nation state (Bishop & Glynn, 2003; Jenkins & Matthews, 1998; G.H. Smith, 1997; Taurere, 2010). The integrity of Māori culture in education was attacked through dismissal of the holistic Māori worldview that emphasises a connection between mind, body and spirit (Bishop & Glynn, 2003). Similarly, Māori knowledge and literacy were considered simplistic primarily due to oral transmission. School textbooks used over the years omitted, marginalised or distorted Māori knowledge. New Zealand history constructed a condescending picture of Māori as either villains or as an incompetent people in need of civilisation (Bishop & Glynn, 2003, p.22). Bishop and Glynn argue that these successive systems have served to maintain the dominance of the majority culture, and adversely affected Māori students who have not been able to see their place, nor their identities within mainstream education.

The phases of New Zealand education policy, in evolutionary order, have been described as assimilation, integration, bicultural and multicultural efforts. While an assimilationist policy aimed to shape Māori to "become absorbed, blended, amalgamated with complete loss of Māori culture" (Hill, 2010, p.xiii), a 1960 report

released by the Department of Māori affairs, highlighted the disparities in education, economic and social indices between Māori and Pākehā that had likely occurred as a result of the assimilation initiative (Irwin et al., 1996; Taurere, 2010). This Hunn report sparked an emphasis on integration that would attempt to “combine (not fuse) the Māori and Pākehā elements to form one nation wherein Māori culture remains distinct” (Hill, 2010, p.xiii). A plethora of research into Māori and education followed the release of the Hunn Report (Irwin et al., 1996) which sparked the development of cultural deficiency theories during subsequent integration phases. These theories used acultural, ahistorical and astructural explanations to locate deficiencies within Māori students, their culture and language, and served as explanations for Māori underachievement in education (Bishop & Glynn, 2003). As expressed by Taurere (2010, p.25)

It was inevitable that, when middle-class, mainstream New Zealand culture and values were taken as the norm, all other cultures would appear different, deficient and deviant.

During the 1970s and 1990s there was a time of Māori cultural renaissance in which Māori reclaimed and asserted identities in response to increasing political consciousness and awareness amongst Māori of structural and institutional racism (Henry & Pene, 2001; Hoskins, 2012; McNicholas, 2009; Taurere, 2010). This led to the development of bicultural education policy in the 1980s, particularly in the public sector (Taurere, 2010). Against this backdrop, Te Taha Māori initiatives were implemented in an attempt to include Māori knowledge in school curricula. However, Māori knowledge and culture was still defined, controlled and administered by the majority culture to achieve their own, rather than Māori aspirational objectives (Bishop & Glynn, 2003; G.H. Smith, 1997). Māori “were seen as resources to be drawn upon, rather than as partners to be included in the process of education” (Bishop & Glynn, 2003, p.42). This had adverse consequences for Māori financially, culturally, spiritually, as well as belittling the principles of the Treaty of Waitangi (Bishop & Glynn, 2003).

### 4.3 Te Tiriti o Waitangi

A unique feature of the landscape in Aotearoa New Zealand is The Treaty of Waitangi. The Treaty was signed in 1840 by two peoples, specifically Lieutenant-Governor Hobson, representing the British Crown and approximately 512 Māori chiefs representing various iwi to formalise a bicultural partnership on which the future of Aotearoa New Zealand would be developed (Bishop, 2003; Bishop & Glynn, 2003; Jones et al., 2000). The Treaty promised that Māori would retain tino



rangatiratanga<sup>39</sup> over their taonga<sup>40</sup>, including lands, property, knowledge, language and culture in exchange for kawanatanga<sup>41</sup> (Article I) and protection of the rights of Māori equal to that of British citizens (Article III; Tapsell & Woods, 2010). With respect to education, the inclusion of Māori culture, language and knowledge is commonly pointed to as taonga that should be actively protected under Article II of the Treaty (G.H. Smith, 1997). The experiences of Māori in the New Zealand education system outlined in this Chapter would suggest that the Treaty had little impact on the formal education system or the conduct of Pākehā within mainstream schooling.

In contemporary Aotearoa New Zealand, the Treaty is often referred to in educational strategy and university plans (e.g. MoE, 2013; MoE, 2014; Victoria University of Wellington [VIC], 2014A). In acknowledgement of the Treaty, and Māori status as Tangata Whenua, the Ministry of Education released *Ka Hikitia – Accelerating Success 2013-2017* which outlines Māori-related goals that highlight aspirations for Māori “to achieve education success as Māori” (MoE, 2013, p.5). Similarly, national tertiary education strategy outlines objectives for government agencies and tertiary education organisations, including universities. These objectives aim to lift the achievement, progression and employability for Māori tertiary students, develop culturally responsive teaching practices and programmes, and increase the number of Māori teaching staff (MoE, 2014).

#### 4.4 Kōhanga Reo, Kura Kaupapa and Wānanga

Another feature of Aotearoa New Zealand education is the establishment of Indigenous education. These schools were developed by Indigenous communities, responding to the limitations of mainstream education in meeting the educational aspirations of Māori. The first institution established was that of the Wānanga<sup>42</sup>. There are currently three recognised Wānanga in Aotearoa New Zealand, the first, Te Wānanga o Raukawa, was established in 1981<sup>43</sup> (Cole, 2011). The following year, the first Kōhanga Reo<sup>44</sup> was established (Henry, 2012; Taurere, 2010), followed by the first Kura Kaupapa Māori<sup>45</sup> in 1985.

These Indigenous education systems were incorporated into the Education Act (1989) and present alternative models recognised worldwide for advancing education in an Indigenous context (e.g. Cole, 2011). School curricula centre on

<sup>39</sup> Tino Rangatiratanga has been interpreted as self-determination, sovereignty, autonomy, self-government, domination, rule, control, power.

<sup>40</sup> Treasure or anything prized and considered to be of value.

<sup>41</sup> Kawanatanga refers to governance (Henare, 2003)

<sup>42</sup> Wānanga is used here to refer to Māori institutions of higher learning

<sup>43</sup> Te Wānanga o Raukawa in 1981; Te Wānanga o Aotearoa in 1983; Te Wānanga o Awanuiarangi in 1991.

<sup>44</sup> preschool

<sup>45</sup> primary school

Māori epistemologies and the utilisation of Te Reo Māori, which was made an official language of New Zealand in 1987 (Robust, 2007). Kōhanga Reo were largely established and driven by parents and whānau, operating as “non-profit, community-driven enterprises” (Henry & Pene, 2001, p.239). Kura Kaupapa Māori are guided by Te Aho Matua, a formal charter that “connects Māori aspirations to political, social, economic and cultural wellbeing” (Smith & Reid, 2000, p. 11). Though they have come as a result of continuous struggle, these movements exemplify the notion of tino rangatiratanga for Māori through defining and establishing educational systems that allow Māori to secure their own destiny (Smith and Reid, 2000).

#### 4.5 The New Zealand university system

Legislation defines the characteristics of universities in Aotearoa New Zealand. Universities differ from other forms of educational institutions through their concern with ‘more advanced learning’ and their “principal aim being to develop intellectual independence”. To achieve this outcome, universities as repositories of knowledge and expertise, are expected to engage in international standards of research and teaching, and to “accept a role as critic and conscience of society” (Te Pōkai Tara, 2016). Aotearoa New Zealand currently boasts eight universities, each with an associated school of business.

**Table 5.**  
**New Zealand Universities**

Name	Founded	Student enrolments (2015)
University of Otago	1869	20,690
University of Canterbury	1873	14,570
Lincoln University	1878	4,605
University of Auckland	1883	42,100
Victoria University of Wellington	1897	21,450
Massey University	1927	31,205
University of Waikato	1964	12,560
Auckland University of Technology	2000	26,670

Table 5 presents a list of the eight universities in order of their establishment. The oldest university in New Zealand is the University of Otago founded in 1869. Despite having taught students since 1895, Auckland University of Technology is the newest university in New Zealand, having transformed from a polytechnic in 2000. Perhaps unsurprisingly, given its long history and location in New Zealand’s largest city, the University of Auckland has the highest number of enrolments (Education Counts, 2016). This is followed by Massey University, which has three campuses located on Auckland’s North Shore, Palmerston North (Manawatū) in the lower North Island, and the capital city of Wellington (Massey University, 2016). Lincoln University, branded as New Zealand’s land-based specialists, located outside the city of

Christchurch in the South Island, is New Zealand's smallest university, having gained autonomy from the University of Canterbury in 1990 (Lincoln University, n.d.a).

The national tertiary education strategy outlines Māori-related objectives for universities (MoE, 2014). Consequently, many New Zealand universities have set specific institutional objectives within their strategic plans to meet these expectations. For example, the University of Auckland have highlighted the challenge in increasing proportions of Māori and Pacific students and staff (University of Auckland [UoA], 2012), and aims to “establish partnerships in which the University and Māori to work together to achieve shared aspirations” (p.13). Key actions pertaining to staff development include developing “policies and processes to improve Māori staff recruitment, promotion, reward, and retention” (p.13). Another Auckland-based university, Auckland University of Technology (AUT, 2012) have identified Māori as a strategic priority in staff objectives that aim to increase the “appointments of Māori and Pacific staff in academic and senior roles” (AUT, 2012, p.5). In the South Island, New Zealand's oldest university, the University of Otago has a dedicated *Māori Strategy Framework 2007-2012* with aims “to strengthen the recruitment, retention, development and success of Māori staff and students” (University of Otago, 2007, p.7).

A recent change to Victoria University's strategy has excluded any mention of an intention to increase numbers of Māori staff across the university. The previous strategy noted a commitment to “Māori research excellence with the potential for significant social, economic and scholarly impacts” and “to building Māori staff capability” (VIC, 2009, p.3-4). However, in the latest Strategic Plan, which outlines 20-year path for the university, Māori are mentioned only as a component of Primary Strategy 4 which aims to “secure the intellectual potential put at risk through experience of disadvantage” (VIC, 2014a, p.19). Under this primary strategy, the university aims to enrol 1,000 more Māori students over the next 20 years, adding that the “progression of students from under-represented groups to postgraduate study is vital...to have the opportunity to employ talented and qualified staff representing the diversity of New Zealand society” (VIC, 2014a, p.19).

Finally, in attempting to meet national obligations some universities have established formal and informal relationships with local iwi and iwi corporations. For example, the University of Otago and Te Rūnanga o Ngāi Tahu (the tribal council of Ngai Tahu) have a memorandum of understanding that acknowledges South Island iwi Ngāi Tahu as tangata whenua in the region in which the university is based, and formally records their partnership and intentions to uphold treaty obligations and affect Ngāi Tahu aspirations (University of Otago, n.d.).

#### 4.6 New Zealand university business schools

Each of the eight New Zealand universities have an associated business school. Table 6 presents the university-based business schools in New Zealand in order of establishment. All of these business schools offer programmes from undergraduate through to doctorate levels in business and commerce. With the exception of Lincoln University's Faculty of Agribusiness and Commerce, all university business schools also offer Masters of Business Administration (MBA) programmes.

**Table 6.**  
**New Zealand University Business Schools**

Name	Year established (approx.)
University of Auckland Business School	1905
Otago Business School	1912
UC School of Business and Economics	1921
Victoria Business School	1939
Massey Business School	1971
Waikato Management School	1972
AUT Business School*	1973
Lincoln University Faculty of Agribusiness and Commerce	-

##### 4.6.1 The University of Auckland Business School

Established in 1883, University of Auckland's intake of commerce students increased significantly after 1905 (UoA, n.d.a). Today, University of Auckland Business School is one of three business schools in New Zealand with coveted Triple Crown accreditation from the three major accrediting agencies, AACSB, EQUIS and AMBA. The school has erected a large new complex for the school, completed in 2007.

The business school website directs Māori and Pacific students to a dedicated web page with a comprehensive range of resources for current and potential students including He Tuākana academic mentoring programme, a social network known as the Commerce Association Pacific and Māori (CAPM) and a strong alumni network of Māori, Pacific and Indigenous graduates known as 'Ngā Taniwha' (UoA, 2015). The business also boasts a research centre dedicated to Māori and Pacific Economic Development research, known as the Mira Szásky Research Centre, named after Dame Mira Szásky, the first Māori woman to graduate with a degree from the University of Auckland (UoA, n.d.b). The centre aims to "enhance the quality of life for Māori, Pacific and other Indigenous Peoples, their communities, small-to-medium enterprises and nations" (UoA, n.d.c line 3-4). School strategies for Māori economic development are presented in diagram form through Navigating Futures Vision 2030 and Strategy for Māori economic development. The school hosts the Māori business leader awards on annual basis. Perhaps, unsurprisingly, the

University of Auckland Business School currently has one of the largest cohorts of Māori academic staff among New Zealand universities.

#### 4.6.2 Otago Business School

The University of Otago began teaching Accountancy and Commerce subjects in 1912. Otago University boasts New Zealand's longest-running and most prestigious MBA (Education Review, 2012). Otago business school has a dedicated Associate Dean Māori, which is currently a non-academic, part-time position responsible for developing effective relationships with staff, alumni, iwi partners, Māori business and government (Otago Business School, n.d.a). Further, the school website espouses a commitment to “developing a pro-active, coordinated approach to growing Māori and Indigenous economies through a mix of relationship building, growing context aware students, curriculum development and seeking and realising research opportunities” (Otago Business School, n.d.b, para 1). As a result, the website lists a number of objectives that will help achieve the school's commitment to Māori. The school has also recently developed a four-week programme entitled He Kākano<sup>46</sup>, which aims to combine mātauranga Māori and proven start-up business skills to provide students with the tools to start a business and foster Māori entrepreneurship among students and wider community (Otago Business School, n.d.c; University of Otago, n.d.b).

#### 4.6.3 UC School of Business and Economics

The University of Canterbury established a faculty of Business and Law in 1921, which has since separated from the Law school and is currently known as the School of Business and Economics. The school has been accredited by both AACSB and AMBA. The school has also appointed an academic Associate Dean Māori position, which is currently held by a Māori academic within the faculty (University of Canterbury, n.d.).

#### 4.6.4 Victoria Business School

Victoria University of Wellington's Faculty of Commerce was established almost 20 years after that of University of Canterbury's in 1939. In 2000, the school introduced the first undergraduate Māori business programme based in the School of Management. The programme, originally offered as a specialisation through the provision of a major, was reduced to a minor from 2013 due to low enrolments. Following consultation and an extensive review in the following year, the decision to close the programme was made and the papers were no longer offered from 2015 (VIC, 2014b). The university has a forum for Māori academic interests, known as

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<sup>46</sup> Kākano means seed.

Toihurewa (VIC, 2016) which is a pan-university committee rather than being specific to the business school.

As previously noted, Victoria University of Wellington's university strategic plan has also undergone recent changes, particularly in the omission of objectives related to Māori academic representation. This "unreservedly ambitious" (VIC, 2014a, p.3) strategic plan aims to secure the intellectual potential of the disadvantaged, and commits to doing "all it can to help the nation to secure the intellectual potential of these 'missing thousands' through collaboration with schools and communities" (VIC, 2014a, p.19).

#### *4.6.5 Massey Business School*

Massey University began offering business studies in 1971. Formerly known as the College of Business, the school underwent a name change to be recognised in 2015 as Massey Business School, which boasts five key areas of specialisation, accountancy, aviation, communication, journalism & marketing, economics & finance, management. (Massey Business School, 2016). Massey Business School is accredited by both AACSB and AMBA (Massey Business School, 2016). Massey Business School staff operate on all three of the University's campuses with business related courses delivered at Auckland Campus and Manawatū campus in Palmerston North. Like the University of Auckland, Massey Business School has a research institute dedicated to Māori business and commerce, known as Te Au Rangahau (Massey Business School, n.d.). According to their website, Te Au Rangahau conducts and publishes relevant business research for Māori, organise and support hui, liaise with other research centres and develop and maintain a national database for Māori business networks (Massey Business School, n.d.)

#### *4.6.6 Waikato Management School*

The Waikato Management School was established in 1972 and also has triple crown accreditation from AACSB, EQUIS and AMBA. Waikato Management school have teamed with Waikato-Tainui College for Research and Development, an iwi-owned research institution established in 2000 (Waikato Management School, n.d.), to offer and Indigenous MBA in 2011 that "combines academic rigour and traditional Māori ways of learning" (University of Waikato, n.d.).

#### *4.6.7 AUT Business School*

Despite having only recently joined the ranks of New Zealand universities, a school of business was established as part of the Auckland Technical Institute in 1973. Currently, the AUT Business School is a part of the Faculty of Business, Law and Economics, and was given the Māori name Matai Aronui in 2008. AUT business school received AACSB Accreditation in 2011.

A search for Māori business at AUT University, leads the inquirer to another faculty within the university which is unique to AUT, Te Ara Poutama. This Faculty of Māori and Indigenous Development, is the only one of its kind in Aotearoa New Zealand. Typically, university structures locate Māori and Indigenous departments as a subset of other faculties, such as Arts (e.g. University of Canterbury), or Humanities and Social Science (e.g. Victoria University of Wellington). In contrast, Te Ara Poutama is an Indigenous faculty with specialisations in Māori language, media and development. Based within Te Ara Poutama is the Research Centre for Māori Innovation and Development (CMID), and was established in 2004 initially from a joint initiative with Mira Szaszy Research Centre for Māori and Pacific Economic Development at the University of Auckland (AUT, 2015, p.6). A brochure for the Faculty states:

Te Ara Poutama continues the development of CMID through increasing Māori economic development capability and capacity by developing the core competencies of Māori business and development academics and researchers.

#### *4.6.8 Lincoln University Faculty of Agribusiness and Commerce*

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The business school at Lincoln University was renamed in 2014 as the Faculty of Agribusiness and Commerce. The Faculty boasts four departments that include Financial and Business Systems, Agribusiness and Markets, Land Management and Systems, and Global Value Chains and Trade (Lincoln University Alumni, 2014). The school has a focus on sustainable business, particular related to rural and agribusiness (Lincoln University, n.d.b). Beginning 2016, it offers a specialisation in Māori and Indigenous Business Studies within the Bachelor of Commerce (Lincoln University, n.d.c). The school boasts two associated research centres in 'International Development' and 'Excellence in Farm Business Management' in conjunction with Massey University (Lincoln University, n.d.b).

#### **4.7 Ngā Pae o te Māramatanga**

Another relevant institution in this context is New Zealand's Māori Centre of Research Excellence, Ngā Pae o te Māramatanga. Though not connected to the business school, one of Ngā Pae o te Māramatanga's three key research themes relates specifically to Māori economies. 'Whai Rawa' represents a stream of research projects that seek to explore diverse elements of the Māori economy, including independent Māori enterprise, small whānau-driven businesses, iwi structures or tribal corporations. Many of the research projects are being led by Māori academics from business schools and other spaces in the tertiary sector (Ngā Pae o te Māramatanga, 2016b).

#### 4.8 The rise of the business school

The model of the university business school in New Zealand emerged from a history that began in Europe and the US. While the first schools emerged in Europe, specifically Paris and Belgium, the concept and number of business schools spread more quickly through the United States, such that the American model has become the prototype for many other institutions (Antunes & Thomas, 2007). From the first US-based business school, Wharton, founded in 1881 up until the 1950s, the business school followed a trade school style model (Antunes & Thomas, 2007; Bennis & O'Toole, 2005; Starkey & Tiratsoo, 2007). However, many scholars attribute the business-sponsored Ford and Carnegie reports in 1959 as a key transformation point in the history of business schools (Bennis & O'Toole, 2005; Dulek & Fielden, 1992; Thomas & Wilson, 2011). The reports critiqued the vocational focus of business schools, promoting instead an emphasis on scientific objectives and a focus on research and knowledge creation in line with what was occurring in the Arts and Sciences (Dulek & Fielden, 1992; Pfeffer & Fong, 2002). This shift has been thought to have altered both the quantity and nature of business research as it became more theoretical, less applied, and engaged more in esoteric research of the kind valued within universities. It is for these reasons that business school research is often viewed as being of little relevance for students, businesses and the wider community (Antunes & Thomas, 2007; Dulek & Fielden, 1992; Pfeffer & Fong, 2002; Thomas & Wilson, 2011), and is the source of the oft-labelled 'rigour-relevance' debate regarding the purpose and function of business schools (Muff, 2012; Willmott, 2011).

Two interesting contributions to the contest between 'rigour-relevance' in the business school is the way these terms have been conceptualised. Scholars have argued that limited conceptualisations of both rigour and relevance are causing more harm than good. For example, Mingers (2015) argues that "an inappropriate definition of rigour means that much research must end up being irrelevant" (p.319). Etymologically rigour means 'stiff', though it has come to be understood as systematic and accountable in methods of research (Ackerly & True, 2010). Feminist and Indigenous scholars among others, have made large advances to demonstrate that systematic and accountable research extends beyond traditional notions of rigour rooted in positivistic research (Ackerly & True, 2010; Moreton-Robinson, 2013; L.T. Smith, 2012). Mingers (2015) argues that a broader and more sophisticated definition of relevance will enable research and teaching within business school to meet both of these criteria.

On the other side of the debate, Wilson and McKiernan (2011) have argued that the notion of relevance has been limited to that which is practically useful by practitioners. For example, Thomas and Wilson (2011) question whether relevant research is that which is for, or about, managers. Wilson and McKiernan (2011)



advocate expanding the concept of “relevance” to include global issues of potential interest to business scholars, such as global food distributions or even illegal organisations. While these examples have typically been of interest to the Social Sciences, they rarely fall within the scope of business research (Wilson & McKiernan, 2011). Pfeffer and Fong (2002) suggest that relevance of business education can be enhanced through a greater focus on more experienced students with practical management experience, multidisciplinary, rather than function-based design, attempts to change business thinking as well as skill development, and a clinical or action component.

#### 4.9 Contemporary context of business schools

The business school is currently a valued institution within higher education, arguably more for its financial contribution to the university than for its research or scholarship (Dulek & Fielden, 1992; Mingers, 2015; Starkey & Tiratsoo, 2007; Thomas & Wilson, 2011; Wilson & McKiernan, 2011). In Australia and New Zealand, business schools contribute significantly to university business models (Ryan & Guthrie, 2014). As noted by Pfeffer and Fong, (2002), “business education is big business” (p78), though it has more recently come under fire from outside forces, and increasingly, scholars themselves. There is currently widespread acknowledgement that the world of business needs to change focus, both in academia (Thomas & Thomas, 2011; Thomas & Peters, 2012) and industry (Sigurjonsson, Arnardottir, Vaiman, & Rikhardsson, 2015; Spiller, Pio, Erakovic, & Henare, 2011). Many of these arguments point to recent corporate scandals, the economic crisis, and evidence of climate change to justify a need for change (Podolny, 2009; Sigurjonsson et al., 2015; Thomas & Thomas, 2011). Significantly, business schools have been blamed for direct and indirect contributions to these events (Thomas & Wilson, 2011) leading to ongoing debate regarding the content, delivery and outcomes of business school education.

Business schools have been accused of teaching a limited conceptualisation of success that equates to profits and material gain, rather than “long-term interest of society, stakeholders and the environment” (Sigurjonsson et al., 2015, p.3). Organizational scholars have argued for re-centring ‘people’ in business education and allowing students to reflect on and learn from experiences (Petriglieri & Petriglieri, 2015). Further, business education can engage and support students in existential enquiry about who they are as individuals and in discovering their core values (McManus, 2014; Petriglieri & Petriglieri, 2015). For example, McManus (2014) highlights how creativity and innovation are arguably more important to enterprise than logic and analytical thinking. Rather than replication, business schools can help students to question the norms of institutions, and themselves and their identities (McManus, 2014; Petriglieri & Petriglieri, 2015). In terms of the ‘how’ of learning, management education expert Professor Kenneth G. Brown

recommended business academics relate to their students in the way that “the best managers do” (Caza and Brower, 2015, p.103), namely, with “an ethic of care” (p.103). A variety of business school staff and approaches are necessary to prepare for the variety of managers graduates will face in the workplace (Caza & Brower, 2015).

The problematic position of the business school results from the layers and complexity in its stakeholder relationships. Cotton and Stewart (2013) question whether business schools are “walking their talk” (p.324) in espousing the importance of creating stakeholder value, while rarely attending to this in evaluation measures within the school on academic activities. Cotton and Stewart (2013) highlight how business school strategy often espouses commitments to one or more of three key stakeholders, identified as scholars, students and practitioners, though academic outputs are largely produced with scholars in mind.

#### *4.9.1 Rankings and accreditation*

Reputation is key in academia. Business schools arguably seek political power and institutional legitimacy, more than profit (Wilson & McKiernan, 2011). The reputation of schools and academics in the tertiary sector is supported by a number of structural mechanisms that includes ranking systems, funding schemes and accreditation processes. Although ranking systems have been present since the 1970s, they have more recently “become an accepted (and expected) part of the social landscape” (Wilson & McKiernan, 2011, p.462) for business schools. Increased media attention and public scrutiny has perpetuated the reification of rankings, which are profiled in popular media such as The Financial Times in the UK (Thomas & Wilson, 2011), Business-Week, Forbes and the Wall Street Journal in the USA (Adler & Harzing, 2009). Consequently, these are “institutionalized deeply and ‘playing the rankings game well has become a key pursuit of many business school Deans” (Wilson & McKiernan, 2011, p.462).

Business schools are commonly ranked on their infrastructure and MBA programmes (Wilson & McKiernan, 2011). New Zealand business schools partake in the Eduniversal Group ranking system, which uses a three-step evaluation system. Step one involves selecting the best 1000 business schools globally based on both quantitative and qualitative criteria to determine the international influence and reputation of each academic institution within 154 countries. Step two evaluates the 1000 schools on international criteria that include accreditation, rankings and membership in international and national academic associations which serves to rank schools within each country rather than between countries (Eduniversal Group, 2015). In this step, schools are given a Palme excellence rating from one to five, with five indicating strong global influence and one relating to local influence. Lastly, Deans’ votes determine final rankings for schools within each Palm league. Scholars

have noted how these ranking systems are self-perpetuating in that top-rated schools attract better students and more money which aides in maintain their high-ranked position (Adler & Harzing, 2009; Özbilgin, 2009; Wilson & McKiernan, 2011).

Business schools are also ranked according to the research carried out by academic staff (Wilson & McKiernan, 2011). Journal ranking lists support this process by providing a sense of order and attempting to distinguish quality outlets and outputs (Gendron, 2015). In New Zealand and Australia, research rankings are determined by the Australian Business Deans Council's (ABDC) Journal Ratings List (Adler, 2012; Hodder & Hodder, 2010). Journal ranking lists have both enabling and constraining effects on academic scholarship (Gendron, 2015). For example, rankings can serve as useful measurement tools, enabling quick and relatively 'credible' evaluation of the quality of academics, journals, teaching programmes and business schools themselves (Gendron, 2015; Starkey & Tiratsoo, 2007). They can also help to signify academic performance to outsiders such as funding agencies (Gendron, 2015).

While journal rankings motivate publishing activity toward particular journals, they have also been critiqued for marginalizing particular types of research and limiting academic innovation (Adler & Harzing, 2009; Gendron, 2015; Mingers & Willmott, 2011; Özbilgin, 2009; Willmott, 2011). For example, organisational scholars that journal ranking systems privilege positivist research traditions above all others within business and management, which means that few interpretive methodologies are accepted into prestigious journals (Bennis & O'Toole, 2005; Mingers & Willmott, 2012; Özbilgin, 2009). This has a constraining effect by disincentivising these avenues for research (Mingers & Willmott, 2012; Özbilgin, 2009). In addition, Özbilgin (2009) argues that journal rankings are part of a broader game of "White masculine domination" (p.113). He explains that research that challenges dominant hegemonic structures is often marginalized, white men act as gatekeepers in senior positions within the university and academic bodies, and that increased diversity has done little to change the power dynamic in academia (Özbilgin, 2009).

Rankings also support managerialism, in that managers can utilize 'management by objectives' (MBO) techniques that oversee the productivity of academics (Gendron, 2015). In this way, rankings serve as disciplinary mechanisms for academics (Gendron, 2015). For example, the fear of being perceived as 'lazy' or poor performers can motivate research productivity. This emphasis on productivity is further encouraged through the increasing prevalence of performance-based funding schemes, such as the REF<sup>47</sup> in the UK, the ERA<sup>48</sup> in Australia, and PBRF<sup>49</sup>

<sup>47</sup> Research Excellence Framework (previously the RAE; Mingers et al., 2015) in the UK

<sup>48</sup> Excellence in Research for Australia (Hughes & Bennett, 2013)

<sup>49</sup> Performance-Based Research Fund in Aotearoa New Zealand (Sutherland, Williams & Wilson, 2013)

in Aotearoa New Zealand (Sutherland et al., 2013). In Australia, the government withdrew support for journal ranking systems, due to a number of challenges, including perceptions of bias amongst editors and reviewers, and low ratings afforded to national journals (Adler, 2012). Adler (2012) argues that the influence of the ABDC list remains in Australia, and is increasing in New Zealand where it will likely serve as a “default yardstick” (p.546) for PBRF assessment rounds (Anderson & Tressler, 2014).

Another structural mechanism that significantly influences business school activity is that of accreditation. Accredited status certifies that a business school meets particular standards and benchmarks. It also reflects commitment to ongoing pursuit of quality education (Perryer & Egan, 2015). In 2007, Wedlin argued that accreditation was of greater significance for less well known school seeking to make a name for themselves on the international market. More recently, Mingers (2015) demonstrated that even the top schools frequently advertise their Triple Crown accreditation status as signifiers of quality and legitimacy. Business schools are increasingly seeking accreditation status to remain competitive in an increasingly globalized market (Starkey & Tiratsoo, 2007; Mingers, 2015; Wedlin, 2007).

The three largest accrediting bodies are The Association to Advance Collegiate Schools of Business (AACSB), the European Quality Improvement System (EQUIS) and the Association of MBAs (AMBA). There are slight differences in the standards and foci of the various accrediting bodies (Wedlin, 2007). AACSB originating in North America, changed to a mission-driven focus in the early 1990s (Dulek & Fielden, 1992; Everard, Edmonds, & St Pierre, 2013). This change resulted in individual schools having greater flexibility to respond to the needs of priority groups on a regional or national basis (Dulek & Fielden, 1992; Everard et al., 2013). EQUIS, in contrast, includes a European dimension that acknowledges the diversity of European schools and a strong focus on internationalisation (Wilson & McKiernan, 2011). EQUIS accreditation cannot be achieved by schools with a predominantly local focus (Wilson & McKiernan, 2011). Finally, AMBA has more specialised norms and expectations relating specifically to MBA programmes, which focus on content and delivery to ensure ‘real world’ relevance. Following the financial crisis, AMBA has placed greater emphasis on their evaluation of ethics, creativity, innovation, change management and entrepreneurship in MBA curricula (Wilson & McKiernan, 2011).

Rankings and accreditation processes have been criticised simply as branding and marketing tools for business schools (Adler & Harzing, 2009; Perryer & Egan, 2015; Wilson & McKiernan, 2011). Further, accreditation processes have been labelled ‘elitist’ for downplaying education that occurs outside of accredited schools that do not conform to prescribed norms and practices (Perryer & Egan, 2015; Starkey & Tiratsoo, 2007; Wilson & McKiernan, 2011). The standardisation of norms and

practices contributes to a divide between developed and developing countries (Perryer & Egan, 2015) and are considered a key factor in the increasing isomorphism of business schools (Wilson & McKiernan, 2011) through acting “in a mutually reinforcing way, to maintain the status quo” (Pfeffer & Fong, 2002, p.91).

Some scholars have suggesting abandoning accreditation altogether and establishing new modes of measurement (Adler & Harzing, 2009; Noorda, 2011; Özbilgin, 2009). Similarly, instead of ranking lists, Özbilgin (2009) argued for a collectively agreed upon, and explicit set of evaluation criteria to evaluation research quality. Wilson and McKiernan (2011) suggest that strategic collaboration between established organised professional associations such as the Association of Business Schools (ABS), European Group for Organizational Studies (EGOS), or the British Academy of Management (BAM) in the UK, could join forces to counter the convergence pressures of ranking and accreditation systems. In New Zealand and Australia, similar organisations would include: Australian and New Zealand Academy of Management (ANZAM), Australian and New Zealand Marketing Academy (ANZMAC) and Certified Practising Accountants (CPA), a professional body for Accountants.

#### 4.10 Chapter summary

This chapter began with an account of Māori education in Aotearoa New Zealand that revealed how western education has been a tool of colonization, creating a dominant-subordinate relationship between Pākehā and Māori (Bishop & Glynn, 2003). Māori have been subjected to assimilation and integration strategies in education under various guises, which have not truly reflected the intentions of Te Tiriti in recognising the need to actively protect Māori taonga and aspirations. While there are national and university objectives at most of the eight New Zealand universities, ground-level strategies for their implementation in university business schools are unclear. This needs further exploration given the underrepresentation of Māori in New Zealand business schools. While there is a lack of diversity, and specifically Māori representation, the educational challenges discussed here will continue to be perpetuated in the tertiary context, and within business schools specifically where Māori participation and contribution is scarce.

From trade school origins to an emphasis on scientific rigour, the model of the US business school has spread throughout the globe. The contemporary business school faces a number of challenges given the complexity of stakeholder relationships, the shift toward internationalisation, and pressures to compete globally through international ranking and accreditation systems. Moreover, the institutionalization of evaluation systems and mutually reinforcing nature of ranking and accreditation systems means these structures will be difficult to change (Dulek & Fielden, 1992; Özbilgin, 2009; Pfeffer & Fong, 2002; Wilson & McKiernan, 2011),

giving uncertainty to the role and place of Māori within contemporary and future business education. Consequently, this research seeks to explore the career experiences of Māori academics within the increasingly dynamic and globally-focussed university business schools of Aotearoa New Zealand.

## **CHAPTER 5**

### **A MĀORI APPROACH TO CAREERS' RESEARCH**

#### **RESEARCH DESIGN**

##### **5.1 Introduction**

In her ground-breaking text 'Decolonizing Methodologies', Linda Tuhiwai Smith (1999) noted that the first consideration in research should be ensuring an appropriate process, even before attempting to answer the research question. For this thesis, that process is grounded in a Kaupapa Māori paradigm and guided by a Māori-centred methodology each of which is detailed in the first section of this chapter. Demonstrative of the power of coloniality (Cooper, 2012), and the comparatively novel status of Indigenous methodologies within academic research, Māori scholars have highlighted the consistent requirement from the academy to describe, explain or interpret Indigenous paradigms and methodologies through the lens of western approaches that have come to be seen as 'ordinary' (Moewaka Barnes, 2000). While these requirements have been considered a form of ongoing colonisation (Moewaka Barnes, 2000), Smith (1999) concedes that "at some points...there has to be, dialogue across the boundaries of oppositions" (p.40). In agreement, this chapter also briefly discusses key western theories that have been connected to Kaupapa Māori approaches in an effort to educate and translate the

methodology used herein to allow for a more informed reading of this research, rather than to justify or give weight to Māori approaches.

The second section of this chapter re-introduces the kaupapa<sup>50</sup> for this research in attempting to problematize the underrepresentation of Māori as academic staff in New Zealand university business schools. This kaupapa is reinforced through the overarching and secondary research questions developed from, and connected to the Māori-centred framework. Ethical considerations in the planning and design of this research are discussed along with the process of recruitment and selection of participants. Semi-structured interviews occurred with 23 participants from three groups identified as: *Māori business academics*, *Decision Makers* and *Māori Commentators*. Thematic analysis was used to conduct data analysis of the transcripts, while remaining cognisant of the Kaupapa Māori paradigm and research questions guiding this research. Finally, this chapter concludes with a preview of the overarching themes identified in the analysis and the structure of the findings chapters to follow.

## 5.2 Kaupapa Māori

Kaupapa Māori is literally translated as “the Māori way or agenda” (Henry & Pene, 2001, p.235), and commonly described as research ‘for, by, and with Māori’ (Williams & Cram, 2012). At its core, is a research approach based on “Māori philosophy and principles” (Bishop & Glynn, 2003, p.61). In this respect, Kaupapa Māori has been distinguished from research approaches described simply as ‘culturally sensitive’ as one that is “culturally safe” (Irwin, 1994, p.27). It has been argued that culturally sensitive approaches, while considering cultural identities and needs, do not necessitate Māori control over research design or directions and can be used by and for both Māori and non-Māori alike (Walker, Eketone, & Gibbs, 2006). On the contrary, Kaupapa Māori is said to have emerged as discourse, reality, theory and praxis directly from the lived experiences of Māori (Smith & Reid, 2000). Kaupapa Māori emerged as a movement in the 1970s and 1980s, predominantly in education, gaining momentum in response to increasing political consciousness amongst Māori people following their rapid urbanisation and increased educational attainment (Bishop & Glynn, 2003; G.H. Smith, 1997; Walker et al., 2006).

Māori scholars vary in their articulation of Kaupapa Māori as philosophy, methodology or theory. Additionally, some aspects “are framed as assumptions, some as practices and methods, and some are related to Māori conceptions of knowledge” (L.T. Smith, 1996, p.16). However, Kaupapa Māori is often championed by Māori scholars inside and outside of the academy on the basis of two key discourses. The first pertains to an emphasis on ‘resistance’, resulting from Kaupapa

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<sup>50</sup> Kaupapa is often translated to mean topic or purpose.



Māori's capacity to critique western paradigmatic hegemony. The second discourse celebrates the 'difference' that Kaupapa Māori encompasses, and is steeped in the conviction that there are distinct ontological and epistemological differences that frame the way Indigenous (Māori) peoples perceive the world and ourselves in it (Jackson, 1996; Mahuika, 2008; Smith, 1996; C.W. Smith, 2000).

### 5.2.1 Kaupapa Māori as 'resistance'

Kaupapa Māori was born from a desire to "resist, and transform the crises of...ongoing erosion of Māori language, knowledge and culture as a result of colonisations" (G.H., Smith, 1997, p.27). While many scholars point to the dissatisfaction with western knowledge as a catalyst for the development of Kaupapa Māori, the description above captures two important elements that make up the discourse pertaining to Kaupapa Māori as *resistance*. Firstly, this description recognises that Kaupapa Māori emerged as a response to historical injustices against Māori that have contributed to contemporary disadvantage, particularly consequences of British colonisation including the decimation of the Māori population from warfare, illness, and poverty, and "loss of whenua/land, rangatiratanga/ chieftainship, and mana/prestige" (G.H. Smith, 1997, p.540). Secondly, and perhaps more importantly, the use of the term 'colonisations' alludes to the presence of ongoing dynamics that continue to displace, marginalise and devalue Māori knowledge, culture and people within Aotearoa New Zealand and wider society (Jackson, 1996; Mahuika, 2015; Moewaka Barnes, 2000; L.T. Smith, 1999).

Resistance is also a significant element in Graham Hingangaroa Smith's articulation of Kaupapa Māori Theory. Drawing on key concepts in Freire's (1970) *Pedagogy of the Oppressed*, Smith highlighted three interrelated and required elements of Kaupapa Māori Theory to include conscientisation, resistance and praxis. Firstly, conscientisation or "critical consciousness" (G.H. Smith, 1997, p.38) is thought to result from critical analysis and deconstruction of existing hegemonies. Secondly, resistance occurs in the form of a collective will to engage in oppositional actions based on a shared vision of better circumstances. Finally, praxis refers to the necessity for transformative action based on continued reflexivity (G.H. Smith, 1997). Smith emphasises the importance of praxis, while acknowledging that each of these elements need not occur in any particular order. Rather, he insists that engagement in transformative praxis can actually lead to conscientisation, rather than conscientisation being a pre-requisite for praxis (G.H. Smith, 1997).

### 5.2.2 Postcolonial and Critical Theory

Due to its resistance to colonial oppression and an emphasis on decolonisation, Kaupapa Māori has been linked to both Postcolonialism and critical theory.

Postcolonialism concerns itself with the West and its relationship to others, which includes, but is not limited to, Indigenous populations (Prasad, 2005). Postcolonialism serves to address contemporary issues through an historical analysis and acknowledgement of the impact of colonisation (Banerjee & Prasad, 2008; Prasad, 2005). Some Indigenous researchers have utilised postcolonial approaches noting their potential to achieve similar objectives of Indigenous methodologies (Love & Tilley, 2014; McKinley, 2008; Panoho & Stablein, 2012). Postcolonial approaches are particularly useful due to their ability to analyse some of the “less visible and unsavoury” (Prasad, 2005, p.263) elements within organisations and capacity to challenge dominant western discourses (Mahuika, 2011). However, Postcolonialism has generally been approached with caution by Māori scholars in New Zealand (Jackson, 1998; Mahuika, 2008; Mahuika, 2011; Pihama, 1997; 2001; 2010; Smith, 1999; Taitoko, 2013).

A concern, more recently noted by Banerjee and Prasad (2008), for the prefix ‘post’ to potentially and inaccurately signify the end of colonialism, has also been raised by Māori academics (Jackson, 1998; Mahuika, 2008; Pihama, 1997; 2001). Moreover, Māori academics have raised critiques that point to the theory’s own role in continuing the effects of colonisation (Mahuika, 2011). For example, Pihama (1997; 2001) noted that although Māori academics rarely describe their work as postcolonial, there is a tendency for Pākehā academics to label Māori research in this way, which raises questions about classification and who has the right to name and define Māori scholarship. Further, scholars have suggested that the way in which postcolonial discourse has been framed and conceptualised still holds potential to exclude Indigenous Peoples, knowledge and concerns (L.T. Smith, 1999; Pihama, 2001). While its intentions may be virtuous, the extent to which this approach continues to be Eurocentric in centralising European theory and theorists (Mahuika, 2011; Prasad, 2005), creates a need, for Indigenous scholars particularly, to go beyond postcolonialism to develop and utilise Indigenous methodologies that more accurately reflect the lived realities of Indigenous Peoples and their communities.

Another western theory commonly connected to Kaupapa Māori is that of Critical Theory, due to shared concerns with “critique, resistance, struggle and emancipation” (L.T. Smith, 1996). Kaupapa Māori research was influenced by Frankfurt School Critical Theory (Pihama, 2001), consequently, the two have been used interchangeably as if to describe essentially the same philosophy but in a more localised context (G.H. Smith, 1997). Kaupapa Māori has also been described as an extension of Critical Theory, picking up where it has failed to achieve emancipation for Māori (Bishop, 1999). While Māori scholars generally acknowledge

Critical Theory to be a *hoa mahi*<sup>51</sup> (Pihama, 2001) that shares similar goals with Kaupapa Māori (Cooper, 2012; Eketone, 2008; Foley, 2003; Jackson, 2015), there is also strong emphasis on the ability for Kaupapa Māori to stand independently and without reference to any and all western theory (G.H. Smith, 1997; Pihama, 2001). As with Kaupapa Māori, critical theories are “grounded within particular cultural, social and political foundations” (Pihama, 2001, p.107) and though they may be useful when utilised for a Māori agenda, are not sufficient in themselves to form a basis for Kaupapa Māori.

Despite Kaupapa Māori's clear capacity to critique and interrogate western hegemonic discourses and practice, many Māori scholars have asserted that Kaupapa Māori does not inherently “reject or exclude Pākehā culture” (Smith & Reid, 2006, p.6). As discussed, Kaupapa Māori can and has been used alongside and in conjunction with western theory that operates to assist in its goals. Cram (2003) suggested that rather than excluding other approaches, Kaupapa Māori provides a means for interrogating cultural sensitivity and cross-cultural reliability of various methods and their potential for useful outcomes for Māori. Cooper (2012) describes Kaupapa Māori as being in a paradoxical position, in its need to stand apart and unconstrained by western science in order to centralise Māori epistemologies and knowledge, while simultaneously drawing from ancestral knowledge and legacies to critically engage with modern science. Being located in what Cooper terms the “epistemic wilderness” (p.64) provides a number of challenges particularly in gaining legitimacy in the academy, yet also creates opportunities for Kaupapa Māori through providing a space to take Māori knowledge seriously without conformity to or constraint from external benchmarks (Cooper, 2012).

Finally, some scholars have problematized the emphasis of Kaupapa Māori on resistance, and described inherent issues in defining Kaupapa Māori simply in opposition of Pākehā frameworks. For example, Eketone (2008) described these critical approaches as inherently negative, affording a great deal of emphasis on the ‘oppressor’, rather than our own aspirations, preferences and practices. Additionally, Eketone (2008) questions the utility of an approach steeped in resistance if the utopian ideals of Kaupapa Māori be achieved and Māori practice, values and knowledge become an accepted and normalised component of New Zealand culture. In response to this particular critique, is an alternative positioning of Kaupapa Māori, which seeks to celebrate and illustrate the value inherent in Te Ao Māori, mātauranga Māori, Te Reo, me ona tikanga<sup>52</sup>.

<sup>51</sup> Māori scholar Leonie Pihama uses the term *hoa mahi* to describe a ‘companion in work’.

<sup>52</sup> A Māori worldview, Māori knowledge, language and customs.

### 5.2.3 *Kaupapa Māori as 'difference'*

Alongside the notion of Kaupapa Māori as resistance, and arguably more central, is the belief that Kaupapa Māori operates from a distinct epistemological basis, standpoint or cultural framework (Cunningham, 2000; Durie et al., 2012; Ruwhiu and Cathro, 2014; Ruwhiu & Cone, 2013). Kaupapa Māori gives primacy to Māori values, knowledge and culture without devaluing or reducing others (Mahuika, 2008). Given these underlying propositions, Kaupapa Māori cannot be combined only with western frameworks that have at their core antithetical assumptions, such as seeking universal truths (Ruwhiu & Cathro, 2014; Mahuika, 2008). Arguably, a similar position might be understood by other Indigenous Peoples who share a struggle for self-determination against a legacy of colonization, but is less likely to be understood from a western epistemological standpoint (Ka'ai, 2012; Nakata, 2006).

Māori scholars have identified a number of features that comprise a Māori worldview, sometimes termed Te Ao Māori, many of which have been connected to a Kaupapa Māori research approach (Pihama, 2001; Pohatu, 2005; G.H. Smith, 1997; Walker et al., 2006). For example, Māori scholars have stated the necessity for mātauranga Māori to underpin a Kaupapa Māori approach (Durie, 2012; Pihama, 2010). However, Durie (2012) laments that broad descriptions of Kaupapa Māori research typically result in the absence of consideration of mātauranga. Consequently, he argued that "mātauranga Māori is the next challenge for Kaupapa Māori theory" (p.24).

Mātauranga Māori is often translated as 'Māori knowledge' (Harmsworth, 2005), and has typically been connected to traditional knowledge embodied in tāonga *tuku iho*<sup>53</sup>, related to *rongoā*<sup>54</sup>, *kai moana*<sup>55</sup> or *mahinga kai*<sup>56</sup> (Ruwhiu, 2009). However, Māori scholars have gone to lengths to illustrate the dynamic and ever-evolving nature of mātauranga that encompasses past, present and future understandings resulting from our interaction with the world (Cunningham, 2000; Durie et al., 2012; Smith & Reid, 2000). For example, Ruwhiu and Cathro (2014, p.4) note that from a Māori perspective:

knowledge is not a linear representation of facts. Rather it is a cyclical or circular representation that takes into account collective meanings; relations between objective structures and subjective constructions; and temporal dimensions such as how meanings and relationships can change over time.

<sup>53</sup> Tāonga *tuku iho* refers to treasured cultural traditions handed down between generations.

<sup>54</sup> Rongoa refers to healing, medication or treatment.

<sup>55</sup> Kai moana is the Māori word for seafood or shellfish. Here it is used to describe knowledge and traditions related to fishing practices.

<sup>56</sup> Mahinga kai refers to cultivation.

This emphasis on the contemporary relevance of mātauranga necessarily results from a history of, and ongoing experiences with colonization. L.T. Smith et al. (2016, p.138) explain:

While it has long been accepted that Indigenous Peoples knew their environment intimately, their knowledge was often seen as a primitive non-scientific form of knowing, and their knowledge and the way they articulate it are frequently dismissed in environmental cases as lacking any empirical scientific base.

Cooper uses the term 'epistemic racism' from Maldonado-Torres (2004) to describe the epistemological assumptions that Māori theorizing cannot produce legitimate, and valid knowledge. Rather, Indigenous Peoples are commonly seen as producers of 'culture', rather than knowledge, with knowledge considered of superior status (as cited in Cooper, 2012). Consequently, Indigenous social and cultural capital is considered knowledge "only insofar as it serves as a scaffold into 'real' knowledge" (Cooper, 2012, p.70). Cooper (2012, p.71) argues that this 'culture thesis'

evinces coloniality, reinforcing Western epistemologies as normative and the Māori epistemic legacies as cultural. Under this logic, Māori epistemologies are reduced to, and collapse into, culture and wisdom.

While G.H. Smith (2003) argues that Kaupapa Māori creates space for engagement with mātauranga, it is not reducible simply to a study of mātauranga. For example, while Kaupapa Māori has been described as a political tool with an emphasis on action-taking, mātauranga is instead concerned with explaining existence and experience in the world (Royal, 2012b; Smith & Reid, 2000). Mātauranga is therefore said to have a basis in whakapapa (Harmsworth, 2006; C.T. Smith, 2000; Smith & Reid, 2000). Often translated as genealogy, whakapapa refers to a genealogical connection that identifies people and other living beings as descendants of the earth Mother, Papatuanuku, the sky father, Ranginui, and their sons as atua, or "guardians of every facet of life and the human environment" (Henry & Pene, 2001, p.235). Whakapapa also extends to future generations yet to be born (Henare et al., 2014).

The notion of whakapapa and whānau are important organizing concepts in the Māori worldview (Mahuika, 2008; Ruwhiu & Cathro, 2014). G.H. Smith (1997) describes whānau as a "culturally oriented 'people' structure" (p.471) that can support and serve as a mediator of social, economic and health challenges facing Māori. The collective consideration of whānau illustrates how these challenges are viewed not as located in individuals, or individual homes but are a responsibility of the entire whānau. Consequently, whānau is more than just a principle, it is considered "a basic building block of traditional Māori society" (p.39; Mahuika, 2008), that continues to "allows for Māori cultural, values and thinking" (G.H. Smith, 1997, p.471). Though there is no single Māori worldview (Royal, 2007), these perspectives

illustrate the wholism and interconnectedness that commonly feature in descriptions of a Māori worldview (Cunningham, 2000; Ruwhiu & Cathro, 2014).

#### *5.2.4 Feminist and Indigenous Standpoint theories*

In articulating Kaupapa Māori as distinctive, it is possible to see connections to feminist and Indigenous standpoint theories. Indigenous standpoint and Indigenous women's standpoint theories were built upon the theoretical contributions of early feminist writers (Hartsock, 1983; Harding, 1993; Haraway, 1988), who sought to challenge "dominant patriarchal paradigms, which discursively privilege men as knowing subjects" (Moreton-Robinson, 2013, p.332). A basic assumption underpinning feminist standpoint theories is the view that knowledge is socially constructed, and as such, one's position in society affords a particular position from which to make sense of the social world (O'Leary, 1998). Indigenous standpoint theories are served by the feminist standpoint theories' assumption that those who are oppressed by structures of domination are in the best position to understand those structures (O'Leary, 1998). One of the key contributions of this earlier work was its recognition of the partiality of knowledge production in that it is not neutral or value free (Moreton-Robinson, 2013). It also offered knowledge construction from the position of the oppressed (Haraway, 1988). As such, standpoint theories acknowledge that research is shaped by choices informed by the researcher's standpoint, which is in turn informed by a number of factors including personal experience, shared knowledge and understanding, political interests and moral values (Moreton-Robinson, 2013).

While Foley (2003) argued that "women's standpoint theory strengthens the argument of Indigenous epistemology" (p.46), he failed to sufficiently address the criticisms of this theoretical position, some of which have also been targeted at Kaupapa Māori. For example, early articulations of feminist standpoint theory relied on "absolute woman-man difference and ultimate woman-woman commonality" (O'Leary, 1998, p.57) to support the notion that "women's experience of power relations, and thus their understanding, may be importantly and structurally different from the lives and therefore the theories of men" (Hartsock, 1983, p.51). The epistemological status of experience afforded by Hartsock, has been critiqued on the basis that experience is not innocent, nor universal (Welton, 1998). The latter argument has been well articulated by black feminist (e.g Collins, 1989; hooks, 1984) and Indigenous writers (Moreton-Robinson, 2000; 2013; Pihama, 2001; L.T. Smith, 1999) who have highlighted distinctions between women as a result of colour, sexual orientation, and with western and non-western origins. However, the importance of these distinctions are still largely overlooked in existing research (Fearfull & Kamenou, 2006; O'Leary, 1998). O'Leary's (1998) argument overcomes some of the critiques of inadequate conceptualisation of experience, through arguing that identity

and standpoint, are political and interpretive categories, shaped by experience, rather than by any notions of essentialism.

Indigenous research has been critiqued for employing “strategic essentialism” (Moreton-Robinson, 2013. p.343) that contributes a distinctive essence to an Indigenous person. Certainly, Indigenous standpoint theories have depended on a commonality of experience that distinguishes Indigenous Peoples from those who are not Indigenous. For example, while acknowledging intersecting oppressions, Moreton-Robinson (2013) asserts that “Indigenous women’s ways of knowing are informed by shared knowledge and experiences, some of which are conscious while others remain unconscious” (p.341). This assertion leans toward a totalising effect of knowledge and experience that has been criticised in feminist standpoint theories (Collins 1989; hooks; 1984; Welton, 1998).

Within the Māori community, the emphasis on traditional values, language, customs and ways of being within Kaupapa Māori discourse (Henry & Pene, 2001; Hudson et al., 2010), has led to internal debates as to the extent to which Kaupapa Māori is able to accommodate diverse contemporary experiences of Māori following colonisation and urbanisation (Reid, 2010; Webber, 2009), and the potential for Kaupapa Māori research to exclude particular groups if framed from essentialist notions of being Māori (Mahuika, 2008). For example, Reid (2010) opined that Kaupapa Māori seems to have “already established a rigid base of what being Māori is, rather than understanding what meaning others may attach to this phenomenon” (p.72). As a result of her unease with this conceptualisation, her doctoral research was “significantly informed by Kaupapa Māori and Māori-centred approaches” (p.98), as opposed to being completely framed from this perspective. L.T. Smith (2005) acknowledges that while internal power structures exist for Māori as they do within any society, the principles of Kaupapa Māori are inconsistent with the concepts of alienation and exclusion (Hall, 2014; Smith & Reid, 2000). As a result many scholars have concluded that Kaupapa Māori is expansive enough to accommodate for the full range of Māori identities and experiences (Hall, 2014; Smith & Reid, 2000; G.H. Smith, 1997), and that researchers interested in utilizing Kaupapa Māori methodology should primarily concern themselves with the extent of Māori control over the research directions and the projects’ capacity to contribute to the advancement of Māori knowledge and the empowerment of Māori communities (Hall, 2014; Smith & Reid, 2000).

### 5.3 Māori centred framework

For this research project, it is believed that incorporating a Māori centred methodology with a Kaupapa Māori paradigm provides a guiding framework with the explicit aims of enhancing the position of Māori, giving primacy to a Māori worldview

and ensuring full participation and consideration of Māori throughout the research process and its outcomes.

Both of the terms 'Kaupapa Māori' and 'Māori centred research' have been used generally to describe any research that considers Māori issues, experiences and knowledge at the core of the research process, and thus the terms have been used interchangeably by some researchers (e.g. King, Young-Hauser, Li, Rua, & Nikora, 2012). Others distinguish between the two in identifying Kaupapa Māori as the most culturally appropriate form of Māori research characterized by full control by Māori researchers and institutions and the exclusive use of Māori language, customs and theory (Cunningham, 2000; Hudson et al., 2010). For example, the Te Ara Tika guidelines developed by Hudson et al. (2010) which aim to assist Māori researchers and ethics committees in evaluating ethical research with Māori, identify Māori centred research as 'good practice', while Kaupapa Māori described as 'best practice' "extends ethical consideration to align with expectations of behaviour within Te Ao Māori" (p.4).

In this thesis, 'Māori centred' research refers specifically to the framework developed by Durie (1996; 1997). The approach shares many of the emancipatory goals of Kaupapa Māori with a focus on advancing the position of Māori in society, and as the label implies, centralizing Māori people, practices and culture (Forster, 2003). The Māori centred approach was developed originally from key themes emerging in Māori health research (Durie, 1996) and resulted in three key principles valuable in guiding health research activities for Māori (Durie, 1996; 1997). These three principles (see Table 7) have been used as a guiding framework to guide the research process and the development of the research questions.

**Table 7.**  
**Māori centred principles (Durie, 1996; 1997)**

Whakapiki tangata	Enhancing the position of Māori
Whakatuia	Engages the holistic Māori worldview recognising connections between a complex range of factors including those between past and present, individual and collective, the body, mind and soul, people and their environment, political power and social and economic spheres
Mana Māori	Full involvement of Māori in the research process

The concept of whakapiki tangata highlights the primary need for research with Māori to produce benefit for Māori communities. Promoting this principle is of particular importance to Māori due to a historical distrust and distaste of western research methods that have been used in the past to extract knowledge from Indigenous



populations and report back, largely with negatively-toned observations, as the authoritative voice on Māori as the 'other' (L.T. Smith, 1999). It is for this reason, Smith (1999) opens her ground-breaking text about Indigenous research methods stating that "'research' is probably one of the dirtiest words in the Indigenous world's vocabulary" (p.1). However, over the past decade the development of Indigenous research methodologies has encouraged an emergence of Indigenous researchers with the capacity to conduct research in culturally safe and appropriate ways to give voice to and empower their own communities (Mertens et al., 2012; L.T. Smith, 1999; Tipa & Panelli, 2009). At a collective level, *whakapiki tangata* illustrates the requirement for Indigenous researchers to be accountable to their communities. At the individual level it includes the need for confidentiality and informed consent from participants (Baker, 2008). Jackson (1996) argues for a more Māori perspective of issues of confidentiality, grounded in "mechanisms of guardianship and protection which will ensure accountability rests where it should be, not necessarily in the professional, but in the people who in the end, share the information" (p.10).

*Whakatuia* literally means 'to bind together', and is reflective of the holistic worldview of Māori. This principle recognises connections between spiritual, physical and environmental domains, and links between the past, present and future (Forster, 2003; Reid, 2010). *Whakatuia* also makes reference to genealogical relationships that span those timeframes, from the creation of the universe and subsequent ancestral connections through to future generations and descendants that are yet to be born (Henare et al., 2014). This worldview places a number of responsibilities incumbent on the Indigenous researcher as they are not only working for their communities, but are also viewed as acting on behalf of their *whānau*, *hapū* and *iwi*.

Lastly, *Mana Māori* can be "loosely translated as autonomy, control and self-determination" (Forster, 2003, p.51) and generally refers to the level of control that Māori have over the research process, including the planning, design and execution of the project and dissemination of the research outcomes (Durie, 1997). Although, as the primary researcher I am of Māori ethnicity and descent, and am relatively familiar with *tikanga Māori*, the first two supervisors of this research are non-Māori. In addition, I acknowledge that this research was primarily conducted to fulfil the requirements of a doctoral qualification, and thus is primarily accountable to mainstream research standards. However, given *Kaupapa Māori* scholars argued for flexibility and inclusiveness in this approach, I have utilised it with confidence in this context (Hall, 2014; Smith & Reid, 2000; G.H. Smith, 1997).

The use of *Te Reo Māori* also relates to the principle of *Mana Māori* (Forster, 2003). Unfortunately, as I am not a fluent speaker of *Te Reo*, and as it was envisioned that many participants would be unable to express themselves fully in *Te Reo*, interviews were conducted in English. However, on occasion participants did make use of *kupu Māori* to express their career perceptions, experiences and aspirations. Where

possible these have been retained in this thesis and attempts have been made to utilise Te Reo as considered appropriate throughout this thesis.

#### 5.4 The Kaupapa

We have a kaupapa to serve Māori as best we can (Moana Jackson, 1996, p.10)

From a Kaupapa Māori perspective, it is important to ensure that research questions address issues of concern to the community of interest itself, as opposed to being problematized by non-Indigenous researchers in attempts to advance western theories (L.T Smith, 1999). A desire to enhance Māori academic representation has been espoused by national education bodies and a number of universities (AUT, 2012; Nana et al., 2010; UoA, 2012). More importantly, personal consultations prior to this research and a secondary literature search revealed that enhancing Māori academic representation was a concern of Māori business academics themselves. This is evident in the growing body of literature identifying a lack of Māori student enrolments (O'Sullivan & Mika, 2012), Māori knowledge in business curriculum and research, and attempts to propose methods for securing space for Indigenous knowledge and ways of thinking within New Zealand university business schools (Ruwhiu, 2012; Ruwhiu & Cone, 2010) and within wider business practice (Henry, 2007; Puriri & Allen, 2013; Spiller et al., 2011; Henare et al., 2014).

To engage with this kaupapa, the following research question was developed:

- How can Māori construct meaningful careers as business academics in New Zealand university business schools?

This overarching question was further divided into three sub-questions (see Table 8), each of which was associated with one of Durie's (1996) Māori-centred principles:

**Table 8.**  
**Research sub-questions**

Whakapiki tangata (enhancing the position of Māori)	What are the experiences and aspirations of Māori as academics in New Zealand university business schools?
Whakatuia (connections and holistic approach).	How do personal and contextual factors shape their experiences and aspirations?
Mana Māori (mana Māori – self-determination)	How do Māori business academics negotiate their career context to construct careers with meaning?

### 5.4.1 *Planning and design*

Once a broad research question was in place and a Māori approach confirmed for this project, consultations took place with Māori inside and outside of the academy. While I had been involved in equity initiatives and pan-university Māori networks prior to this research, I had hoped that further consultation would give me a greater understanding of what I might encounter in the research process in order to manage preventable issues and minimise any potential risk or harm as a consequence of this research.

In the first instance, this involved kōrero<sup>57</sup> with my Koro John Hoani Mohi. My Koro was born and raised in Te Teko, a small rural town in the Eastern Bay of Plenty, well-versed in aspects of tikanga and a fluent native speaker of Te Reo Māori. As illustrated above, this whānau relationship provided a supportive structure through which to test ideas and engage in wānanga<sup>58</sup>. Unfortunately, and devastatingly, my koro passed away in March, 2015, after he was diagnosed with cancer in November 2014. His death has been a huge loss to my whānau and I. However, his worldview and teachings remain with me, and continue to guide my decision making as it pertains to what is tika<sup>59</sup> for this research.

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Additional consultations occurred with Māori staff in professional and academic roles across several New Zealand universities. Collectively, these individuals were knowledgeable in Māori methodologies, academic career research and career research more generally and provided feedback and comments on the objectives and methods utilised in this research. A key outcome of these consultations was an awareness of the requirement to privilege Māori voices and aspirations in the business school context, rather than managerial perspectives. This meant considering the experiences of Māori and the attractiveness of the academic career from the perspectives of Māori, rather than adopting managerial perspectives concerned simply with increasing Māori academic representation, without structural change.

### 5.4.2 *Gaining access: Sampling and recruitment*

Beginning this research, the question of what it is to be Māori was questioned. Identity is contested terrain for many Indigenous Peoples (Houkamau & Sibley, 2014; L.T. Smith, 1999; Webber, 2009). While a detailed review of the history of colonisation for Māori in Aotearoa is beyond the scope of this research, Māori participants were selected as those who self-identify as Māori. In all cases,

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<sup>57</sup> conversations

<sup>58</sup> Wānanga can be interpreted as discuss, deliberate consider; Royal (2007) also describes wānanga as debate, discussion, thinking, reflection.

<sup>59</sup> Tika is often translated to reflect what is right and what is good (Hudson, Milne, Russell, & Smith, 2010)

individuals had also publicly identified as Māori through mediums such as websites, research projects and affiliations.

I was always conscious that the ability to gain access through existing networks would likely be the most fruitful method of engaging participants with this research. A combination of purposive and snowball sampling was utilised. Snowball sampling is commonly used when participants' might be difficult to source (Smythe & Giddings, 2007). In these instances, an individual or advisor can assist in making connections to those who meet the research criteria (Smythe & Giddings, 2007). As a result of early consultations, these advisors identified names of potential participants. Additionally, during interviews with all three participant groups, there were instances where participants would refer to other potential candidates. These suggestions included other Māori working as business academics, as well as other individuals they believed might have different perspectives on careers for Māori in the business school.

For the most part, purposive sampling was utilised, where individuals were sought out specifically for their experience in, or connection to, the business school (Smythe & Giddings, 2007). Participants were sent an email invitation to participate in the research, along with copies of the participation information sheet and consent form (see Appendix A and B). In a few instances, the email invitation was the first instance of communication with potential participants. However, in most cases, efforts were made to meet and communicate with participants in advance of any formal requests for participation. It was envisioned that if individuals did not wish to participate they could respond via email or choose not to reply (Smythe & Giddings, 2007).

From an initial 37 email invitations to participate in this research, 27 individuals were ultimately interviewed. Two potential candidates explicitly declined to participate in this research. One of which was a Māori business academic who politely declined due to personal feelings of being 'over-researched'. These sentiments have been commonly purported by Māori and Indigenous populations (Burgess, 2010; L.T. Smith, 1999). The other individual was a non-Māori who was approached due to his extensive experience in both Māori and mainstream tertiary institutions. However, upon reading the participant information sheet felt that in being non-Māori he did not fit the research criteria. A further four participants initially agreed to participate in this research, but interviews could not be organised and finalised in the pursuant months. A final four participants did not respond to initial emails requesting participation for this research.

For those who accepted the offer to participate, a mutually agreeable time and location was confirmed. Interviews were conducted between October 2014 and June 2015, ranging in duration from 30 minutes to 2 hours, with an average of 66 minutes across all 27 participants. The longest interviews took place with Māori

Commentators, while the Decision Makers' interviews were much shorter averaging 44 minutes.

#### 5.4.3 *The sample*

All 27 interviews took place *kanohi ki te kanohi*<sup>60</sup>, with one interview conducted through the medium of Skype. This was initially suggested by the participant and thus was deemed an appropriate method of conducting the interview. Additionally, research has demonstrated the familiarity and comfort of many Māori with social media and online forums (O'Carroll, 2013) and as such, researchers have alluded to the importance of *āta*, in any absence of face-to-face communications (Pohatu, 2005). The notion of '*āta*' gives primacy to the development of respectful and reciprocal relationships regardless of the forum (Hall, 2014; Pohatu, 2005).

The remaining 26 interviews took place at locations deemed suitable for participants. The total sample for this research is made up of three participant groups. The largest and primary group of participants are 16 Māori who are currently working or have worked as academics in any of the New Zealand university business schools. Secondly, five participants were grouped together as 'Decision Makers' whose views represent management and governance perspectives, and held leadership roles in the respective university, faculty or business school at a senior decision making level. Thirdly, a group of six interviewees are termed 'Māori Commentators', each of whom self-identify as Māori and bring a range of experience in working with Māori in the academy, as well as expertise in a range of Māori-relevant knowledge including language, culture and methodologies. Across the sample, contributions have been gathered from individuals who are currently or have previously worked in seven of the eight New Zealand universities. As participants all have extensive experience in the university environment, they were all familiar with the nuances of academic research, and thus could participate from a well-informed position.

#### 5.4.4 *Māori business academics*

A total of 16 Māori who had experience working in a University Business School participated in this research. To protect the anonymity of participants, demographic information has been presented in a summary (see Table 9) rather than assigned to an individual participant. Due to the small portion of Māori working as business academics, presenting any combination of demographic information, such as age, gender, or tenure in a business school in relation to an individual participant would likely allow identification of participants. It is also important to note that while all participants had worked in an academic capacity in a New Zealand university business school, not all were employed in the business school at the time of

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<sup>60</sup> Face-to-face discussion or engagement

interviews. Therefore, while academic positions are indicated, these include those now working in other areas of the university.

**Table 9.**  
**Demographic information for Māori business academics**

Demographic information	Participants (n)	%
Number of interviewees	16	100
<i>Gender</i>		
Female	9	56
Male	7	44
<i>Marital Status</i>		
Married/Long term relationship	12	75
Single	4	25
<i>Children</i>		
Children	10	63
No Children	6	38
<i>Highest Qualification</i>		
Doctorate	12	75
Other	4	25
<i>Current Position</i>		
Associate Professor/Professor	2	13
Senior Lecturer	6	38
Lecturer	4	25
Other (non-tenured/non-academic)	4	25

Māori business academics ranged in age from their mid-thirties to over sixty years. The majority were doctoral-qualified at the time of interviews. Interviews with Māori business academics ranged from 60 to 100 minutes in length with an average duration of 66 minutes.

#### 5.4.5 Decision Makers

Decision Makers (see Table 10) represent senior staff members from four different New Zealand universities. Contributions from Decision Makers connected local experiences to global changes and pressures facing the business school context. Given their seniority, these participants hold authoritative positions within New Zealand University Business Schools and the wider university. It was anticipated that their input, perspectives and understandings would provide valuable information regarding the current business school context that might impact the careers of Māori business academics.

**Table 10.**  
**Demographic information for Decision Makers**

Demographic information	Participants (n)	%
Number of interviewees	5	100
<i>Gender</i>		
Female	1	20
Male	4	80

This group was comprised of four males and one female participant. Interviews ranged from 30 to 55 minutes duration with an average of 44 minutes across this group.

#### 5.4.6 Māori Commentators

Those participants labelled as Māori Commentators (see Table 11) were approached for their expertise and familiarity with Te Ao Māori as well as with the context of the academy. These participants boast lengthy careers in both professional and academic roles and have experience with Māori student and staff initiatives within and across various universities.

**Table 11.**  
**Demographic information for Māori Commentators**

Demographic information	Participants (n)	%
Number of interviewees	6	100
<i>Gender</i>		
Female	5	83
Male	1	17
<i>Highest qualification</i>		
Doctorate	4	67
Other	2	33

This group was comprised of five females and one male participant. Two thirds of Māori Commentators were doctoral-qualified and in academic roles at the time of interviews. Interviews with Māori Commentators ranged from 53 minutes to 130 minutes with an average duration of 93 minutes.

### 5.5 Data Collection

Interviews have been a popular method of data collection for soliciting the career experiences and perspectives of Indigenous Peoples (e.g. Asmar & Page, 2008; Boulton et al., 2004; Burgess & Dyer, 2009; Cheng & Jacob, 2008; Juntunen et al., 2001; McNicholas & Humphries, 2005; Mercier et al., 2011; Mitchell, 1993; Reid, 2011; White, 2010). Semi-structured interviews were deemed as an appropriate data collection tool for this research for two primary reasons. Firstly, semi-structured interviews can enable access to the social worlds and experiences of participants (Bell & Willmott, 2015, p.xxiv). For example, Karatas-Özkan and Chell (2013) identify the strength of semi-structured interviews in their ability to “convey participants’ views and experiences of enterprise in more depth, remaining sensitive to the ‘situatedness’ of their experience” (p.7). Secondly, although semi-structured interviews are guided by a set of questions, they allow for the researcher to follow participant responses in order to uncover what is important to participants (Hesse-

Biber & Leavy, 2010). This allows for more natural conversation that may head in unanticipated, but potentially rich directions for inquiry (Hesse-Biber & Leavy, 2010). This was considered an important consideration given the likelihood that participants would be more knowledgeable about their careers and the nuances of the academic career than the researcher. Additionally, this method was thought to be consistent with the overall methodology for this project (Roulston, 2010). The use of semi-structured interviews allowed participants to voice their perceptions, experiences and aspirations, enhancing their position in the research process (whakapiki tangata) and allowing them to guide the interview in ways that were meaningful for them (mana Māori).

### 5.5.1 Indicative interview questions

Due to an emphasis in this research on the experiences of Māori business academics, it was necessary to have slightly different sets of questioning for the three participant groups, due to their different positions within the context. For Māori business academics, the three Māori centred principles guided the development of interview questions. These questions are presented in Table 12 below.

**Table 12.**  
**Indicative interview questions for Māori business academics**

<b>Whakapiki tangata</b>	<p><i>In your view:</i></p> <ul style="list-style-type: none"> <li>• How has being Māori impacted your experiences in the business school?</li> <li>• What opportunities exist for Māori considering an academic career in business?</li> <li>• What challenges might the business school present for Māori considering an academic career in business?</li> </ul>
<b>Whakatuia</b>	<ul style="list-style-type: none"> <li>• How would you describe the culture of the business school?</li> </ul> <p><i>In thinking about your industry and community relationships:</i></p> <ul style="list-style-type: none"> <li>• Are there any that contribute to your career in a meaningful way?</li> <li>• What opportunities do you have in your career to develop and nurture those relationships?</li> </ul>
<b>Mana Māori</b>	<p><i>In thinking about the full range of your academic tasks and responsibilities:</i></p> <ul style="list-style-type: none"> <li>• In which situations do you feel most in your element?</li> <li>• Can you tell me about some of the accomplishments you have had in your career that you feel most proud of?</li> <li>• What experiences would you like to have going forward in your career?</li> <li>• What is the contribution you would like to make most as an academic?</li> </ul>

The order of questions varied across the interviews and some questions were changed slightly due to participant discomfort with some terms. For example, the first participant was asked “what legacy would you like to leave as an academic?” This



question was reformulated for subsequent interviews to “What is the contribution you would like to make most as an academic?” due to this participant’s reported discomfort with the term ‘legacy’. Additionally, some participants spent more time talking in depth about a particular theme, this resulted in less available time to discuss other themes present in the interview schedule. However, this was not viewed as a limitation for the research. Instead, participants were able to discuss at greater length themes of greater significance to them personally, or things they were more familiar with.

Questions for Decision Makers and Māori Commentators had similar themes although questions varied slightly between the two groups, and depended on the type of experience and knowledge expected of the individual being interviewed. For example, both Decision Makers and Māori Commentators were asked to provide their views as to the importance of Māori academic representation within the business school, and the potential contributions that could be made with greater proportions of Māori academic staff. For those who had worked within or in connection with a business school, participants were asked to describe the culture of the business schools as well as their experiences within that context. Common issues discussed with these two participant groups related to the business schools and institutional processes of recruitment and advancement, academic career development, external stakeholder engagement and Māori staff initiatives and successes.

### 5.5.2 *Engaging in kōrero*

Prior to beginning the interview, participants were provided with a participant information sheet and consent form and were given an opportunity to ask questions and clarify the purposes of the research project. This was utilised in some instances, and required the researcher to provide background to the research project as a means to simply remind participants of the research aims. However, a few participants began by seeking an explanation of my personal motivations for the research topic. This might have been sought in an attempt to evaluate the nature of my intentions, or to ensure they were able to adequately provide the type of information I was seeking.

The actual interview process varied between participants, depending on the nature of the existing relationship and the ease with which rapport was built during the interview. Roulston (2010) notes that the quality of data from interviews depends largely on participants’ ability to accurately recall, interpret, relay their experiences, as well as their willingness to honestly reveal their experiences to the researcher (Roulston, 2010). Holstein and Gubrium (1995) discuss ways of eliciting responses from participants, by telling stories and gauging participant responses. This was done on a few occasions during interviews, where I offered a personal experience

to participants to get their perspectives, or provided examples of issues raised by others to examine the extent to which they agreed or disagreed with their sentiments. These often provided useful starting points for participants' narratives.

There are limitations and challenges for researchers using qualitative research methods, and my self-reflections on the thesis research process illustrate several that were encountered during this research. The quality of data resulting from interviews is to an extent dependent on the level of skill and ability of the interviewer. For example, Kvale (1996, p.145) notes how interviewers should engage in ongoing interpretation and clarification with participants regarding meaning throughout the interview. During the research and in some cases, this felt more challenging than others. For example, in one case, several attempts were made early in the interview to gain clarity on the early career experiences articulated by a participant. However, when this did not seem to elicit a coherent response, I continued with the interview.

Another challenge that I encountered as a researcher, related to thinking about personal disclosure of my own views, and how much I should reveal about my own impressions and perceptions of what was being discussed (Arendell, 1997). In some interviews I agreed strongly and connected emotionally to the discussion. At other times, I experienced feelings of disagreement and discomfort. For example, in one interview I felt disagreement with a narrative that conflated the 'failure' of Māori papers, with the 'failure' of Māori staff as academics. I did actually seek to question this perception, but found the conversation quickly turned into a discussion about business school progress in integrating Māori content, rather than directly addressing the prior misconceptions. In this instance, I chose not to pursue the area further in the interview.

I recall feelings of being slightly intimidated by participants in some instances. This occurred to an extent across all participant groups, given their seniority, breadth and depth of experience. Similar sentiments have been shared by emerging Māori academics in previous research (Hall, 2014). Thankfully, in most cases, concerns and feelings of self-consciousness dissipated quickly as I became immersed in the discussion that took place. I was also constantly aware of the career impacts for me personally had I caused any significant offense during the interview process. Indigenous scholars have reported the fear of being labelled 'troublemakers' or being limited in progression by other academics should they confront or speak out about their experiences as Indigenous academics (Mihe-suah, 2003b). Given these risks, I was grateful for the participation of Māori academics in this research. As a result of genuine respect for participants and what they were attempting to achieve in their careers, maintaining respectful relationships was a high personal priority.

## 5.6 Data Analysis

The method of data analysis utilized in this research was aligned to thematic analysis in that it aimed to identify patterns across data sets (selected groups of transcripts; Braun and Clarke, 2006). However, it is important to note, that in alignment with Kaupapa Māori paradigm, a rigid, well-defined analytical framework was not the key concern (Panoho, 2013), but rather, accurately capturing and conveying the academic career experiences and aspirations of Māori business academics took priority. There is no set recipe for analysis in Kaupapa Māori (Moewaka Barnes, 2000; Panoho, 2013; Pihama, 2010), nor for conducting thematic analysis (Braun & Clarke, 2006). While some argue thematic analysis can be a methodology in itself (e.g. Braun and Clarke, 2006), it is used herein as an analytical tool within the wider paradigm of Kaupapa Māori and a Māori centred methodology to 'identify, analyse and report patterns' within the data.

Braun and Clarke (2006, p.82) define a theme in the following way:

A theme captures something important about the data in relation to the research question, and represents some level of patterned response or meaning within the data set.

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In thematic analysis, themes can be directly observable from the data (semantic), or they may refer to underlying issues (latent) and each is identified based on the judgement of the researcher (Braun & Clarke, 2006). Therefore, it is important to note that while themes have been developed inductively from the data, they are constructions rather than inherent within the data set itself (Braun & Clarke, 2006). Prior to data analysis, I was sensitised to a range of careers and methodological literature having already conducted a preliminary literature review. In addition, having developed the research questions, I was keenly aware of the need to ultimately be able to provide rich descriptions of participants' experiences and aspirations, as well as comment on the relative influence of structure and agency for Māori business academics in their careers.

Braun and Clarke (2006) offer a six step process for thematic analysis in Table 13 below. Although they are presented sequentially, the authors acknowledge the analytical process as recursive, requiring constant movement between the phases (Braun & Clarke, 2006).

**Table 13.**  
**Thematic data analysis process**

Familiarizing myself with the data:	Correcting interview transcriptions, reading and re-reading the data, noting initial thoughts
Generating initial codes:	Assigning codes to interesting features of the data. Collating data relevant to each code.
Searching for themes	Grouping codes and data extracts into potential themes. Summarising and paraphrasing codes and relationships between them.
Reviewing themes	Summarising and paraphrasing themes and reviewing in relation to methodology and research questions
Defining and naming themes	Ongoing analysis to refine and define themes and label each.
Producing the report	Selection of format for re-presentation of findings and extract examples. Producing a scholarly report of the analysis.

The task of transcription of interviews was contracted out. Professional transcribers were required to complete confidentiality agreements (see Appendix C). Upon receipt of the transcripts, they were read over while listening to the digital recordings in order to confirm the accuracy of the transcripts and amend any errors. Most corrections pertained to the correction of kupu Māori<sup>61</sup> in the interviews, as well as other context-specific language that was unfamiliar to the transcriber. Once transcripts were as accurate as possible, they were returned via email to participants for their comments and feedback. Participants were asked to respond within four weeks of receiving their completed transcripts noting any preferred adjustments or additions to their transcripts. Of the 27 transcripts returned to participants, 16 participants responded, with seven participants requesting minor changes or adjustments. These adjustments primarily related to information that could compromise anonymity of participants, or was unrelated to the specific objectives of this research. Following receipt of the transcripts from participants, or after the four-week period, reading and re-reading of transcripts occurred in order to familiarise myself with the data.

#### *5.6.1 Initial generation of codes*

Data analysis occurred manually. The first phase of analysis involved the generation of initial codes inductively from the data. At this point, multiple codes could be assigned to data extracts, resulting in a significant number of initial codes (see Table 14).

<sup>61</sup> Māori words

**Table 14.**  
**Examples of initial categorisation of data extract and codes**

Name	Codes
<i>"And that's what's my Head of School says ---You're doing all of this, could you not write about this--- but that changes what it is, because I'm not a confident writer, I struggle, I much prefer to do joint writing" (Female, #18)</i>	Perceived weaknesses; writing challenges; Relationship with management

In order to allow for themes to be identified, coded headings were entered into a Microsoft Word document along with all relevant data extracts.

#### 5.6.2 Searching for themes

Themes were developed through considering the relationships between the initial codes generated from the data. In Microsoft word, this involved copying and pasting extracts and coded headings to group similar codes together. The 'styles' feature was used to assign codes and themes to different hierarchical levels and the use of the 'navigation pane' meant that I could easily review the number and range of codes throughout the analysis process.

In qualitative research, "writing is an integral part of analysis" (Braun & Clarke, 2006, p.86) and was particularly key during this phase. Summaries of the codes and extracts and the relationships between codes were written and re-written (see Figure 2 for an example). This helped to clarify the connections between codes and identify whether extracts were relevant to the assigned theme, or whether they needed to be moved to new themes. Summarising and paraphrasing data into one's own words allows for both conscious and unconscious processing of the data (Boyatzis, 1998).

"Most participants entered the business school as students. For many participants their involvement and capabilities in private sector and particular industry careers meant their specialisations often fell within the realm of the business school. For example, some participants have owned and managed their own companies (#07, #14, #20, #22), while others had lengthy industry-based careers (#01, #04, #22). Business was described as a potential ground for solutions to social and economic problems that Māori might be facing (#04, #22). This belief was reason enough for one participant to make the switch to business for doctoral studies, despite having no previous academic experience in the area.

*Figure 2 Examples of summarising for analysis*

The significance of themes was “not necessarily dependent on quantifiable measures” nor frequency (Braun & Clarke, 2006, p.82). Rather, the Kaupapa Māori paradigm and research questions helped to determine what was considered meaningful in order to generate relevant themes. Once a number of themes had been identified across the transcripts of Māori academics in business, steps one to three (familiarizing; coding; searching for themes; Braun & Clarke, 2006) were repeated with transcripts from Decision Makers, and then with Māori Commentators.

### 5.6.3 Reviewing themes

Ongoing analysis and revision of the themes occurred alongside data extracts to ensure that themes provided an accurate reflection of the data. During this process there was a constant comparison across the data from two supplementary groups of Decision Makers and Māori Commentators to check for similarities and distinctions between their responses. Eventually, consideration of the contextual features sorted in terms of macro (national and international), meso (business school) and micro (individual) level perspectives allowed a level of comparison across the participant groups.

### 5.6.4 Defining and naming themes

Considering the primacy of the responses from 16 Māori business academics in this research, two separate strategies were found to be adopted by participants in their attempts to construct more meaningful careers.

The first strategy, labelled *Strategic academic career navigation* was named following repeated advice and aspirations from the majority of participants regarding the need to ‘develop a strategy’ in order to successfully navigate the academic career. Strategic academic career navigation reflects a primary orientation toward meeting academic career expectations. Five participants’ described attempts to integrate their personal priorities and a level of obligation to Māori communities, with the academic career expectations placed on them within the business school. Serendipitously, this theme was found to connect to the Māori centred principle whakatuia, meaning ‘to bind’, reflecting the interconnectedness and integration of two sets of competing priorities.

The second strategy adopted by Māori business academics, *Carving a meaningful career*, also draws its label from participants’ narratives. Reflecting on her journey one participant stated.

“And every one of us has gone on to carve out a career in the academic world, that has been founded on who and what we are as Māori”

*Carving a meaningful career* reflects a primary orientation toward meaningful activities in participants’ careers. The remaining 11 participants’ engaged in activities

and pathways deemed meaningful to them, regardless of the immediate or long-term career consequences in the business school. This career strategy connects to the Māori centred principle, *mana Māori* or self-determination. This strategy was further divided into three sub-categories to illustrate the various career paths that Māori business academics took to carve more meaningful careers. These strategies are discussed in greater detail in Chapter Eight.

#### *5.6.5 Re-presentation of findings*

In presenting the findings, my first concern (reflected in Research Question One), was to accurately capture and represent the experiences and aspirations of Māori business academics. Secondly, in light of many critiques of the careers literature regarding a lack of attention to the context of careers (Chudzikowski & Mayrhofer, 2011; Dany, 2014; McMahon, 2014), I decided it was important to tease out the contextual factors that shape the experiences and aspirations of Māori business academics (Research Question Two). This was done in an effort to highlight how structural features shape the careers of Māori business academics, but also to illustrate how these factors are constructed and perpetuated.

Consequently, the next chapter, Chapter Six is devoted to the description of experiences and aspirations of Māori academics in business schools. These experiences and aspirations have been organised and presented in somewhat of a chronological career framework that describes experiences with academic career entry, academic career tasks, and academic career advancement. A chronological career framework was chosen in recognition of the importance of 'time' in careers, as well as to reflect how participants pointed to the impact of early experiences in shaping their career perceptions, experiences and aspirations. This is followed by the individual and collective aspirations of Māori business academics regarding personal career trajectories and the future of the Māori business academy.

In an attempt to contribute to a contextual understanding of academic careers for Māori business academics, Chapter Seven serves to highlight the relevant features of the business school and wider environment that impact academic careers for Māori. This chapter presents perspectives from all three participant groups beginning with Māori business academics, followed by Decision Makers, and then Māori Commentators.

Finally, Chapter Eight, in the spirit of *whakatuia*, serves to tie the findings from Chapter Six and Chapter Seven together to firstly introduce the two identified career approaches adopted by Māori in attempts to create more meaningful careers, namely strategic academic career navigation and carving a meaningful career. Chapter Eight also connects the findings to the literature reviewed in Chapters Two and Three to provide a critical discussion regarding the extent to which an academic

career in New Zealand university business schools provides opportunities to construct meaningful careers for Māori.

### 5.7 Chapter summary

This chapter has detailed the cultural nuances of the Kaupapa Māori research paradigm that has guided the design of this research. A Kaupapa Māori paradigm was explicated in light of key western theories including Critical theory, Postcolonial theory and feminist and Indigenous standpoint theories. Kaupapa Māori was deemed an essential approach for this research in its capacity for resistance in the face of dominant hegemonic knowledge and social structures that serve to devalue, marginalize or exclude Māori knowledge, values and individuals. Kaupapa Māori also asserts and celebrates difference through distinct ontological and epistemological perspectives, shared values, experiences and understandings between those who subscribe to an identity that values being Māori. A Māori centred methodology provides a framework that has guided the research process, the development of research questions and serves as a structuring mechanism for the final critical discussion to follow in Chapter Eight.

Three groups participated in semi-structured interviews for this research. The primary group of participants included 16 Māori business academics. Further interviews with five Decision Makers, and six Māori Commentators support the development of a contextual understanding of the careers of Māori business academics. From an inductive thematic analysis process, two overarching themes were identified and will be discussed further in Chapter Eight.



## **CHAPTER 6**

# **ACADEMIC CAREER EXPERIENCES AND ASPIRATIONS OF MĀORI IN BUSINESS SCHOOLS**

### **FINDINGS**

#### **6.1 Introduction**

This chapter responds to Research Question One, through presenting the experiences and aspirations of the 16 Māori who have worked as academics in New Zealand university business schools. The findings are presented according to a chronological career framework that reflects participants' experiences and aspirations at various stages of their journey. The chapter begins by discussing early experiences of the academic career, followed by their experiences of academic work and career advancement. This is followed by the individual and collective aspirations of Māori as business academics regarding personal career trajectories, and the future of the Māori business academy.

#### **6.2 Insecure academic career beginnings**

This section details the early career experiences of Māori business academics. Participants' accounts of academic career entry and their early years in the business school were predominantly characterized by insecurity and uncertainty.

### 6.2.1 Academic career entry: Stumble or fall?

Many participants described coming into their academic career accidentally, through having “*kind of stumbled into it*” or as being something they “*fell into*”. Several participants stated explicitly that becoming an academic was not something they planned or consciously chose. One participant doubted she would pursue this career again given the choice.

“...it’s not a career I chose. I came to do my Masters and they said they were going to develop a paper and would I like to teach it. And I thought, oh, yeah, why not, this’ll help me pay for my Masters and I’ll get through that and blah, blah, blah. And 20-odd years later I’m still here. I know I don’t think it would be a career I would choose” (Female, #11)

Even when engaged in postgraduate study, some participants described not having a career plan, let alone one that involved continuing in academia.

“I was in a bit of a vacuum after handing in my PhD. I really didn’t think beyond the doctorate. I didn’t have an idea that I was going to be an academic. In fact, I think while I was doing my PhD, looking at how harassed and tired and depleted everybody was [laughs], I thought... Oh my gosh, I don’t think academia’s for me” (Female, #03)

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The majority of participants found themselves in academic work, and predominantly in teaching roles on fixed-term contracts, following either undergraduate or postgraduate study within the business school. Attraction to postgraduate study in the first instance was attributed to changing industry conditions, such as the popularity of particular degrees, growing dissatisfaction with their previous employment situations, or a desire to fulfil personal goals. As students, participants were often shoulder-tapped or solicited to apply for teaching positions.

Two participants joined the academic career path from administrative positions within the university, though these positions involved an element of research responsibilities. These participants were unique in highlighting how they sought out and applied for their first academic roles. One participant found herself applying for a lecturer position following completion of a postgraduate qualification, while another was encouraged by a direct supervisor in her administrative role to pursue an academic pathway. In this case, the career transition from an administrative role to an academic role, was perceived as a positive career step.

“I was really fortunate to shift into a position that was clearly academic, teaching and research, with a proper career structure and working with other academics” (Female, #12)

### 6.2.2 Fixed-term and rolling contracts

Several participants commented explicitly on the job insecurity in their early academic careers as a result of being employed on fixed-term and temporary contracts. Presented in some instances as ‘lectureships’, participants likened these positions to ‘teaching assistants’, which were characterised by fixed-term contracts that were continually renewed, for up to a period of eight years for one participant.

“I did the fixed term contract. I would have done that for close to eight years, rolled over, that completely illegal situation where they’re not meant to roll over, you know, which is what the university had been doing for many years...but as far as I’m concerned, abused that particular employment law of which I felt a victim to” (Male, #07)

For one participant, this contractual insecurity was balanced to an extent, by being well-resourced within her department and being made to feel *“like staff”* rather than students or casual employees.

“...they offered me the job – it was a fixed term contract so every year they had to roll it over. But we were really lucky because the [HOD] at that time made sure that we were treated like staff. So we had financial support, professional development funds, conference funding. When I did enrol in my PhD they paid for it. So that type of support was there” (Female, #15)

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Most of these participants who began their academic careers in fixed-term or casual teaching assignments alongside their studies eventually secured permanent academic roles either in their existing institutions or by moving to another institution. They did not necessarily remain within a business school. Two participants believed they were in the ‘right place at the right time’, as resignations in their departments had created positions.

“I remember saying to [colleague] when I first arrived that I was just passing through and would only be here for two years. He laughed at me and he said ---You’ll be here for 20 years like the rest of us!” (Female, #12)

### 6.2.3 Rising entry criteria: The challenges of completing a doctorate

Gaining a doctorate was commonly cited as a potential entry barrier to an academic career and to progression within the university, particularly for Māori. One participant spoke at length about his experiences of being unable to advance within the academy without having a doctoral qualification and the perception that such rigid criteria continues to limit emerging Māori academics from gaining employment security.

“I could never progress without the PhD...It didn’t matter who you were. It didn’t matter what your contribution was to the university...We’ll keep you on a temporary contract until you get a PhD and then we’ll consider

you for a permanent position...It doesn't matter what you do, it doesn't matter how good a teacher you are, it doesn't matter what research you are producing, if you don't have a PhD we can't employ you" (Male, #05)

A few participants had begun their foray into academia over 20 years ago, teaching with undergraduate qualifications and securing permanent roles possessing, at most, a Master's degree. However, changes in the academic environment and subsequent requirements, lead many working academics to re-engage in tertiary study to gain doctoral qualifications in order to keep their academic roles. The challenges of balancing the dual role of doctoral student and academic was evident in interviews with participants.

"I used to work really long hours and I used to never stop working. Because I was working full-time as a lecturer when I was doing my doctorate, when I was writing, and I was travelling quite a lot internationally and I was also doing teaching and so it was really busy" (Female, #06)

One participant described these competing tensions as a challenge that has been particularly prevalent for Māori academics.

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"Most of us didn't have PhDs. Most of us were working towards the PhD. So that was something that was quite different, and I think there's different pressures when you're doing a PhD part-time with a teaching role, because the university makes it a condition of your job --- You've still got to publish, you've still got to do this, you've also got a PhD to do on top of that. So I think many Māori academic staff – and I think it is still like that –many of us are working towards our postgraduate degrees at the same time as being an academic" (Female, #15)

Despite these challenges, the completion of the doctorate was also cited as an achievement that was both personally rewarding and professionally valuable. Participants recalled a sense of pride from immediate and wider whānau regarding their academic achievements.

The collective experiences of participants in this study support the belief that a doctoral qualification is now a minimum entry requirement for an academic career. This is reflected not only in the positive experiences in securing employment for those who completed their doctoral qualifications, but also in the denial of continued contracts for two participants who are yet to complete their doctoral qualifications. Interestingly, of these two participants, neither participant attributed the lack of a doctorate as a causal factor. One participant cited a lack of research outputs as the cause, while the other believed his fate to be largely the result of a poor relationship with his HOD. Four of the sixteen participants in this sample had not yet completed their doctoral study at the data collection phase of this research and none of these participants were in full time academic roles. Only one of these four participants

expressed positive intentions to continue into an academic career within a university business school.

### 6.3 Teaching: The ‘bread and butter’

As explained in the previous section, participants’ first exposure to the academic career was often through a teaching assignment. Many were mature students who felt their life experience coupled with specific industry experience led to their selection as academic teaching staff. Two participants described having trained as teachers prior, while another reported the opportunity to teach as one of his life-long goals. Teaching was described as “*the bread and butter*” of the business school, and participants reflected on a range of teaching experiences across their careers. Recollections of negative teaching experiences were expressed as a consequence of poor preparation for their teaching assignments, or an inability to teach in ways that contributed meaningfully to their career. On the flipside, participants described the enjoyment gained from teaching when they were passionate about their content and perceived transformational outcomes from their teaching.

For those with limited teaching experience, having the responsibility for educating large numbers of students was perceived as “*quite horrifying*”, and largely a “*trial by fire*” in that induction, training and career development opportunities were minimal. The participants described engagement in a range of teaching activities that included course administration and training of programme tutors. On reflection, participants were largely disappointed by these experiences. One participant described changes being made within her department to ensure that new staff members would not be subjected to similar experiences.

“My first semester teaching -- I had never lectured before. So it was all just --- There you go. You’re now responsible for 80 300-level students. Good luck... I think it’s not something that should’ve happened. I think it’s really dangerous for the students, for the staff member. I think we got burnt out in our first few years” (Female, #15)

Despite these experiences, many participants reported being most passionate about the teaching component of their academic role. Participants discussed the privilege of being a part of particularly Māori students’ journeys. The ability to pass on philosophical teachings grounded in Kaupapa Māori, and to watch students develop, grow and achieve their career goals after university was also reported as a highlight.

“So as a teacher...it’s been a privilege to be a part of a number of Māori peoples’ journey to get a greater sense of who and what they are as Māori and how that impacts on what they do and how they do it” (Female, #01)

Injecting Māori and Indigenous values into the business school through teaching content and pedagogical approaches was believed to lead to transformational

outcomes both inside and outside the academy. The majority of participants felt that values-based teaching would improve student experience and learning, translate to business practice as those students enter industry careers, and help enhance the position of Māori in society generally. Even participants who reported being less knowledgeable about Māori business or Māori management, expressed the need for its inclusion in business curriculum and their own ability and willingness to learn and educate future cohorts of students.

“I would struggle I think to teach Māori Business or a Māori Management paper, I could learn this stuff but I wouldn’t know it, and none of my research, my PhD or anything was with Māori so I don’t know a lot of the research. I could get there but I actually believe that everybody should teach it. If I’ve got to teach American Management and Chinese Management, then all my colleagues can teach a section of Māori Management. It is not difficult” (Female, #11)

Māori business academics were not concerned solely with Māori students; however, it was evident that they were a particular priority. The ability to engage in teaching that had clear and tangible transformational outcomes for Māori were particularly meaningful. For example, two participants described being involved in pre-degree programmes offered by the business school for Māori working in particular industries who might not otherwise have had the opportunity to gain university qualifications. One participant described the programme as a *“circuitous back way into university study”* for Māori that she found particularly fulfilling.

Several participants also alluded to the importance of educating students in Māori approaches to business. Developing an understanding of these approaches was an important prerogative for those who will go on to participate in and contribute to the Māori economy. Māori business principles were defined in contrast to a western business model characterised by a lack of attention to value and ethical considerations in decision-making and a sole focus on a profit motive. Conversely, a Māori business model had a longer-term focus with a focus on future generations and an emphasis on people and relationships. This social structure served to further complicate Māori and iwi business, particularly in the extent of positive or adverse impacts that could result from a variety of stakeholders with no legal claims to ownership.

“The western model is only about shareholders. The Māori model has to include other stakeholders, because Aunty could very well get up at a hui and not only damn you, but all your ancestors as well, and stop you from doing something just through sentiment or whatever” (Male, #13)

Participants described how greater confidence in the role of Māori people, knowledge and perspectives in business was required from academics and the business school, but also from Māori staff, students and society.

While making a difference for Māori and for students lives seemed to impact on participants' teaching experiences, they also noted teaching assignments that they perceived made little or no impact on their personal development or careers. One participant described how her early experiences of teaching large undergraduate classes caused her not only to lose her interest in teaching, but also contributed to her leaving her academic position.

"I lost my love for teaching, because they were classes of 1200 people and I would just repeat a lecture to 400 of them at a time, three times a week and manage 15 Masters students who were marking so I'd have to monitor every little single thing they did, and I was part of a machine. It wasn't particularly satisfying, so I left" (Female, #01)

Two more participants echoed these sentiments, noting the potential to lose interest in teaching given heavy or repetitive teaching loads. However, at the time of the interviews both participants had recently had time away from their teaching commitments and commented on their reignited passion for teaching.

"That time out was good because I realise I'm still passionate about my topic. I've got things to say and I think students get it, so it was quite nice. I think I had fallen into the trap of seeing teaching as a bit of a drag, a bit of an annoyance, so I think that feels to me as most in my element" (Female, #02)

#### 6.4 Research: The cream on the pudding

In contrast to teaching, research was described as "*the cream on the pudding*" when it came to an academic career in business. The value and emphasis placed on teaching within the business school environment was central to many participants' reflections on their career experiences. Research activities encompassed a range of tasks including the development and design of research projects, grant acquisition, establishing and maintaining research relationships, data collection, and processes of dissemination, including, but certainly not limited to writing and academic publication. These activities received mixed reviews by participants. Designing research projects, data collection, the processes of writing and publication all held favour with participants who consistently mentioned their passion for writing and creativity. The ability to engage in research projects that reflected participants' perceived skill and interest base often led participants to describe this process favourably.

Many participants were first exposed to research as a component of their postgraduate studies. A few participants noted that their postgraduate experiences were also their first exposure to research with Māori business or organisations. The pursuit of these Māori-related research avenues was spurred by relationships with existing Māori academic staff, an interest in taking a Māori lens to their business interest, or a desire to understand and contribute to transformational outcomes for

issues confronting Māori in business and society. As a consequence of these research journeys, a few participants described a conscientisation process which allowed them to view Māori approaches to research and business as both valid and necessary within business school research.

“I bought into a lot of theories and ways of doing things and I knew that they didn’t fit me, they didn’t fit the way I believe things could be or should be or the way I was brought up, and I think my PhD gave me the opportunity to really explore those other ways of doing things” (Female, #02)

One participant noted the freedom and latitude she has experienced within her career to explore topics of interest, including Māori-related topics within the business school. She made favourable comparisons with Indigenous colleagues globally and locally, pointing to recent negative experiences for Māori colleagues at other New Zealand business schools. However, many other participants expressed challenges in the comparatively lower status of Māori knowledge and research in the business school.

Perhaps unsurprisingly, positive early experiences of research seemed to positively impact the career experiences and aspirations of participants. For example, one participants highlighted how being “*protected*” from service early in her career created the necessary space to establish a research platform which has significantly benefited her career. On the contrary, several participants described challenges they faced in the writing and publication process. These participants described fewer opportunities to develop their writing skills or to produce publications for highly ranked journals, which had, and continued to adversely impact their academic careers.

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“I think a key part of this, is there’s not really [any] good mentoring– it’s a skill to write an academic paper for an A Star journal. But there’s no cohort of people here to write with and be mentored by and learn from. And disciplines are very different. So writing for law is very different to writing for management. I don’t think I had that opportunity to learn it” (Female, #15)

This perceived lack of ability was expressed as a source of significant anxiety for a few participants.

“I’m not a confident writer...so anything where somebody says ---Oh, but you could write this up, you could do this with it---, it then becomes this almost black cloud sitting over the top of me, rather than something that I’m passionate about and want to do something about” (Female, #11)

Despite the challenges experienced by some, a few participants discussed the enjoyment gained from creating publishing spaces for Indigenous voices across a number of scholarly domains. The ability to infiltrate typically mono-cultural academic spaces with Indigenous contributions was described as particularly meaningful for a



few participants. Similarly, a few participants reported how having papers accepted for publishing or receiving research awards was a rewarding aspect of the career.

“This is the reason why I go into the international community with my research, because I like challenging the international community and let them see that you can have interesting research that is done outside of a business school that is business research. And that there are alternative ways of utilising and developing theory around how people organise and manage themselves. They are not all business-centric” (Female, #01)

Participants reported generally positive feedback from their Indigenous contributions to international scholarly communities. It was suggested that international communities are often quicker to recognise the value of Māori knowledge in business and the academy than are local non-Māori. In order to gain greater recognition for Māori and Indigenous scholarship locally, one participant recalled attempts to increase the current ranking value of key Indigenous journals in one New Zealand business school as a step in the right direction.

Collaboration with academic colleagues was a common strategy reported for research writing and publication attempts. However, several participants noted the limited networks at their disposal. Participants who were able to successfully form writing partnerships, which occurred with both Māori and non-Māori, spoke positively of their experiences. On the contrary, instances of cross-cultural challenges were raised, particularly when non-Māori colleagues failed to share understandings regarding ownership of information and obligations to participant communities.

It is also important to note that Māori-centric research did not constitute the main research portfolio for all participants in this study. Rather, a few participants had come to be engaged with Māori-related research later in their careers, as a consequence of their personal experiences in academia and engagement with Māori colleagues. Additionally, a few participants made a point of explicitly noting the diversity in their scholarship and advocated that emerging academics remain broad in their portfolios.

Whakapapa and family connections were identified as both a key and a barrier to establishing research relationships with Māori. For example, one participant noted that *“being from so many iwi gives you keys to many doors”*, while another participant noted the challenges he has had establishing relationships in a university located outside his own tribal area.

“I think it’s just Māori culture. It’s just about taking time. It’s just about building relationships slowly, building trust. And given that I’ve come in from [outside the area] I think it’s a little bit more difficult and I’m treated, respectfully, but as an outsider” (Male, #05)

This statement exemplifies the time investment involved in establishing relationships with Māori outside the academy. It also contradicts assumptions that simply sharing Māori ethnicity is sufficient to establish connections. Those who were able to draw on whakapapa or other connections to establish relationships, described a number of subsequent obligations particularly in being primarily viewed by Māori as a representative of ones' whānau, hapū or iwi, rather than the university or the business school.

"You're engaging in a relationship, which is a whānau-based relationship. So that's the first thing that's different in academic approach to Māori businesses, is that it's not just business, it's actually – the commitment is actually a personal commitment" (Male, #13)

This whānau-based relationship entailed obligation to accurately and authentically represent the views of Māori individuals and communities, and to act with integrity and reciprocity in these relationships. The investment requirement of both time and personal reputation at times impacted on participants' willingness to engage with Māori communities outside the academy, particularly if they perceived a lack of managerial or institutional support.

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"You get the funding and you do all the research but then you don't get the support to actually go back and take those findings back to the groups that you're working with. We know that that involves more than just standing up with an overhead projector and presenting, there's a lot more behind it...And so it's kind of like, you go off and do it, you bring this group on board, and we'll give you the money, but ok when the research is done they can just go away" (Female, #11)

The cultural responsibility attached to an Indigenous whakapapa and kaupapa was also attributed to the time investment required in writing and publishing research given the desire to do justice to participants and to not misrepresent Māori people, culture or perspectives.

"One of my colleagues always says to me --- For God's sake, just get it out there. But I'm so caught up in the --- How can I make sure that I'm being as authentic as I can? And I realised actually, that it's basically because I know when work goes out there and it's got an Indigenous person's name on it, people say --- Oh yeah, that must be the Indigenous way – or the Māori way, or whatever... I don't want to be one of those academics that portray any Indigenous culture, let alone Māori culture, in the wrong way...So it takes me a long time" (Female, #15)

If adequately supported in the research process, a few participants believed that research, writing and the publication process could all offer spaces for Indigenous voices to be heard and Indigenous knowledge to be shared in ways that could be meaningful and impactful for Māori. On the contrary, some participants were very vocal about the lack of relevance of academic processes for Māori and expressed

cynicism regarding the extent of positive change and development for Māori communities as a consequence of a highly ranked journal article.

### 6.5 Service: Local and global contributions

Service was a somewhat elusive category in participants' accounts. Some participants discussed this element in relation to their contribution to academic communities through staff network participation, association with Māori research institutes and representation on board and committees. Other participants pointed to their engagement with communities outside the academy on a national, and even global scale, as elements of service.

"It's part of our job, because universities are critics and conscience of society so a part of our job really, is to actually enact that in the community. And our community is not just small, our community is a global community. So I would do everything from Māori stuff right up to global content, which most Māori academics are involved in" (Female, #06)

Engagement in global associations and networks were reported positively by the few participants who discussed them. For example, one participant described his experiences with an international academic association as an extremely positive experience. This fixed-term engagement provided opportunities to become familiar with the academic community, the politics of business schools and to establish positive external relationships that could be valuable for his career.

Contrary to the views established in the quotation above, participants in this research predominantly described service in a more local context. For example, participants contributed representation on academic boards, community boards, and regional or national disciplinary associations. Additionally, these were commonly alluded to as relationships driven by primary interests or whakapapa connections rather than being beneficial for their careers.

"It could conceivably and will no doubt, if and when I decide to go to promotion, contribute there, but actually my involvement with the organisation is a manifestation of my interest" (Female, #01)

This was contrasted by other participants who felt there was a clear distinction between relationships that brought personal fulfilment, and those that would be objectively beneficial for their academic careers. In the following quotation, it was evident that this participant felt it was a balancing act between engaging in important and satisfying relationships or meeting career requirements.

"Well I think there's a difference really there between whether they're enjoyable or purposeful, or whether they contribute to my career...So me building relationships with [iwi] gives me a lot of pleasure. In terms of progressing my academic career. I don't know about that" (Male, #05)

These sentiments permeated participants' reports. There was generally agreement that only certain types of relationships, and only certain types of communities would be of interest to the business school and thus support career progression. One participant felt that in regards to Māori communities the focus was often on the solo entrepreneur or large commercial entity, and that more could be done to relate to tribal regional authorities. In spite of this, participants described a number of tangible benefits from these relationships particularly for enhancing university education for students. For example, industry relationships allowed for the acquisition of up-to-date industry information to advise students, the ability to call on these connections for instrumental and practical help when required, and provided opportunities for connecting students to work or internships. More often than not the relationships that participants had established were described as more personally meaningful to participants, through being humbling and providing comfort during challenging times.

"Yeah, there's something really humble about it that I think I need to be exposed to, otherwise we get pushed to promote ourselves in the system. Sometimes it's really good to just get real and get out" (Female, #03)

#### 6.5.1 Service contributions within the university

The most common service expectation reported was for participants to serve as representatives for Māori on university boards and committees, or to be the spokesperson for the business school's contribution to Māori initiatives and Treaty of Waitangi obligations.

"What happens is that because you're Māori you're asked to be on everything Māori ... ok ... and comment on everything Māori so you do ... but it's not particularly visible, you might not be chairing something or you might not be leading something, especially in a place like this where there're so many committees, but you are there, you have to be there, you have to read all the documents, you have to be on to it, you have to know, you have to know and show, and you've got the mana of Māori communities so you have to be seen to be onto it, so you almost work harder than others perhaps to display that" (Female, #06)

Several participants highlighted the importance of visibility within the academic career. Given the importance of reputation and esteem in the academic career, ensuring that all career activities were seen and acknowledged was essential if participants were interested in career advancement. This was particularly pertinent to the multitude of service activities participants engaged in. The prevailing wisdom seemed to be to include all scholarly work outside of teaching and research as 'service' to ensure the visibility of work that often goes either unreported, or simply unacknowledged by colleagues and by the business school.

"We often get called into these meetings and hui and paperwork stuff around Māori strategy. And a lot of it's not recognised even though it

might take up a huge amount of time. I'm about to be on [another] Board. I'm going to make it very clear that this is included in workload. As I said, you have to do that because in the past I know I've done lots of these things and it was never recognised formally as being a service, because you're Māori" (Female, #06)

Service expectations for Māori as business academics extended to their engagement and performance of Māori cultural functions such as powhiri<sup>62</sup> or mihi whakatau<sup>63</sup> for new staff members or visitors to the school. Through the interviews it was clear that some participants would be uncomfortable with this responsibility. Even for those who possessed sufficient cultural capabilities there were inherent tensions in meeting this expectation.

"Another issue was around having whakatau [official welcome] for new Māori staff members. People would look to me. I've got the skill and I can do it, and you do it anyway, because you felt aroha for the person coming through the door. But the mentality was - they're Māori, they can do it. You don't want to put people off, but then again, you don't want to be just at anyone's beck and call" (Male, #08)

Despite an improved understanding of the need to report all service engagements, participants reported the challenges in recognising these activities given participants' sense of duty to engage in them. In these instances, supportive colleagues and managers helped to ensure these were accurately reported.

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"But some of the stuff you do, it's just stuff you do. It's not until someone else tells you - someone looks at what you're doing and goes --- My God, that's so much service...Even my HOD now says --- Have you said everything? Have you actually put everything down here that you've done? Because I have a real habit of not highlighting those things which - I know the Business School gets kudos from, and I know that the university does as well. But I just think they're things that we do to be part of the whānau (Female, #15)

Participants engaged in this range of service activities motivated by a desire to represent and create space for Māori students and academics within the business school. Creating 'space' for Māori students and emerging academics was described as a meaningful activity for many participants. For example, two participants described service-oriented roles they had taken on with responsibilities for ensuring space for Māori in the business school would be protected. Holding on to space for Māori whether physical, conceptual, or theoretical, was considered vital for many participants.

"Sometimes it's easy to abdicate spaces because they're too hard or their ideologically fraught. Yeah, we have our battles in here. I've had to learn how to be really strong and really clear and firm, but in a way that hopefully still keeps people involved...So even, if there was one

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<sup>62</sup> welcome ceremony, ritual of encounter

<sup>63</sup> speech of greeting, official welcome speech

[Māori staff member] and I was it, that's still in a space. If we leave the space open then its' just business as usual, and that's not going to change anything" (Female, #03)

In a similar vein, participants also aimed to create space within the business school culture. This occurred through infusing cultural practices and symbols of Māori culture in the physical spaces and the day-to-day activities. One participant noted that Māori customs that were once viewed as distractions, such as powhiri<sup>64</sup> and karakia<sup>65</sup>, were becoming common practice in one business school. The desired outcomes of these and other legitimisation efforts were to normalise Māori knowledge, culture, language and people in the business school.

Finally, participants frequently commented that the high service expectations on Māori were largely a result of being one of a few, or the only Māori academic within the business school. A lack of Māori academic staff also created challenges in filling leadership positions due to the level and breadth of responsibility these positions often entailed, and the subsequent challenges for individuals who then find it difficult to move on from those positions. However, regardless of the level of responsibility, the collective reputation of Māori was seen as important motivator for participants' decisions to engage in representative work.

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"You feel like you are there to represent Māori and you want the Māori voice to be heard so if there is nobody else to do it then ok I will do it" (Female, #10)

Participants reported some tangible outcomes, such as the introduction of Māori teaching content, Māori student completions, as well as personal meaning derived from engaging in activities that aimed to support and advance the place of Māori in the business school. However, many participants also expressed a level of cynicism and frustration regarding the extent of their influence and the potential for real change as a result of their engagement in these service-oriented initiatives. It was evident, that over time this decolonizing work could start to wear on participants.

"When I was young I used to fight everything --- I want to set up this, I want to set up that. But now I go --- Oh, I've done it three times...I was talking to another Māori colleague – probably the same age as me and she goes --- Oh, I'm just so tired. We've done that three times and now we've got to do it again. It's like re-educating people all the time. And I said --- Yes, I know" (Female, #09)

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<sup>64</sup> welcome ceremony, ritual of encounter

<sup>65</sup> incantation, ritual chant, prayer, blessing

## 6.6 Academic Career: Advancement and aspirations

This section details participants' limited experiences of promotion processes. This is followed by individual career aspirations, and then some collective aspirations for the future of the Māori business academy.

### 6.6.1 Career management and planning

Participants reported a high sense of personal responsibility for managing their academic careers.

"I think it's hard to because you can get so absorbed in your own work, and that's what I figured over the last couple of years too, particularly coming out of my doctorate, is that if you let it, you could just be teaching. You might not be doing a lot of research. I have to really manage my own career" (Female, #02)

The importance of self-management was particularly problematic given that advancement criteria and processes were described as a mystery by some participants. A lack of comprehensive understanding about the academic career structure, promotion criteria and processes seemed to limit opportunities for career advancement.

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"I'm not really aware of how the promotion system works from coming in maybe as a PhD student to a graduate, to becoming a lecturer and senior lecturer, so I can see the titles there and the progression, but I don't understand how it works. The criteria. It's just a big mystery to me and I think to some extent, it's a bit of a mystery to some of the staff members because they apply for promotions, they don't get it" (Male, #04)

For a few participants that had over a decade worth of experience in the business school, there were indications that given the opportunity to do it over again, they would enact their careers differently.

"I would have a plan to use my sabbatical in every seven-year cycle. I would have a plan about what conferences I wanted to do...I would be quite particular about what research I was doing. I think if you pick the right area, then you can do that really well and that can be Māori Development, it can be in that area. I would be much more pragmatic and I would actually be saying, no, I'm not teaching that paper because it doesn't relate back to my research" (Female, #11)

Much of these learnings about how to more effectively conduct their academic careers occurred through personal on-the-job experiences, vicarious learnings from others' experiences or took the form of informal and formal mentoring relationships, and collegial relationships with Māori and non-Māori colleagues. While there were challenges reported with non-Māori staff, several participants stressed the importance of non-Māori colleagues and allies in the university. This was also

necessary given low numbers of Māori academic staff. These collegial relationships could be integral for creating spaces for emerging Māori academics.

“I mean, to some extent the management team already have a plan in mind for you as to what you’re going to do. They can see you slotting in to teaching a particular part of the programme, I’m fine with that. But you do have that flexibility to specialise and move into a discipline, and a way of building a little niche for yourself” (Male, #04)

For some participants the extent of self-management in the career mean there was potential to shape various career activities to be more personally meaningful.

“Sometimes you get asked to do things and you say ---Oh, I don’t know-- but then I’ll try and make it fit with what I want to do so I might put a Māori component into it even if there wasn’t one originally. It makes me feel good” (Female, #10)

Furthermore, including components of intrinsic interest served to motivate participants through providing a sense of autonomy in their careers. The following participant cognitively aligns her own priorities, namely contributing to Māori and women, with the expectations of the institution, in order to maintain feelings of being self-directed.

“I think my objective was to kind of make a contribution to the people that mattered to me and for me that is Māori and Women and then I had to be realistic and say I don’t know everything, I don’t have expertise in all areas of Business, so what can I contribute to?...So most of the time, that is, that really drives what I do, so I don’t feel like many of the things I am doing are going against what I really want to do because that’s my objective and it fits and that really is what I want to do” (Female, #10)

#### 6.6.2 Career rewards and aspirations for advancement

Participants noted various rewards and aspirations in their academic careers. Participants reported the joy of being able to learn, create and contribute, most notably to Māori students, colleagues and communities. However, some also placed particular emphasis on women, while others noted the importance of contributions to be made globally through research and educating international students on Māori perspectives. A few participants desired to teach and research overseas, and identified sabbaticals as potentially providing an opportunity to do so. However, these few participants had also never utilised a sabbatical and expressed a lack of awareness and familiarity with the processes involved. Some participants also expressed desires to work more collaboratively within local spaces as well as through establishing international connections in their fields. Finally, it was evident that for some participants it was important to craft their careers around their lives. One participant aspired to model her supervisor as an exemplar of how to better achieve work-life balance. For many the ability to achieve better balance in their



careers was also expressed as an aspiration, but frequently described as a work-in-progress.

In terms of objective career advancement, the career aspirations of Māori as business academics in this research were mixed. For example, one participant was enthusiastic about aspiring to the professoriate, while a few others tentatively suggested they would consider the opportunity if it arose. The remaining participants seemed more pessimistic about their chances or willingness to advance to the professoriate. Interestingly, the academic career and the professoriate in particular, were associated with selfishness by two participants. For example, in considering the rewards of the academic career, one participant responded:

“I think from early on in my career, it’s a status thing...just knowing that you’ve done something really – something that’s good. I think it is really a status thing, which I think is really selfish. I think it’s terribly selfish”  
(Male, #05)

Similarly, when contemplating life at the ‘top end’ of the academic career, one participant stated:

“I just wonder if that level of academia...I get the feeling that it’s very... I want to say ‘selfish’. It might not be so....” (Female, #02)

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This connection to selfishness could be one reason why participants were less willing to put themselves forward for advancement, or alternatively, to express their career aspirations openly in interviews. One participant also highlighted how the increased status and power that would accompany a professorial position, could help her to better advocate for women and Māori in the university.

For those participants who were more enthusiastic about promotion opportunities, there was a perception that an increase in status would bring desirable outcomes. Desirable outcomes included salary increase, enhanced reputation and greater opportunities for autonomy and for research. One participant shared his optimism about the future.

“Basically I’d love to be a Professor one day, I’d love to get up there...once you hit that mark you’ve basically cracked it in terms of academia, because there’s nowhere else to go...But once you’re in that calibre of academia then pretty much you can really get on with what you really want to do...it’s enabling you to research and teach anywhere in the world” (Male, #04)

In another example, one participant rejected aspirations to the professoriate, but expressed a strong desire for the status increase that would accompany a step up in promotion.

"I'd like to be a Senior Lecturer because I find it embarrassing just being a Lecturer. That's on my business card and I think – oh no. That feels a bit too lowly. But it's not a career for me in the sense of I need to be a Professor. That's not my big driver" (Female, #03)

Interestingly, a few participants, who despite claiming the importance of sense of self, and desire to be in charge of their own destiny, expressed goals and aspirations that were more aligned with institutional discourses about what they *should* be doing, or what the business school would typically expect of academics. For example, they felt should spend more time on their research, targeting top-tier journals, engaging in leadership and representative roles and establishing local and international connections. It was evident that these aspirations were not always intrinsically motivated, but seemed to have internalised extrinsic discourses, pressures and evaluations.

"As I'm sitting here thinking about that question, it feels like the ways I should grow or the ways I'm expected to grow, seem very anti to the way I like to do things. So for example, I should really just focus on my own research and doing my own career thing for me, but instead I do other things. And I put myself last in that respect. So my own research and my own things that I need to do are getting further and further behind. And yet it feels like I have to balance that out because if I don't, I'm the one that loses out. Nobody's going to say --- Hey, go and do your own research. People will just take whatever you want to give" (Female, #02)

These types of sentiments more often occurred for those who expressed a level of satisfaction with the academic career, as well as an interest or willingness to apply for promotion.

"I just think career-wise, where I'd like to get to, I think I need to establish my own networks...I also think opportunities at leadership positions are important career-wise" (Female, #02)

For those who were more tentative in their aspirations to the professoriate, there seemed to be a lack of a clear motivator, or a perception that promotion would not result in outcomes deemed personally meaningful. As one participant noted, while salary is a significant motivator for her, the increase in pay from her current position to the next academic level would be "*quite meagre*" given the perceived investment required in the promotion process. Consequently, she was yet to apply for promotion. Lack of motivation also seemed to stem from a lack of clarity about the promotion process, the investment required and its outcomes. For example, the following quotation illustrates how one participant perceived a high personal investment required for academic career progression. Her reference to other academic staff suggests she has learnt vicariously that there are potentially adverse effects on health and family relationships that accompany academic career progression.

“Only if it doesn’t come at too high a cost for me, personal cost. I’m not interested in anything that’s going to give me health problems...I just don’t want to have any compromises in terms of my own health and my own well-being and my family’s well-being. So yeah, if it happens without those compromises then that would be good but I’m not willing to make too many sacrifices for it as some people do” (Female, #06)

One participant described the ability to ‘shift down gear’ in an academic career in order to more effectively balance personal commitments with the demands of the academic career. This was deemed necessary due to feeling overwhelmed from an extensive workload. She acknowledged that despite having this flexibility, choosing to downshift in academic career activities would adversely affect career progression. Additionally, she recognised that the reality of doing so was also largely dependent on the presence of colleagues, particularly Māori, who could cover the workload. Given low numbers of Māori academic staff, this was rarely a reality.

“We can shift gear around here. I just have to be prepared to accept that if I do shift down gear then that’s going to affect my career promotion track but it’s something that I have to just, say, look, either talk to my HOD about, but I think I’ll just gear down. I might even go on to 0.7, which means don’t do any service” (Female, #06)

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In another example, one participant revealed his sense of “*great liberation*” in the ability to step away from a leadership role that had encompassed a significant period of his career, allowing him to engage in more intrinsically-motivated activities. Interestingly, given his previous emphasis on service and academic leadership, he was very much looking forward to spending more time on theoretical and research-based activities.

“That’s an important leadership role – but actually it meant that there were a lot of personal things you just couldn’t get involved in. All your time was going to committees and other stuff. So not having that role anymore means I actually can spend more time reading and thinking up research projects and that kind of stuff” (Male, #16)

Finally, some participants dismissed their chances of academic career advancement or flat out refused to “*play the [academic] game*” for purposes of progression. This position often stemmed from a perceived mismatch between personal priorities and academic career expectations.

“In the last PBRF round I did the research I wanted to do because I decided I wasn’t going to be told by external measures, predominantly overseas western based measures, what was relevant, what was important, what would be valued” (Female, #11)

These sentiments were more often expressed by those who were later in their careers, reported being financially secure enough to not rely on employment within the business school, or had already left the business school. In contrast, those who

had financial commitments noted the necessity to be somewhat cautious in their decision-making.

“I just don’t care. I’m fine. If they decided they didn’t want me to be there – with PBRF scores and things – I’d be quite happy going to a contract researcher. ‘Cos my personal situation is quite stable. We’ve got a very teeny, tiny mortgage. We’re fine. So I think I’m fortunate enough not to have to rely on the job” (Female, #15)

Interestingly, a level of security in their academic careers was also afforded by having engaged in valued activities within the business school. For example, one participant who had acquired external research grants, perceived greater leeway in her career without necessarily suffering dire career consequences.

“I do feel quite stable ‘cos in our Business School I’d be one of the few – there are definitely people bringing in money – but there’s quite a lot that are not bringing in research grants. So I think that saves me” (Female, #15)

Service commitments were frequently alluded to as examples of important work that occurred at the expense of research engagement and thus, career advancement. In the contemporary academic environment, participants who chose to engage in activities they perceived as more meaningful, did so with a full understanding that it was at a cost to their career.

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“I’m not going to say no to the service things, and I’m not going to say no to the teaching. And therefore I’m not going to prioritise research over those things. So therefore because really our funding is contingent upon our ability to research, I don’t have any faith that the university system will promote me based on those two things” (Male, #05)

Another clash of priorities was evident in the comparative weight afforded to various forms of research dissemination. While the business school prioritised articles published in highly ranked journals, many participants highlighted how the potential for meaningful impact would be significantly higher as a result of a conference or community presentation.

“I’d rather speak at a conference because I’ll reach more people speaking at a conference than I would writing in a journal, which none of these people will read” (Male, #13)

A few participants explicitly stated that the disconnection between personally meaningful activities and academic career expectations. As a result, these participants had renounced any likelihood of career advancement.

“I’ve never applied for a promotion actually – I don’t fit their mould, so I’m not going to waste my time, when I know they’re just going to turn around and say --- Yeah, that’s really fantastic what you do over here,

but that's not very good so we're not going to [promote you]" (Female, #15)

### 6.6.3 *The impact of identities: Cultural, professional and personal*

Participants made reference to a range of identities that encompassed their ethnic identity as Māori and as members of whānau, hapū and iwi, which had varying implications for their careers. For example, several participants described how their Māori identities and values served to guide their decision making in their lives and career.

"I'm always trying to look for how I am living being [of my iwi]. What am I actually doing that shows, or that I can put a finger on to say – 'That's me being [a member of my iwi]. Even if it's just one thing so that I know I'm actually living a purpose, not just following everybody else's way of doing things" (Female, #02)

Being Māori also had some advantages in terms of academic career opportunities. For example, two participants believed they had been selected largely as a result of interest in hiring Māori academic staff. One participant who was particularly fulfilled in her career, described how she was employed specifically to engage with and contribute a Māori perspective in the business school. Interestingly, another participant recalled his experiences of a redundancy process that occurred in his department and believed he was spared specifically due to a desire to retain Māori academic staff within the business school, which was not lost on his non-Māori colleagues. While grateful to remain in employment, these beliefs also caused him to question the authenticity of business school motives in retaining him over other academics within the school.

"My main issue is I'm trying to work out what is the underlying intent there? Am I just an output of someone needing to tick off some sort of policy requirement under the Treaty of Waitangi or has this been the result of people's general consideration? I think the benefits that have come to me are a mix of both of those (Male, #07)

While Māori identity was described as a source of strength and direction for many participants, it also created tensions and feelings of tokenism. Participants described expectations from management teams and colleagues regarding competency in Māori knowledge and culture as a consequence of their ethnicity, which in addition to creating extra work, could also be a source of anxiety or frustration for those who were less confident in their understanding of Māori culture and related topics. These feelings were difficult to reconcile for a few participants who were otherwise grateful for their opportunities and felt privileged in their academic positions. For example, having talked to a number of Māori academic colleagues, one participant concluded:

"We've got these really similar stories around how the institution has – in some ways has been fantastic and I'm always really grateful for the privilege of doing what I do – but then it also has this other side to it which – it's continually putting you down and trying to keep you in your place" (Female, #15)

In addition to their identities as Māori, participants also alluded to their professional identities as academics, business scholars and practitioners. As discussed, the majority of Māori business academics in this research entered academia from professional careers. Consequently, one participant described an identity conflict resulting from her immersion in academia which had taken her away from her practitioner role. For those participants who continued to present a more salient practitioner-oriented identity, the value of the academic career was described through the development of skills to analyse business and societal issues, as well as allowing a more informed position on matters of business and practice. These participants were no longer in, nor aspiring to an academic career.

In determining their academic career aspirations, a few participants pondered the role of an academic. Participants compared prototypical characteristics of a 'good academic' with their own perceived strengths and capabilities to determine their potential for academic career success. Interestingly, many participants, including those who noted the status of an academic career as a drawcard to the profession, tended to describe academic characteristics in an undesirable way, with many participants reluctant to assume the prototypical academic identity.

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"Well, in my own whānau, I really try hard to not talk like an academic...I would rather that people just sort of saw me as someone with good ideas, not an academic. God! That would be the last thing" (Female, #02)

"So I'm not a career-driven academic, absolutely not. I don't fit the mould, but I still do research. I get research grants, produce reports, we work with communities. I'm quite happy doing that" (Female, #15)

Two participants explicitly stated that they were not 'good' or 'successful' academics, pointing to their limited research outputs and the activities they invested time and effort in at the expense of research engagement.

"Seriously, I'm not a successful academic, because I don't write for my colleagues, I write for my clients." (Male, #13)

While these statements reflect a refusal to adopt an academic identity, an element of 'imposter syndrome' was evident in a few of the interviews. Participants confessed feelings of being inadequate. They described incomplete understandings of their roles and various academic tasks, despite colleagues' perceptions that they were confident and capable. For some, the 'imposter syndrome' was specific to the identity

of a 'business academic', especially for those who had not received qualifications from a business school, or who had not yet had the opportunity to acquire practical industry experience.

Finally, several participants described how their self-concept and personal values impacted their career decisions. For example, participants' perceived strengths and weaknesses sometimes determined where they expended their energy and efforts. One participant describes his work outside the academy with whānau and iwi communities as a strength, tied to his personal identity, but one that also had the potential to positively impact his academic career. Potential career impacts were viewed as secondary.

"It's part of who I am. If that helps to drive the things that I do in terms of my teaching and my research, then that's great, because it means that I've got more of a vested interest in it. I think I'm the richer for it, because I've seen colleagues who aren't Māori, who aren't necessarily involved in community things. They come to work eight 'till five, that's all it is for them, a job. Whereas I try to tie in as much community initiatives into my working life as possible" (Male, #08)

Two participants mentioned taking on service-related titles in addition to their academic roles. These participants were aware that this additional responsibility would impact their ability to engage in research, thus detracting from the typical academic career trajectory. However, these decisions were justified in terms of being more aligned with who they were.

At various stages throughout the interviews participants also made references to things they believed to be personal weaknesses. Participants described difficulties making connections in their departments both for instrumental and relational purposes, and the challenges for some in writing and publishing for top journals. Overall, participants described activities as meaningful when they aligned with their perceived strengths and sense of self.

"I would like to work in a way that meets the values that are important to me. So the value of being of service to others is important. But also it's the value of being of service to myself. So that feels like something I need to learn. I need to learn where I am in the service to others. Do I include myself in that service or am I just way down the list?" (Female, #02)

### **6.7 Collective aspirations: the future of the Māori business academy**

Participants were asked to imagine a future in which Māori make up a greater proportion of academics in business schools to describe how they see the value add for the business school and beyond. Importantly, participants noted the range of skills, capabilities and attitudes required of emerging Māori academics necessary to realise these educational and economic aspirations. Specifically, Māori academics

would need to identify as Māori and a desire to contribute to the advancement of Māori collectively through their careers. Some also noted a preference for an adequate understanding of Aotearoa New Zealand history, particularly pertaining to Māori and Pākehā relations.

The participants' responses alluded to the impacts Māori scholars could make in each of the academic career tasks, teaching, research and service, describing positive impacts for Māori and non-Māori, students, practitioners, business and society.

Through teaching, participants felt more Māori academics would be able to bring visibility to issues and areas historically invisible in the academy. Shining light on Māori organisations that are on par with typical corporate bodies examined in business curriculum case studies. Additionally, the potential to educate would have wide-reaching impacts for Māori generally.

"My dream, my hope is that one day potentially – we've got enough content in order to teach Māori perspectives on management, finance, accounting, economics and all these sorts of disciplines from a Māori perspective. And potentially have an MBA and a Business Studies degree that has a Māori dimension to it, which is Indigenous to New Zealand, and it sort of differentiates us from the rest of the world in a positive way" (Male, #04)

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Service was described as an activity inherent to Māori, and that a greater proportion of Māori academic staff who were passionate about advancing Māori could have considerable benefits to Māori in society. However, a few participants highlighted the importance for Māori academics to make themselves relevant to communities, rather than assuming that Māori communities should be grateful for academic contributions.

"And then I think, if we look at Māori contribution in the service area, that's one thing that we do inherently, we have a sense of service...We bring our whole selves into our jobs for better or for worse. We do tend to 'cos we're passionate about advancing Māori just collectively, not only ourselves. So when you start to step back and look at the bigger picture you see how Māori do that together. So, individually, yeah, they go on to do things but together they're a real force" (Female, #06)

Research efforts were thought to be able to contribute to Māori business and communities. The potential for Māori business research to then incite collaboration from other countries, to inform and be informed by other Indigenous ways of organising was noted. This "*ground swell*" of research that could occur would greatly increase the knowledge base on business and Indigenous issues. Research and development was also seen to positively impact the Māori economy, through greater levels of innovation to support Māori and also be globally relevant.



The current state of the Māori economy and the potential for further growth was commonly referred to as a likely consequence of Māori academic involvement in business, as well as a significant area for further research and exploration.

“So, now, we have a \$40 billion economy, more or less, and that’s concentrated growth. A lot of it’s as a result of settlements but a lot of it is also Māori working in the work force and businesses and so forth. And then in the next 40 years, who knows what it will be, it’ll blow out, we’ll have billion dollar Māori Iwi corporations very soon, if we haven’t already got one and the flow-on effect for Māori is really, really significant. Even in the short-term time that I’ve been in Māori Development, I’ve seen a huge growth, a huge difference. And it’s really positive, mostly for the positive, so I think the question is not only where will they be, but if we weren’t here, what it would be like?” (Female, #06)

Some participants boasted about the significant growth of the Māori economy over the past few decades, while others were cautiously optimistic, noting the necessity to keep a consistent Māori focus at the centre of all economic aspirations.

“We don’t want to take on the government’s agenda. I know that they want to grow the Māori economy because they want to grow the economy to employ New Zealanders you know how they say that the Māori economy is 39 billion or whatever it is – and then they’ve done some scenarios. Those scenarios don’t actually provide jobs for Māori...So for me, I think the opportunity is making sure we don’t buy into that...We should be focussing on making sure that our people are employed, our people have the jobs, our people are skilled and educated, to get those top jobs. And that’s how you grow the Māori economy” (Female, #09)

More Māori academics in business schools were thought to be able to safeguard the growth of the Māori economy to ensure that Māori development continued to be consistent with Māori values.

“The Māori economy such as one can describe it, [there is] the potential of really shaping that to look like a Māori economy, not just copying the flawed paradigm. So it’s not kind of this trickle down argument but really it’s understanding what is a Māori business and economy, and how to be part of growing that in a way that isn’t just about money, but about wellbeing. So I think there’s a huge amount of work to do there as that Māori economy grows exponentially. But at the moment it’s just quite homogenised, so I think there’s a lot to be done there” (Female, #03)

The current climate in industry was thought by some to be a perfect time for Māori and Indigenous cultures more generally to make contributions to business practice. One participant believed there to be a *“harking after some kind of spiritual replenishment”* within business and industry. Consequently, Māori and Indigenous academics who had not lost touch with their culture could contribute to this

commercial niche. Māori practices pertaining to hui<sup>66</sup> and powhiri<sup>67</sup> protocols, and Māori concepts of kaitiakitanga<sup>68</sup> and wairuatanga<sup>69</sup>, were cited as examples that are starting to emerge in organisational practices locally and internationally.

### 6.8 Chapter summary

This chapter presented the findings from 16 Māori business academics regarding their experiences and aspirations in their academic careers. The findings identified how the majority of Māori business academics stumbled unplanned into their academic careers, attracted serendipitously to the career alongside post graduate study. Their early years in academia were characterised by insecurity and uncertainty. While many have secured permanent academic positions the uncertainty around the academic career has continued with some participants through decade-long careers. Some participants were adept and confidently engaged in academic tasks, others highlighted how insufficient socialisation and training processes had not prepared them adequately for their roles as Māori business academics.

Meaningful activities were described as those where participants could contribute to the benefit of Māori through values-based teaching, Māori-centred scholarship and representing Māori voices to enable and encourage change in business education and practice. While participants expressed positive international responses for their research and contributions, many of their research and service activities occurred in a local context. These local, predominantly Māori-focussed, efforts often went unrecognised and unrewarded in the business school leaving participants cynical about the potential for real change. In terms of objective career progression, participants reported mixed aspirations. Participants who had had positive research experiences, supportive management and colleagues and were invested in the outcomes of academic career progression, expressed aspirations to attain a full professorial position. In contrast, more participants placed greater value on activities that were more personally significant.

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<sup>66</sup> Meeting, gathering, assembly

<sup>67</sup> welcome ceremony, ritual of encounter

<sup>68</sup> guardianship, stewardship

<sup>69</sup> spirituality

## **CHAPTER 7**

# **CONTEXTUAL FACTORS IN THE ACADEMIC CAREERS OF MĀORI IN BUSINESS SCHOOLS**

### **FINDINGS**

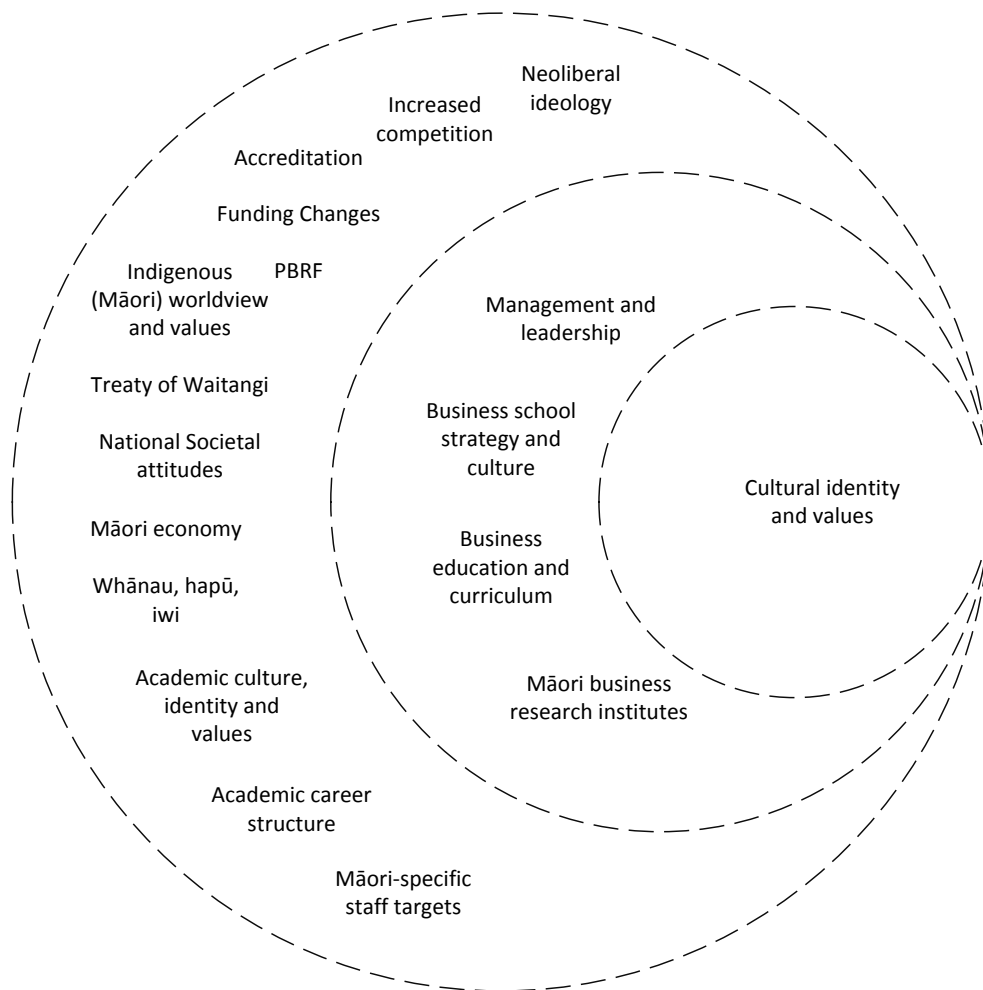
#### **7.1 Introduction**

In an attempt to contribute to a contextual understanding of academic careers for Māori business academics, this chapter responds to *Research Question Two*, through identifying factors in the business school environment that shape and influence the academic career experiences and aspirations of Māori business academics. In doing so, this chapter presents three distinct sets of voices regarding the context of an academic career in New Zealand university business schools.

The first section provides Māori business academics perspectives regarding salient contextual factors that influence their careers. The second and third section introduce new voices to the contextual conversation. The second section supplements the voices of Māori business academics through presenting insights from five 'Decision Makers' on the various factors that impact them in their role as leaders, and subsequently, the business school and the academic careers of Māori in this context. In the final section of this chapter, the perspectives of six 'Māori Commentators' are discussed. They further illuminate the context of the business school, the national tertiary context and the influence of being Māori on academic experiences. All Māori Commentators self-identify as Māori, and as a group, have

worked across academic, allied/professional and university governance roles in the business school or the wider university.

As noted above, the three participant groups offer distinctive perspectives on the career enactment and environment for Māori business academics. Participants in all three groups commented on a range of influential factors at the international, national and university level (macro), to happenings within the business school (meso), and the impact of individual level (micro) factors, such as identity and values on the academic career experiences of Māori in the business school. Figure 3 below highlights some of the key contextual factors discussed by these three groups.



*Figure 3 Contextual factors that influence the careers of Māori business academics*

While the three participant groups generally produce insights relevant to their level of experience, they did comment more broadly. For example, Māori Commentators often had direct experience working within the business school so were able to provide details relating to the meso and micro-level context to supplement the accounts of the other two groups.

## 7.2 Māori business academics

This section describes the salient features of the macro and meso-level context from the accounts of Māori business academics, looking at the PBRF and accreditation.

### 7.2.1 Macro-level context: The influence of PBRF and accreditation

While academics have always had research requirements, participants believed that a dependency on schemes, such as PBRF, coupled with the desire to enhance international reputation through participating in accreditation processes, was increasing research pressures in business schools.

“When PBRF came around and AACSB accreditation that had a huge impact on the way the Business School was running. More research focused, more focused on outputs and it became less collegial and everyone was just kind of competing” (Female, #10)

Several participants commented on the competitive environment of the business school. While one participant insisted that this ‘culture of excellence’ was positively motivating, another noted the personal challenges that arose from a constant culture of competition.

“It is a competitive environment and so you’re constantly paired against people who are hugely successful, not only here but internationally. So you’re always feeling that you’re lagging and, I mean, that’s probably the hardest thing to overcome. Your own confidence in what you’re doing is self-efficacy, especially if it’s unrewarded or not visible” (Female, #06)

One participant noted some positive effects of accreditation processes in helping to streamline course offerings and learning outcomes across the business school. She described a similar impact of the introduction of PBRF on her own career. However, many others were left cynical about these processes. Some participants described this cynicism as a result of being underprepared for the impact it would have on their careers. A dominant tension in participants’ careers was evident in the type of outlets targeted for disseminating research.

“I mean you can focus on AlterNative and He Pukenga Korero and MAI Review but they are not very well ranked in Business and if you are looking at the PBRF formula, so they are kind of a last option for me rather than a first option since I am still trying to establish myself” (Female, #10)

While some participants redirected research efforts toward outlets more valued by the business school and away from Māori or Indigenous research publications, others resisted these pressures, and chose to continue engaging in research they deemed most meaningful. Even participants who expressed great satisfaction and

enjoyment in the research writing and publication process noted the competing aims of PBRF and their own intentions and aspirations.

“There is a bit of tension between just me sitting here writing journal articles to please the PBRF gods, or me using my role to create spaces so voices can be heard” (Female, #05)

Several participants called into question the relevance of international measures for assessing local scholarship and careers, particularly for Māori.

“I’ve wondered over the years – particularly as a Māori academic – it’s like --- Well, what relevance does this international accreditation have? Surely it seems to trump everything. It seems to trump policies being made in the school for our advancement” (Male, #05)

This international focus was seen to ignore or devalue what is unique about Aotearoa New Zealand, and what could potentially serve as a competitive advantage on the world stage. One participant now working outside the business school, felt that while other schools were becoming more confident in valuing a local Aotearoa New Zealand perspective, the business school was still very much behind in this endeavour. In contrast, one participant felt that the business school had been making considerable progress in valuing local Māori knowledge and scholarship. Several participants were confident that Māori and Indigenous perspectives could enrich the scholarship teaching and practice of business. This was viewed to ultimately benefit not only Māori, but the rest of New Zealand society, and was inclusive enough to account for and benefit the diversity of international staff also employed in New Zealand business schools.

“We can look at the world from [here] --- So what does the world look like from [New Zealand]? And therefore we’re of New Zealand looking at the world. And I think that’s where we are at the moment. And so we’re sort of building seminars and a few other little things here constantly for all that, ‘cos a lot of academic staff are from overseas, so part of their acculturation is to make sure that they look at the world from the New Zealand perspective, rather than bring the Yale view of the world to here” (Male, #16)

### *7.2.2 Meso-level context: The business school*

This section describes the influence of management and leadership on school strategy and culture, and consequently the experiences of Māori in their business school careers.

#### *7.2.2.1 The influence of management and leadership*

There were references to management and leadership included senior roles at the level of university governance and business school management teams, to colleagues with longer tenure, supervisors and mentors. Each of these roles had

varying impact on decisions within the school and on the day-to-day experiences of Māori business academics. Individuals with official leadership management titles were seen to determine strategic priorities which were driven top-down through the business school and could influence the amount of support received for particular initiatives. The authority, reputation and resources at the disposal of those with management positions were pivotal for getting Māori initiatives off the ground. One participant described positive experiences as a result of having management that is supportive of Māori initiatives.

"When I first went to Business, the [manager] was very supportive of things Māori. And so any initiatives that we got up, he supported either with funding or with in-kind support" (Female, #09)

In contrast, participants noted how poor interpersonal relationships with school managers could impede progress on various projects, as well as the tendency for managers to provide verbal support for some initiatives, with little additional financial support or recognition. This caused participants to doubt the value of such work in the eyes of school management teams, and increased the workload for Māori staff who felt responsible for seeing projects through to completion, without adequate resourcing from the business school. In one example, a participant reported being told explicitly by her HOD that her work with Māori, while admirable, was unlikely to be rewarded in her career. Many of these experiences caused long serving academics to become disheartened in their efforts for Māori advancement within the business school. They also noted how they might unwittingly transfer these attitudes to emerging Māori academics.

"[New Māori academic staff] come in all keen and excited...And I feel like the doom and gloom bug, 'cos they're --- Yeah, we can do this. And I'm --- Well, actually. [HOD] said this, but nothing's happened. And he said this five years ago, and nothing's happened. There's nothing different today of him saying this. It's not going to happen" (Female, #15)

Colleagues, supervisors and mentors, both Māori and non-Māori, could serve as a buffer to the adverse aspects of the business school career, provide a sense of belonging and in some instances, provide practical advice on navigating the academic career. Participants noted how mentors came from a variety of places, a result of doctoral research activities, friends, colleagues, and other contacts outside the university. Māori academics, were a key support mechanism consistently highlighted by participants. A lack of Māori academic representation was commonly cited as the biggest issue influencing their career experiences.

The biggest highlight, I think, has been working with people like [Māori colleagues]. I rarely get to meet these people. You're meeting these amazing – particularly Māori women – academics all across the country, doing such amazing work. And to me, that's probably more –

to be honest, that's probably more the highlight aspect of things. The other stuff – yes, PhD, papers, grants, awards. I think it's that opportunity to meet these wonderful, amazing Māori researchers – and community" (Female, #15)

#### 7.2.2.2 Business school culture: Business as usual

Unsurprisingly business school culture was thought to encompass elements of wider university culture coupled with characteristics typically expected from western models of business. Those participants with previous industry experience described the business school as being *"more bureaucratic"* with *"more administrative dimensions"* than previous organisations they had experienced. A few participants were pragmatic in suggesting that participants' experiences of *"bureaucracies and politics"* were to be expected of big institutions, and the university business school in particular. One participant described the business school as *"systems oriented"* and used the fact that it could *"lack warmth"* to justify her efforts in supporting Māori students to navigate the business school. When probed further, she qualified that these characteristics were to be expected of a *"western business institution"* and something that simply needed to be negotiated by staff and students alike.

For the most part, participants were aware that the monocultural nature of the business school reflected the historical nature of the academy based on models originating in the USA and the UK. Several participants deemed this a challenge to both current and emerging Māori academics. Overall, the Business Schools operation based on western business ideals and traditional academic values were seen to be antithetical to Māori values and perspectives of business and life. An explicit philosophical opposition to business school values was expressed at a personal level by two participants.

"Philosophically I don't really link to the paradigms that management have. I have more of a base in [other] theories and I didn't find that there was a lot of synergy between the two of them, although I try to find synergies all the time when I was doing my [postgraduate degree]. I still feel like there's a little bit of an unease or dis-ease between the different ways of being in [my specialisation] compared to business" (Female, #04)

Given the extent of this mismatch, a few participants were also cautionary, noting the potential for business school culture and subsequent career pressures to mould and shape Māori academics and their behaviour with negative outcomes.

"I just think that the academic environment and the machinery and all of this sort of here, does actually mould us to be something different, but all environments do by the way, but I'd just be careful that it doesn't mould you in to something that wasn't you" (Male, #07)



Participants identified other university departments, such as Indigenous/Māori Studies, as well as Wānanga as locations for engaging in Māori-centric business education and research. Four participants had moved from the business school to pursue their academic careers elsewhere, and all seemed to be very content with their current working situations. One participant noted how the ability to be physically removed from the business school provided her with the advantage or an alternative lens through which to examine issues within business and articulate the paradigmatic differences between business and management and the discipline in which she now finds herself.

“It’s very liberating for me, its fantastically liberating for me because I get to do management research without having to work in a management school” (Female, #01)

Lastly, a few participants felt that opportunities to create the most meaningful change lay outside the academic environment altogether. However, these participants looked fondly upon their academic education, and the PhD qualification as a beneficial and authoritative foundation from which to further causes of particular importance to them.

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#### 7.2.2.3 *Business school curriculum*

Business school culture was reflected in business school curriculum. The previous chapter highlighted how Māori business academics attempted to utilise Māori and Indigenous perspectives and values in teaching content and pedagogical approaches. However, given that Māori participation as academic staff has only occurred in the last 20 to 30 years, and at small percentages, these approaches are far from common practice. Borrowing from educational discourses, one participant describes the business school approach to Māori business education as predominantly a “*taha Māori*” approach. A ‘*taha Māori*’ approach to education describes attempts to add Māori knowledge to mainstream curriculum in a way that continues to be defined and controlled by non-Māori. As this participant explained:

“Taha Māori approaches are at best a step or means towards a more profound goal...A more appropriate pedagogy is one upon which a foundation is given to Māori knowledge, epistemology, culture and language” (Male, #16)

Limited engagement with Māori knowledge, epistemology, language and culture impacted participants’ experiences in the university and contributed to the perceived need for greater Indigenous contributions. Additionally, participants felt strongly about a lack of engagement with issues of ethics and values in business education, which were seen to be fundamental to good business and to a Māori worldview.

While participants believed the provision of Indigenous perspectives would be advantageous for mainstream business curriculum, two issues were frequently presented as challenges to implementation. The first was a lack of capability and resources, including a shortage of Māori colleagues with experience and capabilities to advocate for, and assist in, the development and delivery of papers with Māori content. As well a lack of financial resources and managerial support directly affected development and delivery. There were numerous comments regarding the lack of acknowledgement from management for the work invested in developing new programmes and teaching materials, as well as insufficient time allowances. This shortage of resources contributed to extensive workloads, and served to hinder career progression opportunities for Māori.

The second commonly cited issue related to a shortage of Māori student interest and engagement in Māori content within the business school.

“We actually have quite a few Māori doing Business but not many of them doing the Māori business/ management papers, and that’s what we keep saying. [University] are saying they are a place that Māori want to study and yet we don’t really have a Māori face, we don’t have a lot of Māori content, so at the moment it is a real battle to try and get new papers included into the curriculum or into the programme” (Female, #11)

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A few participants discussed potential identity tensions for Māori students who might not want to be identified or singled out as Māori.

“I do think that a lot of Māori students that come into Business don’t want to be identified as Māori, like don’t single me out here and make me different from all my mates, I don’t want to kind of put that out there. So there is a bit of resistance to doing [Māori] papers but I think potentially from doing things like [the Māori student mentoring programme] where they feel more comfortable that they might actually consider doing it because they won’t be so shy about saying ---Yes I am Māori and I am proud of it” (Female, #10)

Participants also highlighted the complexity of these issues in pointing to a number of institutional factors that contribute to lower enrolments in Māori programmes. For example, participants mentioned a lack of marketing for Māori business programmes, as well as the mistaken assumption amongst many academic staff that Māori programmes were only for Māori students.

“There were Māori Management papers. They were excellent. They were strong theoretically based, good papers, but very few Māori students took them. I think partly because you’re kind of seen as – Māori can go there and do the Māori papers. But, they were never, ever promoted to anybody else. Nobody ever said to all our non-Māori students ---You should learn about the Māori economy, you should learn how to engage---. So it was never promoted, it was never part of the core. It was always seen as a little bit off to the side and it almost became ---Oh, that’s what the Māori students do---. So it’s hard to get

any interest and most of the Māori students that did them were actually students from Māori Studies who did them as elective papers rather than Business School students" (Female, #11)

#### 7.2.2.4 Māori business research institutes

Three Māori business research institutes were discussed during interviews. Each aimed to engage in dedicated Māori-relevant research for purposes of supporting Māori economic development. Māori business research institutes were seen to have a number of positive impacts for Māori academic staff experiences and scholarship. The research institutes were described as representing a collective identity that helped to foster a sense of belonging, community and collegiality amongst Māori academics in the business school and in other areas of the university. When running effectively the institutes provided a "*collective voice*" and a pool of resources that allowed Māori academic staff to develop professional capabilities and share their service workloads, particularly relating to representative committee work within the university. Speaking of her experiences with one research institute, one participant stated:

"It was cool – we had this collective voice and we looked at policy documents and strategic documents as a group, and that's when being Māori was actually an advantage to my career and that's when I got that sense of whanaungatanga and support - manaakitanga from each other. We really helped each other and gave each other advice and we also shared the load. So we said ---We need someone on the Academic Board, who amongst us will go on the Academic Board, who is going to go on the Ethics Committee, yeah, I'll go---. So amongst us we kind of divided it up rather than just loading it up on one person." (Female, #17)

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This ability to provide a unique and united environment also served as a safe space to develop postgraduate students and emerging academics.

"But while [the postgraduate students] were [with the centre] they learnt some research skills, had a little bit of a salary so it helped them to get through their studies. I think that was good and really useful having that kind of central place for everybody to meet and feel like they were part of something and that there was a Māori presence" (Female, #10)

Participants discussed how the research institutes had undergone changes over their existence, which had resulted in some highly productive periods and other periods of inactivity. The key challenges in effectively running these institutes related to effective leadership and adequate resourcing. In addition, one participant noted a disconnect between academic institutional regulations and the time invested to generate real outcomes for Māori businesses and communities. Despite these challenges, participants continued to engage with the institute for the personal satisfaction they gained, and the potential they saw in supporting and developing Māori students and staff.

### 7.3 Decision Makers

This group is comprised of five Decision Makers. Four male Decision Makers are senior staff members from four different university business schools in New Zealand. One female Decision Maker is a senior staff member at the university level. Business school Decision Makers are doctoral-qualified staff with extensive management experience and leadership backgrounds in academic careers in New Zealand business schools and abroad. The university Decision Maker has had an extensive professional career within New Zealand Universities with responsibilities for liaising with and advising senior management teams across the university.

Each Decision Maker was asked to describe the culture of the business school. Interestingly, what followed were many discussions that merged issues of organisational culture, with that of the external environment impacting on business schools, business school strategy. Decision Makers also offered personal opinions as to the purpose of the business school, how it should operate, and for whom it should operate. Upon reflection, it became clear that Decision Makers utilised factors in the external environment to justify their need to emphasise particular strategic objectives. It was then posited that the efforts to achieve these objectives would inevitably influence business school culture

#### *7.3.1 Macro-level context: External environment of the business school*

Changes in national funding processes that occurred at the turn of the millennium, coupled with declining enrolments in New Zealand business schools and across OECD countries were thought to create a need for greater accountability around educational and research outcomes. This lack of funding also directly impacted academic career opportunities, as two Decision Makers mentioned recent redundancy processes, with one Decision Maker citing declining enrolments as a direct cause. In the face of these various pressures, Decision Makers also discussed increasing competition in the market for business education attributed to technological advances and globalisation. Business schools in New Zealand competed not only with each other, but also globally, as the internet and online courses increased consumer access to highly prestigious universities across the world. These features of the external environment were described as simply a reality of the complex environment in which business schools operate, and the role of the Decision Maker was to adequately prepare for and respond to these challenges through the development and implementation of business school strategy.

Decision Makers acknowledged that external structures, such as PBRF and accrediting bodies had, particularly on staffing decisions. For example, one Decision Maker described how PBRF evaluation rounds served to dictate particular recruitment cycles that would determine whether universities prioritised recruitment of early career academics or those with more established research portfolios.

“There was a period there for probably two or three years, when universities were being very careful, because they needed to have as many As and B researchers which meant that you were more mature in your career pathway. As soon as we got to a certain point in the timeframe, we turned round and started looking very strongly at early career...we needed to be identifying that next generation that were going to be stars in five years’ time.... It sounds a bit cynical, but it is the truth of the matter” (Female, #18)

Similarly, two Decision Makers discussed how criteria stipulated by AACSB determined the qualifications of staff appointed to the business school. Table 15 below reflects the various forms of accreditation held by the eight university business schools.

**Table 15.**  
**Accreditation status of New Zealand university business schools**

Name	AACSB	EQUIS	AMBA
University of Auckland Business School	✓	✓	✓
Otago Business School	✓	✓	X
UC School of Business and Economics	✓	✓	✓
Victoria Business School	✓	✓	✓
Massey Business School	✓	X	✓
Waikato Management School	✓	✓	✓
AUT Business School	✓	X	X
Lincoln University Faculty of Agribusiness and Commerce	X	X	X

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AACSB was the most frequently discussed accrediting body affecting the profile of academic staff. AACSB stipulates that there needs to be sufficient proportion of participating and supporting staff to support the school’s mission. One Decision Maker stated:

“You’ve got to have at least 80% of your staff with PhDs. Now, right now we’re under the threshold. And we just went through an accreditation round where they’ve accredited us, but they’ve made it clear that we need to worry about the 80%. And we have a number of initiatives and programmes in place where frankly the least important criterion for a recruiting faculty would be a PhD. There would be more important things we need” (Male, #20)

These requirements were considered a limitation that prevented the business school from hiring staff more suited to achieve their range of objectives. The “blended” academic, considered to possess a mix of industry and research experience, was considered a necessity for the business school, yet was simultaneously a threat to accreditation and funding procedures.

### 7.3.2 Meso-level context: Business school strategy and culture

While Decision Makers commented on a number of strategic objectives, the overriding discourse was the need for a distinctive identity for the business school. Given the increasingly competitive market, there was a perceived need to effectively distinguish each school from others in the country and internationally. In reality, however, there seemed to be minimal differences in the mission and objectives described by Decision Makers. For example, all pointed to the importance of increasing their connection to business and industry, illustrating the value of teaching through upskilling staff and establishing teaching advisory positions, and demonstrating international standards and excellence by submitting the business school to accreditation processes. The pursuit of accreditation was frequently mentioned and considered an important objective for business schools due to its potential to promote the business school on the world stage.

For Decision Makers, the implementation of strategic activities were expected to influence business school culture through incentivising and motivating staff toward a common goal. These activities were frequently described as *“part of what defines us”*, or something that had contributed to *“our distinctiveness as a business school”* and as being key to all activities that *“needs to go through everything we do”*.

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“...[it’s] our first priority, so we have done a number of things to try and [achieve this] – And that does carry over to the culture because it means it’s not something I’m doing – but it also carries over to staff in just all sorts of initiatives” (Male, #19)

Business schools, organisational culture was summed up by Decision Makers as *“transparent”*, *“engaging”*, *“enabling”* and *“inclusive”*. One Decision Maker referenced their multi-ethnic staff profile, with an emphasis on the high proportion of international staff. All four business school Decision Makers reported intentions to provide opportunities for involvement, development and promotion for staff, to the extent that staff themselves were willing to invest in their academic careers. Both business school culture and strategy were important considerations in academic recruitment.

“And the other part you look at is their ability to fit to, not necessarily to match whatever everyone else thinks, but at least to be able to work with people and get on with people...So, we’re looking for people who align with what we’re trying to achieve” (Male, #19)

Decision Makers were well aware of the impact of strategy implementation on business school culture and the subsequent impacts for their academic staff. For example, one Decision Maker described how efforts to strengthen areas of teaching, research and engagement and the business school’s involvement in accreditation

processes had created a more professional and coherent culture within the business school.

“My sense is that people, and increasingly this is going to be the case, people are comfortable with where we are going, because the people who are here are the ones who have decided that this is what suits them” (Male, #17)

This Decision Maker went on to note that academic staff would likely self-select out of the business school if they felt their interests no longer aligned with business school objectives. Decision Makers’ reported being confident with the progress and future of the business school, despite acknowledging some continuing challenges with wider bureaucratic systems, communication and leadership.

“There are people who still feel like it’s too bureaucratic, and there certainly are people who would say we put too much emphasis on research. And probably the best researchers would say we put too much emphasis on teaching or our engagement or so on. So there are always those different perceptions. But I think for the most part, my sense is that it’s improving in terms of people feeling good about the place they work” (Male, #21)

### 7.3.2.1 Recruitment and Selection: The pursuit of ‘World-Class’ academics

Throughout the interviews, Decision Makers discussed processes of recruitment and selection and the criteria and characteristics of ‘an ideal academic’ for the business school. For the most part, Decision Makers chose not to distinguish between the various levels of the academic career in discussing recruitment and promotion criteria. One Decision Maker described the typical labour market of universities and business schools to be an international one.

“But universities are organisations which typically when you recruit you go to the world market, you don’t look at the local market. The majority of our applicants are [from] other parts of the world. That’s not surprising really, we are only a country of four and a half million. So the majority of our applications will be coming from North America, Europe, some from Australia, and Asia” (Male, #17)

The small population of New Zealand is discussed here as one reason why Decision Makers might look to the global market. However, for one Decision Maker, who continuously equated the term “international” with most optimal and desirable standards, it seemed that international academics brought a sense of professionalism and academic reputation that was unlikely to be found locally. The tendency to look outside the university if not outside the country for academic staff was a result of wanting to bring “*fresh perspectives on teaching*”, “*additional richness*” to the business school, and a belief that inter-institutional mobility was a sign of success for an academic career.

In terms of selection criteria, Decision Makers discussed a range of objective criteria and more subjective measures and evaluations. Decision Makers noted that standards for both recruitment and promotion to professorial levels were both changing, and increasing, across academia. Objective criteria took the form of the types of qualifications and pre-requisites to even be considered for an academic appointment.

“If you look at the profile of staff, people needed Bachelor’s degrees in the 1980s and in the 1990s a Masters was enough. In 2000 you needed PhDs. Now you need to not just to have a PhD, you need to be researching so what’s happening is that the expectations on staff are changing” (Male, #19)

Another Decision Maker described how technological advances and a rigorous recruitment process allowed for a keen assessment of academic suitability, and would ensure that only “*world-class*” academics were selected into the business school. Consequently, the academic recruitment process was described as more rigorous than private organisations, and thus could take up to several years to complete.

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“We can assess how frequently people’s work is cited, we have a pretty good idea of which are the better more rigorous journals versus less rigorous journals. We know who gets invited to conferences, so all of that information is available...You make mistakes, but the amount of information we get for that purpose is quite thorough” (Male, #17)

Decision Makers also described the more subjective dimensions of candidate suitability. These dimensions included: being adaptive and reflective teachers; having leadership potential; resilience; plus the ability to negotiate the dynamic and ever-changing environment of business, higher education and wider society. Research with ‘non-academic impact’ also frequented Decision Makers’ comments. Non-academic impact was described as more applied research projects that might have benefits for particular communities outside of the academic community.

“Having academics who understand that society and business and academia are part of one ecosystem and you might be in an academic discipline but the world is bigger than the discipline. So, talking about appointing quality staff, they need to be researching, they need to be good teachers and we’ve sort of talked a little bit about engaging students and academic and non-academic impact but they also need to be open-minded and willing to look at things and evaluate what they’re doing and change. Now that’s the aim, you don’t always get it right” (Male, #19)

Interestingly, and potentially indicated in the quotation above, two Decision Makers expressed expectations that academic candidates would present with strengths in the full range of academic capabilities. Conversely, two Decision Makers were more explicit in their expectations that candidate strengths would vary, and that the range



of academic capabilities could be fulfilled by the business school as a whole, rather than any specific individual.

“You’ve got to have some people who can front up to the business community and really talk to them in their language, you’ve got to have some people who are outstanding researchers who are going to win research grants and publish in the A Star journals and down the line. But not everybody has to be great at everything” (Male, #20)

#### 7.3.2.2 Academic career development: A joint endeavour

Decision Makers drew on organisational discourses in their position as Decision Makers to discuss the role of the business school in supporting academics through their careers. At times, they also provided more personal insights and advice as to how academics might successfully navigate the academic environment. Interestingly, and contrary to the perceptions of Māori working as business academics, Decision Makers described academic career development as a shared responsibility. One Decision Maker described the annual review process for academic staff in the business school, which involved revision of previous goals and goal-setting for the new year. It was noted that HODs had considerable responsibility to identify development needs and career goals and suggest tasks and opportunities to put academic staff on the right pathway.

While all Decision Makers espoused holistic performance criteria for academic advancement, considering aspects of teaching, research and service, conversational moments pointed to the comparatively higher value of the research agenda. For example, one Decision Maker acknowledged that ultimately, *“the university prides itself on research”* and another suggested that research contributions lie at the heart of the university’s purpose. While acknowledging the reality of the academic environment, two Decision Makers’ opined that business schools required staff with a range of skills, experiences and backgrounds. Further, they seemed discouraged by current processes that limited their ability to recruit and adequately reward these diverse areas of expertise and contribution.

One Decision Maker suggested an alternative strengths-based academic performance appraisal model. The purpose of this model would be to recognise and work from the basis of an individual’s strengths by making those strengths an explicitly larger component of their role. For example, excellent researchers would be supported to further develop their research capabilities, while those who excelled at teaching, but were not necessarily as skilled as researchers, could take on more teaching-intensive roles with less research pressure.

“My expectations for what you would do in terms of research would be a bit less and probably of a different kind. So what I expect you to do is do research about your teaching, for example. Write in teaching journals and so on.” (Male, #21)

Another example was described as an engagement-intensive role, where external engagement would be a larger component of an academic role, with less expectations around research and teaching. This Decision Maker alluded to the North American 'clinical professor track' to illustrate the potential for alternative pathways in the business school. During the interview he recalled a successful attempt to support the promotion of an academic staff member based on this type of promotion criteria. However, he also noted that very few permanent academics had contracts that varied from the typical expectation of 40% teaching, 40% research and 20% service.

Lastly, Decision Makers alluded to the benefits of career mobility for academic success. This was used to justify why Decision Makers looked to external labour markets for recruitment. One Decision Maker was clear that academics who were valued would be headhunted by competing universities.

"If it's a young academic, they might be gone in five years, they might stay. But you wouldn't think that someone starting as a lecturer you wouldn't expect them to stay more than five to 10 years. It wouldn't be probably that good for their career" (Male, #17)

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Sabbaticals were also discussed as a means of potentially gaining experience outside of one's host university that could be valuable for career advancement. Consequently, this type of experience was posited to have benefits for both the individual and the business school.

"Usually you get opportunities for sabbatical leave and that's part of the reasons to get out and spend time in other organisation, get exposed to new arguments, new ideas, new approaches to the research in their field and so on" (Male, #17)

#### 7.3.2.3 A role for Māori business academics?

Given national and university Māori-specific objectives to enhance Māori academic representation, Decision Makers were asked specifically about their views on strategic objectives to employ Māori as academic staff. It was evident that there were different levels of engagement with this issue across the business schools, which seemed largely dependent on the extent to which the Decision Maker and school management team believed recruitment and retention of Māori to be an important objective in light of other pressures facing the business school. Four of the five Decision Makers expressed support for increasing the representation of Māori amongst business school academic staff. To justify their views, Decision Makers drew largely on economic arguments that hold Māori as key stakeholders in New Zealand. Four Decision Makers pointed to the significant economic base under Māori control that could potentially be neglected without Māori expertise within the business school. Other references were made to fulfilling Treaty of Waitangi

obligations, providing opportunities for Māori, and the importance of role modelling for Māori students, particularly given the poor representation currently.

Interestingly, one Decision Maker pointed to the status of Māori as tangata whenua being not only a key element of the identity of New Zealand business schools, but also a source of competitive advantage. However, he also concluded that the business school has not yet been able to capitalise on this advantage.

“We’re a business school located in Aotearoa and that gives us a certain context and features that no other business school outside New Zealand potentially has. So, in part of that context, you know, Māori are tangata whenua...If you take a business perspective there’s a lot of resource that Māori control and just on a practical basis more connections and understanding of that sector is to ignore a huge part of the New Zealand economy. So there’s an economic story, there’s a basic role of universities in New Zealand contributing and having an impact on New Zealand. It’s also because we are a New Zealand university, it’s part of who we are. Now, we’re not doing as well in that as we could” (Male, #19)

One Decision Maker remained unconvinced of the need to specifically seek out and employ Māori as academic staff, drawing on a discourse of meritocracy for recruitment and selection. While he goes on to suggest that expertise in Māori culture might be considered if relevant to a programme, it was clear that this Decision Maker did not perceive Māori cultural knowledge or expertise to be particularly relevant to business education.

“Now, should we go further and say but you should have your own [Māori academics within the Business School]...Well, when we recruit, we invite anyone to apply and we try and pick the best person for the role and if that role required someone to have expertise in Māori culture because its critical for the teaching of a particular programme then yeah” (Male, #17)

Decision Makers confirmed that while strategic targets for Māori academic staff appointments are usually set at the university level, the responsibility for developing methods and allocating resources to achieve these objectives lies within the individual schools. Furthermore, Decision Makers were candid that measurement of these objectives elicited no material penalties or consequences from the university.

Given majority support for increasing the representation of Māori amongst academic staff in the business school, Decision Makers were asked about their efforts to appoint Māori staff. The presence of respected Māori leaders within the business school and wider university, Māori-centric programmes, and research centres were all thought to help signal the importance of Māori within the school and university and attract higher proportions of students and staff. The ‘mana’ of particular universities within the Māori community was also thought to be advantageous in this respect.

A few pro-active initiatives were described at the university-level and business school-level initiatives. One Decision Maker emphasised considering where to source Māori candidates as an explicit component of general recruitment procedures. He contrasts this strategy with those that might seek to carve out distinctive academic positions for Māori. Three Decision Makers described examples of specially created appointments. In each instance, these were characterised by soft contracts jointly funded by the business school and central university budgets for a fixed term of up to three years. Moreover, these roles targeted various underrepresented groups as opposed to specifically being established to increase Māori representation amongst academic staff.

“The way it's officially written is that it is an opportunity to appoint very new academics into a temporary role – like a developmental role. So somebody who is just finishing their PhD or about to finish their PhD – we'd appoint them into a position for two years. And rather than it coming just out of [the business school] budget, half of the budget would be paid for by the [university's] budget. So they have a special budget set aside for that. It's not just for Māori. It can be for women in areas where women are underrepresented, Pasifika and so on” (Male, #21)

Establishment of these positions required a significant level of upfront funding, which one Decision Maker identified as a challenge for other universities attempting to replicate this model. However, Decision Makers described a number of potential avenues for funding these initiatives including central university departments responsible for Human Resources and Māori advancement.

One challenge to meeting Māori academic targets was thought to be the reluctance on behalf of, sometimes very senior staff, to identify as Māori.

“Part of the issue is that we've got high level academics who do not identify themselves as Māori in our professoriate. So we have some very strong academics who don't identify and their reason is that they want to be judged on the merits of who they are and what they do...and that's their situation” (Male, #19)

This Decision Maker, likely inadvertently, refers to the potential for colleagues in the business school to attribute career progression and advancement of some academics to ethnic privilege. In this case, the Decision Maker suggests that not disclosing their ethnic identity, protects them from these attitudes or accusations. Despite this comment, this Decision Maker was quick to clarify that the issue of underrepresentation of Māori was not simply one of metrics, but that an inability to accurately identify Māori academics, would also limit access to their knowledge and expertise.

To make the business school a more attractive environment for Māori, two Decision Makers described ways to incorporate Māori customs and practices into business school culture and practices. For example, a mihi whakatau occurs for new staff

members, and at other times, “*very simple and symbolic things*” such as Māori greetings and sign-offs are added to email communication. The establishment of task forces or committees targeted with finding solutions to the underrepresentation of Māori staff and students. Decision Makers also alluded to potential initiatives including the establishment of mentoring programmes, initiating job-share roles across universities and partnerships with iwi that might enable Māori to work across the university and with their iwi. This was thought to provide opportunities to contribute to iwi, while not losing Māori candidates given perceived competition for Māori graduates. Regardless of the strategies employed, one Decision Maker described “commitment and leadership” as being key to ensuring outcomes in this area.

“So it stops and starts, but I think you constantly re-evaluate, but that doesn’t happen unless you’re committed to action rather than just talking about it. It’s easy to put in your strategy and say --- We’re committed to the treaty principles – as every university would do – but what are you actually doing about that?” (Male, #21)

#### 7.3.2.4 ‘Growing your own’ Māori academics

A common strategy for enhancing Māori academic representation was to “*grow your own*” through grooming postgraduate Māori students for academic positions. This was occurring in three universities, despite the fact that internal recruitment was generally frowned upon amongst Decision Makers.

“No, philosophically, forgetting about Māori, I’m actually of the view that you want people from different gene pools so if people come through your system they get their PhD and they come and teach here to some extent you’re replicating. Some North American universities’ people have to leave and go somewhere else before they can come back. And I just think in academia where you want to bring different ideas if too many of them are internal it gets a bit incestuous. So that’s just a general position/view that I have and I know it is reflected in some leading universities in the world” (Male, #19)

Conversely, two Decision Makers seemed relatively unfazed by adopting an internal recruitment strategy for particular academic disciplines and underrepresented groups given the shortages in some disciplines and the unique features of New Zealand landscape. Decision Makers frequently cited an international shortage of accounting academics as an example of where hiring your own graduates might occur, though members of underrepresented groups in parts of the academy, such as Māori, Pasifika and women, were also mentioned.

“I actually don’t have any difficulty with that – whether it’s for Māori or other disciplines or other ethnicities. Many of the Business School disciplines face critical staff shortages. It’s incredibly difficult to recruit, partly because salaries in New Zealand are low by global standards. And whilst I think there’s dangers in having an entire faculty that’s home-grown – we don’t face that. The reality is [a large proportion] of

our faculty come from abroad. We can afford to have a significant number of home-grown faculty without damaging our culture, or our research performance, or our teaching performance” (Male, #20)

“Grow your own” strategies were described as beneficial for encouraging Māori students through to postgraduate study, supporting Māori students financially through their studies, and providing students or graduates with the opportunity to be part of an academic department. One Decision Maker was quick to distinguish these positions from graduate assistantships in that these positions were *“very much seen as fully-functional, included members of a department or a school”* rather than as students, who participated in teaching. It was also noted that given the changing tertiary environment, it was not uncommon for permanent staff to also be engaged in doctoral research which further served to align the experiences of these fixed-term Māori employees with permanent academic staff. While these positions were thought to provide opportunities for Māori and serve as realistic job previews that might lead them to consider an academic career, the temporary nature of these contracts was problematic. Decision Makers admitted to a number of occasions where they were unable to place these individuals into permanent academic roles.

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Another challenge with “grow your own” initiatives was the lack of Māori postgraduate students in the academic pipeline across the various business schools. Some of the challenges in attracting and retaining Māori students into postgraduate study, were characteristic of the sector more generally. For example, three Decision Makers noted how comparatively lower salaries within academia and in New Zealand specifically, could serve as detractors to an academic career in New Zealand. Additionally, the ‘soft’ contracts that characterise early academic appointments were unattractive, despite being dependent on discretionary or variable budgets. One Decision Maker explicitly identified funding changes as a cause for redundancies within the business school, illustrating the precarious nature of the academic career even for those who had enjoyed permanent roles. In spite of this, one Decision Maker was clear that competition for graduates amongst universities would become more intense given the ageing academic profile and impending retirements. This Decision Maker also described how universities are increasingly competing with a range of other industries for Māori graduates.

“I watch roles and things being advertised in greater [region] – and [a Māori executive colleague and I] we’re always talking about Māori graduates being snapped up – the opportunities are there for them, because the need is there right across the public sector, right across industry. I think Māori graduates are doing really well” (Female, #18)

Decision Makers also cautioned that despite a range of attempts to support the recruitment and retention of Māori academic staff in the business school, these initiatives could not always be easily measured or evaluated.

“I just have given you a list of things that we’ve done – but some of those aren’t so quantifiable. They’re a list of things that we are doing that are consistent with our overall strategy – engagement with the communities that matter to us. But not everything’s quantifiable” (Male, #21)

It was also evident that despite appreciating the need for greater Māori academic representation, Decision Makers lacked understanding regarding how to best remedy the situation. This resulted in the development of committees and working groups, with one Decision Maker noting the potential to look outside the business school for expertise if necessary.

#### 7.3.2.5 Māori business programmes and content

The need for Māori academics was commonly connected to the expertise for teaching Māori-relevant content. Three business Decision Makers described efforts to incorporate Māori knowledge in mainstream curriculum or the presence of Māori programmes within the business school. One Decision Maker expressed interest, but admitted nothing had yet occurred. When queried about the motives behind these initiatives, Decision Makers reverted to discussions about the significance of the Māori resource base for the New Zealand economy. Additionally, two Decision Makers highlighted how teaching business practices using local examples might increase the relevance of content to a greater range of students.

Making the curriculum relevant was discussed by three Decision Makers. For example, one commented that curriculum changes would first require a systematic mapping to identify where local (Māori) content currently is or could be included in curriculum. Then the process would need to consider “*components that are important from the perspective of the business graduate*”, “*what is important for [the business graduate] to know*” and “*what we think a business graduate needs*”, all of which could produce very different emphases in the curriculum.

Given one Decision Maker’s belief that explicit strategic objectives were the key to ensuring inclusion of particular content across course curriculum; the question of whether recognition of Māori culture and values could be considered core business school strategy was raised. The response was to suggest that Māori would naturally be included as a component of other objectives, such as engagement with wider society. When pressed further about the potential for Māori objectives to be lost under wider objectives, this Decision Maker was cautious about the level of attention it would receive as an explicit business school strategy as it would subsequently open the business school to evaluation along those lines.

Two Decision Makers described the presence of Māori-centric business programmes. These were primarily justified in terms of university strategic objectives and Treaty obligations, yet Decision Makers also pointed to the necessity to upskill

Māori in business given their significant economic resource base. Despite a confidence in the need for Māori-centric programmes, Decision Makers echoed the concerns of Māori business academics in citing a lack of staff with relevant expertise, coupled with low student enrolments which created significant losses for the business school. One Decision Maker was particularly sceptical about the appropriateness of Māori business programmes, particularly at the undergraduate level.

“Is it in the best interest of Māori students to be encouraged to do a Māori business major at the undergraduate level? I think you’ll find across NZ business schools that it remains unconvincing. I’ve spoken to all my colleagues in business scenes around the country and the problem they find is exactly the same problem we find. Students generally are not that interested and the Māori students are not that interested. The proportion of Māori students that do it are minimal” (Male, #17)

On a more optimistic note, another Decision Maker felt that the diverse areas in which Māori students are choosing to engage beyond Māori-centric business papers, is an encouraging sign for both Māori and the university.

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“I’m very pleased to see Māori students choosing to go into whatever is the widest range of study in a Business Faculty. Because I think whatever training they get – the choices that they make – they are bringing their Māori perspective – their world view, their experiences – into the classroom, so they’re affecting and influencing and challenging other students. And if they’re doing Accountancy or Economics or Finance then surely the school, the students in their class – get the benefit of being with students who are Māori. And hopefully the influence is wider” (Female, #18)

The most frequent response to these challenges was a joint educational initiative being developed between New Zealand university business schools. The programme, known as the Master of Māori and Indigenous Business, was motivated by attempts to establish a Māori-centric business programme that was more cost-effective than current iterations.

“The current model is very much each Business School doing its own thing. Each Business School, frankly, losing a lot of money running complete programmes, with sub-optimal enrolments – sub-scale enrolments – which means you’re going to lose money every time” (Male, #20)

One Decision Maker described how the programme would be beneficial in terms of sharing costs and pooling resources.

“The flipside of this is none of us has enough Māori and Pacific staff to actually sustain these programme, but if we added up the Māori and Pacific staff dotted across the Business Schools – which certainly have a far larger headcount than any one of us alone – and so on the supply side it kind of made sense to cooperate” (Male, #20)



The Master of Māori and Indigenous Business was described as a “*flexibly developed and delivered model*” that would combine face-to-face learning with online components. Each of the partnered business schools would take responsibility for the delivery of particular papers to deliver a national programme to students across the country. Despite the clear advantages of collaboration, Decision Makers acknowledged there were still a few logistical challenges to overcome. One Decision Maker described the initiative as “*innovative, creative and collaborative*” and something that could “*genuinely deliver value for the customer*”. Unfortunately, the innovative nature of the programme presented some challenges given the slow, bureaucratic nature of universities.

“Immediately everybody said --- Yeah, absolutely. Going to be hard to do – and still is. In the last couple of days, I’ve been dealing with our bureaucrats and it’s --- Oh, I don’t know, I haven’t seen anything like that before. It’s like --- Well, get over it, find a way around it, because it’s important to do. So it’s going to be really interesting to see how that works, because there are people who think --- We’ve got these regulations here, we can’t possibly do that. But sometimes we have to look at the bigger picture and say --- Well, then change the regulations” (Male, #21)

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Prior to the submission of this thesis, this programme had reportedly been submitted to the Committee on University Academic Programmes for approval, with an expected launch date for the programme in 2018 (personal communication, August 31, 2016).

### 7.3.3 Engagement with Māori communities

Decision Makers described varying relationships with external Māori communities. More often these were described as informal and emerging relationships. For example, an attempt to establish iwi relationships and engaging in joint funding for Māori student education. One Decision Maker commented on how Māori academic staff have been critical in establishing relationships with Māori outside the university. Another Decision Maker described how Māori academic staff could also contribute to the translation of certain elements between business schools and communities.

“An academic helps you translate what it means for business. So [Māori academics help us to] have connections, but then also try and think what that means for business. Having Māori academics actually helps with that” (Male, #19)

One Decision Maker described marae visits that had happened within the business school, including one for the senior leadership team across the university, adding that they are hoping to continue rolling that out to other staff. His experience of the day-visit was viewed positively, but confessed that he was unaware of whether it or how it would be evaluated. Upcoming initiatives for better engagement included a marae seminar series, which would involve research that might be of particular

interest to Māori, rather than necessarily Māori-centric research. This requires engagement with those responsible for the university marae, and other university contacts, to consult and find out how this might proceed and what to include.

#### 7.4 Māori Commentators

The six 'Māori Commentators' who inform the findings bring additional knowledge on the landscape of New Zealand tertiary institutions across a range of departments and faculties, as well as expertise in university governance, policy and/or union involvement. Māori Commentators are also differentiated from Decision Makers in that each of these participants self-identify as Māori and have collective experience working with Māori in the academy, and expertise in a range of Māori-relevant knowledge including language, culture and methodologies.

Four of the six Māori Commentators have worked in academic or professional roles in a New Zealand university business school. The remaining two have worked in partnership with the business school, staff and or students in their roles within the university. While two Māori Commentators in this sample share similar levels of authority with business school Decision Makers, they are currently positioned outside of the business school. Four of the six Commentators are doctoral-qualified staff and were working in academic positions at the time of the interviews. Contrary to the Decision Maker sample, this group is comprised of five females and one male participant.

In order to supplement the findings of the two previous sections, this chapter prioritises information pertaining to the national and university landscape, the business school, and the academic career, in addition to that highlighted by Decision Makers and Māori business academics.

##### *7.4.1 Macro-level context: Aotearoa New Zealand tertiary environment*

Findings from Māori Commentators demonstrate the presence of discourses and processes in the national tertiary landscape that serve to influence the university environment, and consequently the experiences of Māori academics within these organisations. This section details three macro-level tensions highlighted by Māori Commentators relating to notions of equity and diversity, the mainstreaming of equity services to generic services that is referred to as 'whitestreaming', and experiences of university culture and strategy.

The first tension relates to notions of equity and diversity in the university. Five of the six Māori Commentators had experience with equity initiatives. Māori Commentators noted the negative connotations associated with equity and diversity efforts. Two participants expressed frustration at how the term 'equity' raised criticisms of privilege, preferential treatment or racism, and this was a challenge. Additionally,

they described how the term ‘equity’ could cause confusion in being conflated with notions of ‘equality’, or one-size-fits-all approaches. Interestingly, one Māori Commentator described how adopting the label ‘diversity’ had positively assisted her efforts for Māori advancement. Conversely, another Commentator was extremely critical of this approach describing the trend toward ‘diversity’ as the *“middle class capture of the resources and funds”*. This concern was connected to the roots of equity initiatives in restoring opportunities for groups who historically had poor representation in the university and barriers to their participation. Furthermore, one Commentator took issue with Māori being considered as just another equity group, which ignored the status of Māori as tangata whenua, and the associated obligations of government as a result of the Treaty.

“But I guess that’s my quibble with Equity, is that when Māori are just an Equity group – we’re just the same as all these other groups. And when you’re working under Equity then people in Equity choose the group they want to work with. Their natural thing is --- I have a greater affinity to students with disabilities, so I’m doing my equity stuff by concentrating on these students with disabilities” (Female, #27)

A pertinent point raised by one Māori Commentator was that caution needed to be taken not to conflate issues of ethnicity with issues of equity. Instead, there was a need to recognise multiple intersections of disadvantage, such as the impact of socio-economic status. These could also limit transformational outcomes for Māori. Three Commentators also noted structural challenges that arose as a result of the relative disconnection of many equity and diversity teams and initiatives from individual schools, limiting their input and authority for decision-making.

Equity discussions led to discussion of ‘whitestreaming’ in New Zealand tertiary institutions. Whitestreaming was described as a subtle but consistent process of replacing specialist Māori support positions with generalist non-Māori staff. The consequences of which were to significantly reduce the positions available for Māori within the university and subsequently the level of support made available specifically for Māori students. This Commentator described how this contemporary practice masks the important transformations that have taken place in recent decades to secure Māori support services in the first place. The challenges associated with equity and whitestreaming were seen to be consequences of a general apathy from the political and wider societal environment in relation to Māori advancement and support. In effect, one Commentator stated that without adequate measurements and reporting requirements established at the national level, universities would continue to emphasise efficiency at the expense of Māori needs.

“It’s because the government isn’t putting any emphasis on treaty obligations. They pay lip service to it, but the things that actually support it and ensure that that treaty provision is being implemented – those structures are falling away, and there’s no action or anything happening

from the top to prevent that. And so as long as institutions have it in their mission statements and their grand plans, that's the end of it. They don't look at what that means on the ground at an operational level" (Female, #27)

Lastly, Māori Commentators mentioned how ideological underpinnings of the wider university, grounded in western philosophical origins created a difficult space for the development of, and engagement with Māori knowledge. Consequently, representing minority viewpoints was described as a lonely endeavour, regardless of the location within the university. In this environment, Māori academic staff were often involved in challenging dominant assumptions, gaining clarity on their own identity and standpoint, as well as articulating alternative views in a way that non-Māori could comprehend and appreciate. Māori Commentators agreed there was a need to educate non-Māori on Māori-related issues and experiences. However, the discomfort this could cause for non-Māori in positions of power, could put Māori academic careers at risk.

#### *7.4.1.1 Enhancing Māori representation in the academy*

Māori Commentators responded to similar questions regarding the need for greater academic representation within the business school context. Central to all arguments was the belief that greater Māori academic representation would enhance the school's ability to better serve students, and Māori in particular. The potential for learning, sharing and growth opportunities for non-Māori and international students were also expressed. The ability to better serve students as a result of greater Māori academic staff representation was commonly described in terms of having potential role models and greater opportunities for culturally-relevant leadership and mentorship. Having Māori academic staff across the business school could contribute "*a real face to that discipline*" and provide people that "*Māori can identify with*" and in doing so create safe spaces for the learning and development of Māori students.

"You've got to see something you can identify with. I like Linda Smith's thing about spaces to be Māori – somebody makes a space for you. And there's the literal space – there's a room that you can gather – but also that space – that paper attracts you because you can see in the topic that it's going to be about something that you can relate to. You can expect that maybe it's alright to say --- This is how it happens at our marae. Or --- This is a business idea that my whānau has had. It's a safe space to be different" (Female, #27)

Beyond 'face' value, one Commentator highlighted how better serving Māori students also came in the form of advancing and developing Mātauranga Māori and through educating and graduating students with capabilities to respond to, and help grow, the Māori economy. More Māori academic staff with these capabilities would also present a wider range of expertise from which students interested in Māori-

related research could select potential mentors and research supervisors. This was described as an advantage that Wānanga had over mainstream universities given their comparatively larger cohort of Māori doctorates. In support of one Decision Maker's comments outlined earlier, Māori Commentators stated that tikanga and Te Reo Māori were unique features of our national context and identity and as such were an important aspect that all local and international students should be exposed to during their tertiary study in Aotearoa New Zealand, regardless of specialisation.

The extent to which Māori Commentators expected Māori academic staff to engage in the advancement of Mātauranga Māori and Māori initiatives within the business school was a key point of discussion among many Māori Commentators. Commentators felt that this discussion was not well understood by non-Māori, particularly management staff at both the university and business school levels. A few Māori Commentators were very clear in their views that the university required Māori staff who were culturally able and willing to engage in Māori advancement. These Commentators underscored the need for copious amounts of “energy” from future academics in order to take on the “*big mahi*” that would lay ahead of them.

“If you’re employing them because they’re Māori and they’re an academic, [then] we put them on a good pathway that helps them be able to influence change. What we don’t need is a Māori who doesn’t want to be part of that, ‘cos we’ve got enough of them. They just happen to be Pākehā” (Female, #23)

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Given the challenges associated with representing Māori interests and advocating for change in the university, a few Māori Commentators recognised that while ideal, the decision to engage in Māori representation and advancement would ultimately be at the discretion of academics themselves.

Given the acknowledgement of the diversity of Māori identities, experiences, capabilities and aspirations, Māori Commentators felt strongly that both university management teams as well as Māori themselves needed to be clear on the intentions behind policy initiatives and recruitment attempts for Māori academic staff. This was important not only to ensure the effective use of resources and consistency with desired outcomes, but also to ensure the integrity of Māori staff. In the following example, one Māori Commentator working at a senior level recalled her experiences fielding requests from non-Māori academic colleagues across the university regarding advice and support for hiring Māori academic staff.

“They just kept banging on and on at me about the need to get in a Māori person in their department. And I tried to say to them --- For what purpose though? What will they do? And so I think their expectations of what this person might do for them – they hadn’t quite worked out in their own head – but for them, they were just dogmatic about just wanting that person to be Māori” (Female, #26)

Māori Commentators noted that while university management teams might be conscious of national and university level targets for greater representation of Māori academic staff, rarely did they comprehend the meaning or purpose of these objectives.

Finally, Māori-related objectives in a university strategy was thought to provide support for Māori initiatives. Rather than criticising the high-level nature of plans, one Commentator noted the flexibility to interpret the strategy to meet the agenda of Māori initiatives. She explained:

“We certainly have a challenge here that often quality is synonymous with international. It doesn’t really work well for us as Māori academics. So the ‘world-class’ scholarship seems fine, because we can argue that our scholarship is world-class. In fact, we can argue we’re world leaders” (Female, #25)

From the perspectives of Māori Commentators, Deans and management teams were viewed to be as accountable, if not more so, than Māori staff, for ensuring these strategies and objectives were implemented at the ground-level.

#### 7.4.2 Meso-level context: The business school

One participant criticised the fact that in her experience many of the strategic initiatives implemented in the business school operated on a trial-and-error basis with little research, preparation or consideration of consequences, particularly for the students. In addition, given short-term funding basis and other factors, it was perceived that business school Deans could be more concerned with his or her own term of leadership, than the long-term benefit of the business school and university. It was noted that recent business school focus on accreditation processes has likely diverted attention away from other objectives, including meeting Māori-specific targets. It was suggested that business schools look to non-academic organisations to develop a better understanding of how to serve their stakeholders.

This Commentator believed that more could be done to connect with industry and attempting to match the social responsibility initiatives of other organisations, adding that Māori academic staff could play a significant role in this process.

Māori Commentators who had worked within the business school were asked of their impressions of business school culture. One Commentator described the business school as “cold”, lacking a “warm, welcoming feel” which she perceived as a barrier and an element that could cause Māori students to self-select out of the business school. The potential for staff to become institutionalised was discussed by another Commentator.

The lack of Māori staff was a significant element of the business school that shaped individuals’ experiences as both staff and students. One participant described how

the business school culture did very little to fulfil her needs. This had the potential to create lonely and isolated experiences for staff and students. One participant described her experience of being a minority in the faculty, particularly when involved in decision making processes within the business school.

“It’s really funny sometimes when you sit in a room and all of a sudden they recognise – when we’re talking about things Māori – that I’m the only Māori and how unbalanced it is, because six or seven of them are all sitting there. But at least they notice it now, where before when I first came, no-one would have noticed it one way or another” (Female, #23)

While Māori staff proportions were low, Māori Commentators noted the large proportion of international business academics, who often had little understanding of New Zealand and Māori culture generally. This was considered to adversely impact student experience, as these academic teachers had little comprehension about them, or their culture.

Māori Commentators also commented on the importance of leadership support for Māori advancement. One participant was clear that business school leadership teams, such as Deans and HODs needed to take responsibility for reaching Māori-specific objectives, rather than expecting other Māori staff to take that responsibility. Māori Commentators recognised how clashes of worldviews or ideologies between business school management and Māori staff could hinder Māori experiences and advancement in the business school.

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“There are people in here, including some of our senior team. Not that you could say that they were racist. They just have a world view that’s so strong that it excludes anybody else’s worldview” (Female, #23)

Others described how Māori perspectives in business and the wider university were not taken seriously by business school leaders and as such created spaces that would be difficult for Māori academic staff to negotiate. In contrast, one participant described the positive experiences that came from leadership who are open to these initiatives.

“I knew that at least he’d have an ear for listening to what we wanted to do. And his big questions to me all the time was --- Will it benefit the students? What are the risks? What is it going to cost me? And those are good questions ‘cos you can answer them. He never said to me – you’re only talking about like a thousand students, as opposed to 3,000, do you know what I mean?” (Female, #23)

#### 7.4.3 Micro-level context: Māori academic careers

Māori Commentators echoed statements by Decision Makers in highlighting the important role of HODs in reviewing progress and assisting academic staff to develop career goals and plans and meet performance objectives in relation to

teaching, research and service. However, in contrast to Decision Makers, a Māori Commentator was able to highlight the distinctions between the typical expectations of an academic, and those of any individual claiming to be a 'Māori academic'.

"A staff member has to do two things – (1) to realise like every other academic you will have to characterise yourself as an internationally-focussed but locally-relevant academic. You're going to have to win in the academy on your intellectual rigour. I have no problems with that. If you're then going to claim to be a Māori academic – then it's how do you add value to your discipline, if not to the community that you say you serve – by marrying those two things together. And it's not either, or. It's both. So just as many feminists who have become excellent academics have had to do – they've had to characterise themselves as an academic as well as a feminist. But for them, there's no distinctions" (Male, #24)

Another participant felt that promotion processes could be detrimental to the careers of Māori as academics. She described minimal recognition of Māori-centric knowledge that may be used and drawn on by the institution.

"I don't think it's easy for a Māori with a Doctorate to move up through the ranks at a [University]. Firstly, mainly because they will use academic criteria, and ignore those extra things that Māori bring with them – they're invisible. They're not acknowledged. And because I think to acknowledge them would put all non-Māori at a disadvantage, I think there is no will to acknowledge them really" (Female, #27)

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Another Commentator pointed to disadvantages associated with PBRF assessments. Due to the confidentiality of PBRF evaluations, she described how the value of outputs would be judged by others, who often have limited understanding of Māori knowledge or the value of associated research outputs.

"You're technically not supposed to make judgments on a person's ability in PBRF. But because PBRF has become such a culture of – everyone must get a B or above – everyone's so fixated on making sure that they can perform at that level. So whilst they might not say it – they have to weigh up --- Could they be a B?" (Female, #26)

In describing their experiences and observations of academic careers, participants made references to what they perceived to be successful careers in academia. Two participants were proud of having reached the level of the Professoriate and were passionate about having Māori colleagues aspire to the same level. Another academic participant felt it was important to be explicit about her personal aspirations to become Professor in order to promote its eventuation. Being successful as a Māori academic was also discussed in terms of being both globally successful and locally impactful. One Commentator felt strongly about this potential and pointed to a protégé's career as an example of success.

"She will go on and be a very successful academic. And she will be successful not only representing interests of her own community and



iwi but also in an international forum as well. And it's not about having to choose, it's about doing both" (Male, #24)

Māori Commentators also described their experiences with, and perceptions of Māori knowledge and curriculum, and the extent of service requirements placed on Māori, often above and beyond their area of academic expertise. For the most part, Commentators' experiences and comments echoed those of Māori business academics, and confirmed some of those made by Decision Makers. Interestingly, Māori Commentators rarely discussed research, apart from a little advice regarding career advancement.

Two Commentators were able to discuss from their experiences the challenges of implementing Māori content into mainstream business curriculum. They referred to resistance from non-Māori staff, and the perceptions among non-Māori that Māori content simply meant inclusion of the Treaty. Resistance from non-Māori academic staff were described in two ways. Firstly, there was evidence of attempts by non-Māori to protect their own academic interests and space.

"When we were originally talking about putting something Māori into content, the first response was 'it can't fit'. We were restructuring the degree, so people we're feeling pretty mamae [hurt, aggrieved]. And so they were like 'it can't fit'. Instead of what might that look like? How might that add value to everybody?" (Female, #23)

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Secondly, a lack of knowledge of Māori or New Zealand culture, particularly for international staff could create barriers, discomfort or anxiety, in relation to teaching Māori-centric material. Another Commentator recalled the following:

"There was generally goodwill. People could see the purpose and point of having Māori material in their programme. But there was a lot of uncertainty around what to teach, some thought there just wasn't the material to teach. And then there was a lot of fear that they might do it badly, that the students might not respond well. That something horrible would happen while they're standing there trying to say Māori things. Fear of the unknown, fear of --- I have tried to do something like this once before and got attacked, or got told off, or felt really bad. So lots of reasons" (Female, #25)

This Māori Commentator asserted that any inclusion of Māori-centric material be an assessed component in order to communicate to students that it was a valuable and important part of course material. While Māori academic staff were thought to be a valuable resource in developing and teaching this material, one Commentator was more cynical about the extent of authority that would be afforded to a lone Māori academic within a business school, and whether their opinions would receive appropriate consideration from the majority of staff.

On the topic of Māori student engagement in business, Māori Commentators confirmed that the retention of Māori students to higher levels of study should be a key concern for the business school.

“We need more Māori students succeeding at a higher level, ‘cos that’s what counts around here. It’s not bums on seats. There’s a real focus on getting more Māori into postgrad. And the more that we’re supervising Māori students at postgrad level – the better it is for our academic careers too. And of course the completion funding for Māori PhDs is double what it is for non-Māori. So there’s a real financial incentive there too which – if I’m being cynical – is part of the reason why there’s such a big push to get more Māori postgrads” (Female, #25)

Māori Commentators echoed similar sentiments to Māori business academics and Decision Makers regarding the service expectations of Māori academic staff. One Commentator confirmed the importance of ensuring that any service activities inform academic practice in order to be considered “*a legitimate form of service*”. Board and committee representation was again the most frequently cited service activity. Interestingly, one Commentator highlighted how this was a distinct expectation for Māori, given that non-Māori academic staff rarely get exposed to similar experience until promoted to the professoriate.

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Finally, one Commentator confirmed that Māori staff networks and Māori-specific committees, or even individual Māori staff are seen to bear the weight of responsibility for meeting Māori-specific targets and advancement on behalf of the university. This was demonstrated firstly, through institutional requests for Māori staff to sit on various committees, and secondly, through groups of Māori staff being charged with developing initiatives for Māori within the university, while often lacking any real authority or resources to create change.

“So that [Māori] committee – there’s a lot of faith put in that group from senior leaders to keep an eye on and look after Māori academic issues and matters. But it’s not resourced. So we can talk about things, but we’ve got very little authority to effect any change anywhere else” (Female, #25)

## 7.5 Chapter summary

This chapter has presented three distinct voices that contribute to a contextual understanding of the careers of Māori business academics in New Zealand university business schools. Māori working as business academics highlighted a salient aspect of the academic career context as the neoliberalist ideology underpinning business school culture and curriculum and served to inform leadership direction and priorities. For many Māori business academics, these ideologies and traditional academic values conflicted with their personal philosophies and cultural identities causing tension in their career priorities and leading some to opt for careers outside of the business school. Furthermore, the

predominantly local concerns of Māori in their careers as business academics was largely contrasted by the Decision Makers who advocated international discourses, such as the impact of the external environment, the need for global recognition through accreditation status, and the recruitment and retention of 'world-class' academics.

Despite majority support from Decision Makers regarding Māori inclusion across faculty, business school culture and curriculum, there seemed to be a limited understanding about how to achieve these outcomes. Māori Commentators reported the complexity of the political climate in Aotearoa New Zealand and the various discourses used to justify Māori-specific national priorities.

## **CHAPTER 8**

### **TOWARD A CONTEXTUAL UNDERSTANDING OF ACADEMIC CAREERS FOR MĀORI IN BUSINESS SCHOOLS**

#### **A CRITICAL DISCUSSION**

#### **8.1 Introduction**

This chapter heeds the call to bring into focus the often hidden contribution of context to careers. Drawing on the experiences and aspirations of Māori business academics (Chapters Six) and the relevant contextual factors that influence the academic careers of Māori in business (Chapter Seven), this chapter presents a critical discussion about the extent to which New Zealand business schools afford Māori business academics the opportunity to construct meaningful academic careers.

The first section responds to Research Question Three which questions how Māori business academics negotiate their context to construct careers with meaning. Analysis identified two key strategies, *Strategic academic career navigation* and *Carving a meaningful career*, which participants adopted in order to construct more meaningful careers in the business school, and beyond. This chapter goes on to discuss these strategies in light of the findings.

The remainder of this chapter discusses the findings from all three participant groups in light of the careers' research (Chapter Two), and the academic careers' literature (Chapter Three). Specifically, the career experiences of Māori business academics and salient contextual factors are connected to literature on the boundaryless career, career fit and meaningful work. This discussion also illuminates the relative influence of agency and structure for participants' careers. The chapter concludes with proposals for structural change in order to carve legitimate space for Māori within the New Zealand university business school to ultimately support the pursuit of meaningful careers for current and aspiring Māori academics.

## 8.2 Career strategies adopted by Māori business academics

The primary group of participants in this research were 16 Māori with experience working in a New Zealand university business school. Of these participants, nine were working in the business school at the time of interviews, while the remaining seven had selected other pathways. From the thematic analysis process outlined in Chapter Five, two separate strategies adopted by Māori business academics were identified. It is important to note that while I refer to participants' agentic perspectives and actions as 'strategies' these have arisen through interpretive reflection from myself as the researcher, and describe more of a post-hoc categorisation of participants' priorities, rather than planned career strategies. Consequently, while all participants expressed a desire to make contributions to Māori in their academic careers, participants' differed in the extent to which they expressed a desire to advance objectively through the academy hierarchy, or to engage in activities deemed more personally meaningful regardless of the career consequences. The first strategy, *Strategic academic career navigation*, reflects a primary orientation toward meeting academic career expectations. The second strategy, *Carving a meaningful career*, reflects a primary orientation toward meaningful activities, which occurred within and outside of the business school. The following section introduces and explains these two different approaches adopted by the Māori business academics in this research.

### 8.1.1 *Strategic academic career navigation within the business school*

*Strategic academic career navigation* is an overall career approach that is primarily concerned with meeting academic career expectations within the business school. While many participants in this research noted that successful navigation of the academic career required a 'strategy', only a third prioritised institutional expectations in their academic careers. Serendipitously, this theme was found to connect to the Māori centred principle whakatuia, meaning 'to bind', reflecting interconnectedness and participants' attempts to integrate the expectations across two worlds.

Five participants currently working in the business school discussed aspirations to better align their scholarly work with the requirements of their academic career in order to gain acceptance, recognition, or to progress hierarchically through the academic career. ‘Develop a career strategy’, was a common point of advice for emerging Māori academics. It was also expressed as a current career goal for participants as they developed awareness and understanding of the academic career and the business school context. Table 16 below highlights the themes, antecedents and aspirations associated with *Strategic academic career navigation*.

**Table 16.**  
**Strategic academic career navigation**

Themes	Antecedents	Aspirations
<ul style="list-style-type: none"> <li>• Prioritise career expectations</li> <li>• Making visible the invisible</li> <li>• Career planning</li> <li>• Attempts to incorporate meaningful activities through job crafting</li> </ul>	<ul style="list-style-type: none"> <li>• Career understanding/knowledge</li> <li>• Familiarity with promotion processes</li> <li>• Mentorship or peer support</li> <li>• Formal or informal networks</li> <li>• Supportive leadership</li> <li>• Willingness to redirect efforts to activities more valued by the business school</li> </ul>	<ul style="list-style-type: none"> <li>• Develop a career strategy</li> <li>• Effectively utilize sabbaticals</li> <li>• Establish a research platform and specialisation</li> <li>• Acknowledgement for contributions and achievements</li> <li>• Promotion</li> <li>• Contribute to global conversations</li> <li>• Opportunities to teach and research internationally</li> </ul>

Career success and progression in the academy was commonly associated with a discourse of ‘visibility’ which was thought to emerge primarily from research, international reputation and acquiring research funding. Strategic career planning was necessary to establish this visibility. For example, establishing a research platform, conference selection, conscious timing of sabbaticals and promotion applications were all described as career tasks that needed to be planned and managed effectively to contribute to career advancement. As a secondary consideration, participants described attempts to integrate Māori elements into their work to construct a more meaningful career. Job crafting has been identified as one avenue “to regain meaning in...work by changing tasks or creating opportunities” (Tims et al., 2016, p.45) to engage in activities of personal significance.

Self-determination theory (SDT) provides another means to examine participants’ motivations to engage in *Strategic academic career navigation*. In Chapter Two, SDT<sup>70</sup> was introduced as a motivational theory that illustrates how individuals can be motivated by a range of external or internal factors (Ryan & Deci, 2000). Using

<sup>70</sup> See Table 4, p.25

an SDT lens, Forrier et al., (2009) highlight how one's willingness to invest in their career is not simply deterministic or voluntary, but rather exists along a continuum. For *Strategic Academic Career Navigation*, participants' actions seemed to be regulated by extrinsic factors, though they varied to the extent to which external pressures, including that of PBRF and accreditation processes, were internalised and applied in their academic career experiences and aspirations. For example, there was evidence of 'introjected regulation' amongst some participants. Introjected regulation indicates how career behaviours are externally regulated to avoid guilt or to appease the ego and maintain a sense of self-worth (Ryan & Deci, 2000). Given the importance of reputation in academic careers (Miller et al., 2011; Van den Brink et al. 2013), this seemed to be a significant motivator for participants who expressed frustration with the competitive environment of academia, but continued to assert a need to publish and establish themselves as academics. This supports previous research, that found 'enhancing professional reputation' to be the most important motivator to publish amongst management academics in the USA (Miller et al., 2011).

On the other hand, participants also demonstrated evidence of 'identified regulation', whereby they identified with the external goals and values of the business school academic career. While these participants perceive a more internal locus of control, Ryan and Deci (2000) argue that this continues to be a form of extrinsic motivation. A few participants identified with the importance of contributing to academic knowledge and expressed how engaging in job-crafting meant that they continued to work toward activities of personal significance. Within the approach of *Strategic academic career navigation*, individual motivations also varied between various scholarly activities. For example, participants tended to express greater intrinsic motivation and an internal locus of control for activities they enjoyed and which held significance for them. However, in this theme, meaningful activities were commonly reflected as secondary considerations. Rather, this strategy reflects the tendency for participants to prioritise academic career expectations and aspirations. Consequently, SDT highlights how *Strategic academic career navigation* is an approach to the academic career that is more contextually-determined than self-determined.

### 8.1.2 Carving a meaningful career

The second strategy, *Carving a meaningful career*, reflected a career approach where participants prioritised personally meaningful activities in their academic roles, regardless of the objective career consequences. Two thirds of participants adopted this strategy which represents attempts to construct meaningful careers both inside and outside the business school. Opting to carve a more meaningful career could result from an inability to find a sufficient balance between personal and institutional priorities through the approach of *Strategic academic career navigation*. Conversely,

this approach was also driven by a strong connection to cultural identities, as well as a perceived purpose to make contributions to Māori communities in particular ways. Participants who had left, or had intentions to leave the business school were predominantly driven by the conflict between personal values and those of the business school and the consequent desire to find safer, more comfortable spaces to engage in academic work, or to engage in transformative praxis for Māori communities. The overall strategy to carve a more meaningful career reflects a greater internal locus of control than that of the previous strategy (Ryan & Deci, 2000), and thus represents a more self-determined career strategy. This also connects to the third Māori centred research principle *mana Māori*. Table 17 below depicts some of the themes, antecedents and aspirations associated with *Carving a meaningful career*.

**Table 17.**  
**Carving a meaningful career**

Themes	Antecedents	Aspirations
<ul style="list-style-type: none"> <li>• Pursue meaningful activities, regardless of career consequences</li> <li>• Prioritise Māori agenda</li> <li>• Prioritise relationships</li> <li>• Resistance</li> <li>• Exit the business school</li> </ul>	<ul style="list-style-type: none"> <li>• Strong desire for particular contributions</li> <li>• Strong interest in particular areas</li> <li>• Nearing retirement</li> <li>• Financial stability (e.g. no/little mortgage)</li> <li>• Career stability (engagement in valued activities such as grant acquisition)</li> <li>• Negative experiences act as push factors</li> </ul>	<ul style="list-style-type: none"> <li>• Synergy between identity and career</li> <li>• Environment for belonging</li> <li>• Contribute to enhancement and wellbeing of others</li> <li>• Carve a career around 'life'</li> </ul>

#### *Carving up the business school*

Contrary to *Strategic academic career navigation*, four participants who also continued to be employed in the business school chose instead to *carve a meaningful career* through promoting structural changes in the hopes of making a positive difference for students and current and future generations of Māori staff. Participants opted consciously for this career strategy, noting potential risks to their careers as a result. The dominant discourses from these participants was one of resistance. However, it was also evident that two of these four participants enjoyed a degree of career stability from their position in the academic hierarchy, as well as a level of grant funding they had attained. Both of these factors enabled them a greater degree of flexibility within the business school. One participant was also at a later career stage and expressed disinterest in advancement and instead, selected to advocate for Māori advancement within the university. Only one participant in this group was at an emerging career stage. Therefore, the consequences of this strategy for academic career advancement is uncertain.



*Carving in comfort: Seeking synergy elsewhere in the tertiary environment*

Four participants chose to leave the business school opting to carve more meaningful careers in tertiary spaces that were more aligned with their personal philosophies, or where being Māori was accepted as a taken-for-granted aspect of the organisational culture. Three of these four participants were doctoral qualified. These participants also shared aspirations to advance in their academic careers, but career aspirations were of secondary importance to personal interests, whānau and cultural identity.

*Carving in comfort* illustrates the continued influence of the career environment for those working as academics outside of the business school. Through an SDT lens, it is apparent that participants more often identified with and integrated the values, norms and objectives of their new organisations, schools and departments. Therefore, while identity is considered a key driver in career decisions for *Carving a meaningful career*, this was rarely considered at odds with the new career environment in which they found themselves.

*Carving a purpose through praxis in business and society*

Finally, three participants had renounced academic careers in the business school, due to perceptions that their most fruitful contributions could not be made from within the business school or tertiary environment. One of these participants had achieved a doctoral qualification, while the remaining two participants were completing their doctorates at the time of interviews. These participants expressed aspirations to make tangible changes and contributions for Māori in Aotearoa New Zealand and were consequently engaged in more industry and community-based endeavours. Nevertheless, they all noted the value of their academic education and described how their tertiary qualifications would help them on their career journeys. Additionally, each of these participants promoted the importance of higher education for Māori, and for enhancing the position of Māori in higher education.

**8.3 Māori business academics: Culturally-bound careers**

The two career strategies identified above represent the typical definitions of bounded and boundaryless careers. As discussed in Chapters Two and Three, the boundaryless career model has been dominant in the careers literature over the last two decades. While psychological, as well as physical mobility have been included in more recent boundaryless career theorising (Sullivan & Arthur, 2006), research continues to centre on organisational and occupational boundaries (Dany et al., 2011; Dowd & Kaplan, 2005). Despite the recognition of various career challenges experienced by culturally diverse academics, the literature remains silent on cultural boundaries in academic careers.

Participants that adopted *Strategic academic career navigation* aimed to abide by promotion rules, and as such could be seen to be enacting careers in a more bounded context (Dany et al., 2011; Dowd & Kaplan, 2005). On the contrary, *Carving a meaningful career* requires a more boundaryless career orientation. Those who have left the business school, either for other academic environments, or for industry, demonstrate the physical mobility that is characteristic of boundaryless careers (Sullivan & Arthur, 2006). Similarly, those who chose to carve meaningful careers within the business school demonstrated psychological mobility. These participants emphasised their agency in choosing to remain in the business school, and the relative ease with which they could find alternative employment if necessary.

Boundaries provide key organising mechanisms within careers (Sullivan, 1999; Williams & Mavin, 2015). Consequently, scholars have called for greater attention to the nature and permeability of a wider range of boundaries in careers (Gunz et al., 2007; Pringle & Mallon, 2003; Rodrigues et al., 2016). This research identifies two salient cultural boundaries for Māori in their careers as business academics. The first boundary identified was that of 'cultural responsibility'. Participants effectively reported being "culturally-contracted" (G.H. Smith, 1997, p.471) to advance 'the kaupapa' within the business school, through working with and for the empowerment of Māori communities in their academic work. The second boundary related to 'cultural conduct'. Participants not only described an obligation through whakapapa to uphold the mana of the collective, but often also to abide by Māori values and customs in that engagement. Participants explicated a number of ways in which their careers were influenced by the strength of their identification as Māori and consequent involvement in efforts to advance the position of Māori in the business school. This influence shaped how they prioritised scholarly activities, the relative value and visibility of their academic work, the nature and extent of collegial relationships, and their personal career aspirations.

### *8.1.3 Boundaries of cultural responsibility: whakapapa and the business school*

For Māori business academics, distinctive boundaries were discussed regarding the communities to whom they were responsible to in their careers. For example, participants noted how they would prioritise Māori colleagues, Māori students and various Māori communities in their academic activities. While all students and individuals, including non-Māori and internationals, could benefit from Māori academic engagement, many participants expressed primary motivations to make advancements for Māori in business education and business practice. Participants frequently expressed this perceived responsibility as stemming from a whakapapa obligation; requiring them to protect and uphold the mana of Māori. This obligation is explicated by Māori historian, Nēpia Mahuika (2015, p.13) in the following way:

The tikanga inherent in whakapapa carries with it an appreciation that you uphold the mana of your ancestors. It is a matter of accountability...

Māori business academics are accountable to Māori colleagues, students and society through a whānau-based personal commitment, as opposed to a transactional or contractual commitment on behalf of the business school. Participants engage with Māori communities as a representative of their iwi and so are accountable working for the benefit of Māori, and seeking to accurately represent the voices of Māori across their academic work. Given the diversity of contemporary Māori experiences and identities (Reid, 2011), this is a challenging task.

In contrast to mainstream academic career literature, which depicts academics as being loyal to their disciplines over institutions, previous research in education has demonstrated how Māori academics have been found to have “responsibilities to other scholars and Māori people” (Villegas, 2010, p.252). This research confirmed responsibilities more specifically related to business education and practice. For example, participants noted the importance of business education for Māori students who were thought to have different experiences of work, and thus required particular content and skill preparation in their business education. On the one hand, Māori business academics had to prepare Māori students for two jobs, defined as their mainstream roles, plus the job of ‘representing Māori’. On the other, they sought to enhance Māori student capability to work within or in collaboration with Māori communities. These activities were strongly supported by Māori Commentators who described the key contribution of Māori as academic staff to be to, and through, Māori students.

The cultural boundaries of responsibility experienced by Māori business academics were not merely self-imposed, but were exacerbated by the business school context. The personal, social, cultural and spiritual obligations to represent Indigenous perspectives and communities in academia is commonly noted by Indigenous scholars (Calhoun, 2003; Mercier et al., 2011; Page & Asmar, 2008). Further, these can be perceived by non-Indigenous colleagues as irrelevant responsibilities that Indigenous faculty should select out of, in order to fulfil academic commitments (Calhoun, 2003). Such perspectives highlight a perceived sense of agency for Indigenous academics to “just say no” (Calhoun, 2003, p.143) to these dual obligations. In this research, participants simultaneously described implicit and explicit expectations from colleagues and management teams to act as ‘native informants’ (hooks, 1994), representatives and cultural leaders. For example, a few participants reported how contributions to Māori were written into their job descriptions, in addition to the usual academic expectations. Additionally, there were impressions that colleagues and business school managers believed improving Māori experience in the business school to be a ‘Māori issue’ for which Māori staff were primarily responsible. For example, activities to enhance Māori representation,

improve Māori student engagement and completion rates and enhance the attractiveness of Māori business papers were all described as largely the responsibility of the few Māori staff. Additionally, participants highlighted how Māori initiatives such as Māori student graduations were rarely attended and supported by non-Māori staff.

Boundaries of Māori cultural responsibility were also confirmed by Decision Makers' in this research, who reported the benefits of greater Māori representation as academic staff to include role modelling, connection to Māori knowledge and Māori communities, industries and the economy. Effectively, Decision Makers highlighted the value of Māori academics in their cultural capability and perspectives tied to their ethnicity as Māori. However, it was also evident that despite these expectations, cultural activities were unlikely to translate into academic career advancement for Māori. This suggests that despite current policy support and targeted objectives to enhance Māori academic representation, engagement in decolonising work in the academy continues to lack legitimacy within the business school academic careers.

#### *8.1.4 Boundaries of cultural conduct: tikanga and the business school*

Participants also described obligations to act in ways that were deemed culturally appropriate in their academic careers. In continuation of the quotation above Mahuika (2015, p.13) states:

Having a genealogical connection has immense value, but that alone is not enough.

Mahuika (2015) goes on to allude to the cultural and political protocols that should be followed by Māori when engaging with Māori communities. In this research, boundaries of cultural conduct incorporated Māori values and ethical concerns that needed to be considered in their academic careers. For example, values such as *aroha*<sup>71</sup> and *manākitanga*<sup>72</sup> were discussed in relation to performing cultural functions for new staff, even with little preparation or acknowledgement from their peers or managers. Similarly, passing on these lessons relating to cultural conduct, through inclusion of *tikanga* in business education was considered important.

There is no singular Māori worldview (Matthews, 2011; Royal, 2007). In addition, *tikanga* as a term for cultural protocol varies between *iwi* and situations (Matthews, 2011) which was also confirmed in this research. For example, a few participants emphasised the importance of understanding and applying *tikanga* in the academic context. For these participants, insufficient time and resources to perform in ways considered *tika*<sup>73</sup> had adverse consequences for self and the intended beneficiaries

<sup>71</sup> affection, compassion, empathy, concern

<sup>72</sup> hospitality, kindness, generosity

<sup>73</sup> Correct, true, just; what is right and what is good (Hudson et al., 2010)

of their work, such as students and Māori communities. For many participants, the significance of cultural conduct was a more implicit element in participants' narratives and impacted their engagement in particular activities. For example, there was a reluctance to establish research relationships, without adequate time and resources from the business school to ensure the maintenance of those relationships. This conflict was often a deciding factor for those who chose to leave the business school. In other words, it was not simply identification as Māori, but an inability to conduct oneself in ways aligned with cultural values that often led them to leave the business school. Māori mentors were described as beneficial for helping Māori staff negotiate the academic context without losing their cultural values. However, finding suitable mentors was challenging given the lack of Māori staff in the business school.

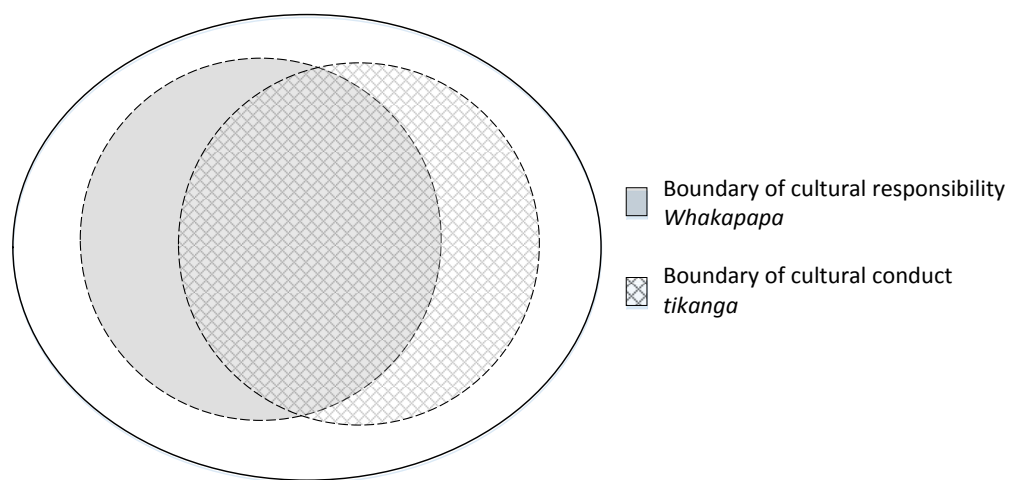


Figure 4 Cultural boundaries negotiated in Māori academic careers.

Figure 4 above illustrates two cultural boundaries negotiated by Māori business academics. The boundaries depicted in this image reflect activities occurring at the micro level for Māori academics within the business school. While both of these cultural boundaries were confirmed across the range of participant groups, they were not necessarily all experienced in the same way. Across the sample of 16 Māori business academics, 12 confirmed specific boundaries of responsibility, while 14 confirmed the importance of tikanga, or working from a Māori worldview or perspective. Participants also emphasised varying degrees of agency in negotiating these boundaries. For example, while many participants highlighted an obligation to contribute to Māori, one participant stressed a sense of agency in actively choosing to contribute to Māori due to a perceived need for Māori representation in the business school. In relation to conduct, another participant described her iwi identity as something she used to anchor her career decisions so that she felt she was living her purpose. However, of the nine participants currently working in the business school, only two reflected a strong sense of agency, while the remainder emphasised structural constraints in their experiences of the business school.

The figure also indicates how participants could be constrained by one boundary, while unconstrained by another. This was evident for participants who would emphasise boundaries of cultural responsibility without emphasising tikanga or cultural values as a guiding mechanism in their careers. The potential to disengage from tikanga was also confirmed by Māori Commentators who pointed to the potential for Māori to conduct academic work in a 'non-Māori' way, given the challenges that Māori might face in navigating the university. At the other end of the spectrum, a few participants emphasised the importance of cultural values and a Māori worldview that informed the breadth of their activities both with Māori and non-Māori. These participants specifically promoted benefits for non-Māori and international communities through permeating mainstream discourses and structures with Māori values and perspectives. The majority of Māori business academics were located at the intersection of these two cultural boundaries, through simultaneously working to the benefit of Māori, while conducting themselves in alignment with cultural values.

While the nuances of cultural responsibility and conduct were apparent to Māori participants in this research, they could be less clear for non-Māori. This was expressed by Māori Commentators in their concerns regarding the lack of management understanding about the reasoning behind Māori-related staff objectives. Similarly, Māori business academics recalled cross-cultural challenges with non-Māori colleagues regarding ownership and management protocols associated with Māori knowledge. As depicted in Figure 4, this conflation of boundaries resulted in an over-arching 'cultural boundary' which consumed Māori in their careers as business academics in the eyes of non-Māori. Decision Makers' narratives confirmed the presence of an over-arching boundary, as they commonly connected the benefits of Māori academic representation to issues of culture. Māori business academics were consequently valued for their expertise and ability to develop and teach on Māori programmes and connect with Māori students and communities. However, there was a distinct lack of appreciation for how these activities might need to be conducted 'differently' in order to be sufficiently meaningful for Māori academics in their careers.

While Māori business academics were strong advocates for Māori in the business school and wider university, rarely were cultural contributions the totality of their expertise. In fact, for Māori business academics in this research, involvement in Māori-related academic work was not always an initial career intention, but rather developed over the course of their careers. Conversely, in discussing a role for Māori staff in the business school, Decision Makers predominantly pointed to cultural contributions and assumed a degree of cultural connectedness and expertise for current or prospective Māori academic staff. Within the education literature, this tendency to view Māori primarily in cultural terms is what Cooper (2012) calls the

'culture thesis'. He argues that "Māori are regarded as producers of culture rather than knowledge" (p.64). In a context that is charged with knowledge production, an inability to be seen as knowledge producers has significant impacts for the legitimacy of Māori careers.

Boundaryless careers' research has demonstrated how gatekeepers, such as managers, or colleagues, can erect boundaries that enable or constrain careers (Gunz et al., 2007; Williams & Mavin, 2015). For example, from interviews with eight disabled academics, Williams and Mavin (2015) describe how gatekeepers construct and enforce career boundaries through their perceptions about what are appropriate and legitimate career moves within the academic context. In a similar vein, this wider cultural boundary constructed by colleagues and managers can serve to limit Māori aspirations and advancement in their business school careers. Congruent with previous research (Williams and Mavin, 2015), this study confirms that career marginalisation resulting from impermeable career boundaries can result in a point of conceptual equivalence between career 'boundaries' and 'barriers' in careers.

#### 8.4 Academic careers in business: Fit for whom?

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The notion of 'career fit' for Māori business academics was significant in this research, as was the importance of engaging in meaningful work. In the international management literature, the purpose and future of the business school is increasingly under scrutiny (Alajoutsijärvi et al., 2015; Muff, 2012; Willmott, 2011). In Aotearoa New Zealand, Decision Makers' narratives, as representatives of business school management, provide important insights into the context of the university business school and consequently the extent to which Māori academics 'fit' within them. Unfortunately, these narratives largely indicate a lack of fit between the values and objectives of the business school and those of Māori business academics.

Decision Makers uncritically subscribed to a 'world-class' discourse in their narratives that equated international knowledge, standards, and academics with quality and professionalism. For better or for worse, Decision Makers stated that academic research was the pride and purpose of the business school and aspired to compete on an international level through producing internationally recognised research and achieving accreditation status. It would be logical to assume that the local contributions of Māori academics that aim to address national and regional issues and aspirations of Māori as tangata whenua, would also be relevant for various communities internationally. However, the lack of diversity reflected in the theories, methods and source locations of the 'elite' journals, represented in many journal ranking systems (Bennis & O'Toole, 2005; Mingers & Willmott, 2012; Özbilgin, 2009) can hinder Māori-related publications. Further, Decision Makers went on to describe the advantages of Māori academics in primarily local and practical terms, such as through role modelling, expertise to connect with Māori

communities and Māori businesses, and consequently, the Māori economy. Rarely was the research imperative raised in relation to Māori business academics. This omission is significant. The practical perspective of Māori business academics directly contrasts with the most prized academic activity within the business school. Clearly, this has stark implications for the perceived value and legitimacy of Māori business academics, as well as their career development and advancement opportunities.

Interestingly, a degree of dissonance was present for some Decision Makers regarding current evaluation structures and their personal beliefs about the purpose of the business school. For example, believing the business school should respond to their multiple stakeholders, two Decision Makers desired an academic workforce with a range of skills and backgrounds, and an opportunity to reward them through a strengths-based assessment for their respective expertise in career progression. In a similar vein, Decision Makers highlighted the importance of research with non-academic impact for academic recruitment and promotion decisions, yet argued that the reward systems of the wider tertiary sector, such as PBRF, served as a disincentive for these activities. Consequently, Decision Makers' narratives denied a sense of agency in the face of these wider bureaucratic structures. This apparent lack of agency is questionable, given that organisational scholars have argued that in the face of increasing isomorphism of business schools and critiques of irrelevance, business school Deans and managers have a degree of choice in choosing to conform or resist to normative pressures within higher education (Wilson & McKiernan, 2011).

Examining fit between an individual and their organisation is an important consideration for enabling meaningful work (May et al., 2004; Tims et al., 2016). While the literature review in Chapter Two established that not all workers have the luxury of pursuing meaningful work (Blustein, 2006; Rosso et al., 2010; Thory, 2016), the relatively privileged professional occupational status of Māori business academics in this research, meant that the majority noted preferences for meaningful work and careers. While sources of meaningful work have been identified through self, others and context, the majority of MFW literature has focused primarily at the micro level; such as employing psychological factors that consider individual beliefs, values and attitudes about the meaning derived from work (Rosso et al, 2010). These micro-perspectives can often downplay social and contextual features, and ignore the fact that what is considered meaningful often reflects "socially or culturally influenced worldviews and value systems" (Rosso et al., 2010, p.94).

The relationships and support received from Māori formal and informal staff networks were paramount for the 'survival' of Māori academics in the business school. The lack of Māori staff in business schools, meant these relationships often occurred across the university. The physical distance of other staff meant that at times



participants were unaware of formal Māori networks, or other Māori staff. In addition, disciplinary differences were thought to hinder the ability for collaborations to be fruitful for their career advancement. Attitudes and behaviours of non-Māori were important too. Management and colleagues significantly impacted sense of belonging in the business school. Campbell and O'Meara (2014) argue that 'fit' is not about the right person for the right environment, but rather degree to which support and recognition of work is expressed by colleagues. This supports the extent to which others in the business school and wider university have a role to play in creating a sense of belonging, and meaning for Māori in their academic careers.

For Māori business academics, expression of 'self' included the ability to express themselves as Māori in their careers. Unfortunately, many participants expressed tensions in doing so, particularly when simultaneously attempting to meet organisational expectations that placed little value on their Māori-specific contributions. Māori business academics commonly demonstrated a culture clash between their strong identification with a Māori identity and collective values, and the neoliberal ideology perceived to underpin business school culture. To manage this tension, it was clear that Māori business academics would need to make sacrifices in their careers. Participants alluded to the potential to adopt assimilationist strategies through conforming to the dominant culture and downplaying their differences (James, 2012). For example, participants described attempts to channel efforts toward more valued activities, surrender Indigenous components of their work, or at least expressed a need to refocus and prioritise organisational expectations. This action also came from participants' realisation that an inability to successfully balance these dual expectations could result in personal health and whānau challenges (Hall, 2014).

In the pursuit of more meaningful careers, the majority of participants prioritised activities of personal significance in their careers. For example, those who chose to remain in the business school, described attempts to manipulate institutional structures, through inclusion of Indigenous research outlets on ranking systems and advocating policy changes to support Māori students and staff. In doing so, these participants consciously sacrificed advancement opportunities in academia to engage in work for the collective benefit of Māori through their various scholarly activities. Research has highlighted how an inability to 'play the academic game' can adversely impact long-term individual career prospects (Kidman et al., 2015). This was also supported by participants' accounts of being denied continuing contracts due to a self-confessed lack of productivity, as well as insufficient qualifications to meet rising academic career entry criteria. However, these participants retrospectively believed their consequent career moves had achieved a better fit for their identity and aspirations.

Mercier et al. (2011) noted the potential for both capitulation (surrender) and self-eviction if Māori academics were unable to be supported in their efforts to make space for Māori in the university. While these career strategies reflect the extent of individual agency in managing tensions and working around structural barriers confronted in careers, by conforming or opting out of the business school, these agentic actions largely serve to maintain the status quo, rather than challenge current structures (James, 2012; Tomlinson et al., 2013). The further that Māori business academics advance in their careers by adopting strategies that compromise their identity and values, the less likely they are to engage in reform strategies that might enable meaningful careers for other Māori as academics in the business school. In addition, careers' research has shown that individuals are likely to select behaviour patterns that they see succeeding around them, particularly if they are "deemed sufficiently credible, legible, and legitimate" (Dany et al., 2011, p.985). In this research, there was evidence of vicarious learning where participants alluded to people they saw succeeding in the career and attempted to collaborate or replicate behaviours that would allow them to also experience recognition in their careers. Therefore, not only does 'playing the academic game' reduce incentives to engage in reform strategies, but it also communicates to future generations of Māori academics, that conformity is necessary for academic success.

### 8.5 Legitimising space for Māori in business schools

This chapter has identified that the extent to which Māori are able to construct meaningful careers is mediated by their ability to be perceived as legitimate in the business school. In a review of the literature on institutional legitimacy, Suchman (1995, p.574) defined legitimacy broadly as:

a generalized perception or assumption that the actions of an entity are desirable, proper, or appropriate within some socially constructed system of norms, values, beliefs, and definitions.

The socially constructed nature of legitimacy means it is impacted by historical and cultural factors (Suchman, 1995). Given the predominance of academic traditions, much literature has pointed to the struggles Māori academics have endured to create and maintain physical and metaphorical space for Māori within the university (Mercier et al., 2011; Morrison, 2000; Royal, 2012; C.T. Smith, 2000). This is sometimes described as 'reclamation of space' (Mead, 1996; Mercier et al., 2011; Pihama, 2001) as Māori scholars recall the positioning of New Zealand universities on land gifted by or taken from Māori (Morrison, 2000). Therefore, challenges to the place of Māori knowledge within teaching, research and service activities in the business school, mimics the challenges Māori have experienced in other areas of the academy (Hall, 2014), including education (G.H. Smith, 1997; L.T Smith, 1999), health (Moewaka Barnes, 2000), science (Mercier, 2014; Moewaka Barnes, 2006),

psychology (Levy, 2002; Te Awekotuku, 2007) and the legitimization of Māori studies as a discipline in itself (Reilly, 2011; Mercier et al., 2011). This process is potentially an inevitable phase through which Māori business academics will need to progress in order to carve out a legitimate space within the business school.

An additional challenge for Māori in establishing legitimacy in this context, is not only that Māori as business academics are relatively new entrants to the business school, but also that business schools themselves have struggled for their own legitimacy since their alignment with academia in their evolution from trade-school origins (Antunes & Howard, 2007; Dulek & Fielden, 1992; Pfeffer & Fong, 2002; Thomas & Peters, 2012). New Zealand business schools shift further from a local focus in their efforts to develop scientific credentials through augmenting publications, as well as attempts to conform to accreditation expectations that indicate their international value.

Further, it is important to appreciate that there are different forms of legitimacy. Suchman (1995) describes three forms based on differing levels of evaluation, namely, pragmatic, moral and cognitive. To an extent, Māori mostly possess pragmatic legitimacy within the business school. This form of legitimacy is based on a business school's self-interest, which recognizes policy objectives to enhance Māori academic representation, as well as arguments relating to the economic value of Māori commercial assets, to justify distinctive engagement with Māori communities (Ruwhiu, 2012). There is also some indication of moral imperatives. These arguments explicitly recognize the status of Māori as *tangata whenua* and evaluate a requirement for special attention to Māori as simply the 'right thing to do'. Promoting the benefits of culturally diverse education to prepare graduates to live and work in an increasingly diverse society (Ruwhiu, 2012) also draw on moral arguments. Cognitive legitimacy, on the other hand, is established less through evaluative means, and more through processes of mental reasoning relating to either comprehensibility or taken-for-grantedness (Suchman, 1995). Comprehensibility refers to the perceived logic of having Māori in the business school. To be considered legitimate, justification for Māori space needs to merge both with wider belief systems and experienced realities within business (Suchman, 1995). Similarly, taken-for-grantedness refers to the perception that the place of Māori in the business school is 'given'. Suchman (1995) argues that moving from pragmatic, to moral to cognitive legitimacy reflects a more stable and self-sustaining form of legitimacy, and that each of these forms can reinforce each other. For example, pragmatic legitimacy can be a first step toward more profound goals. However, these forms of legitimacy can also undermine each other. Symbolic gestures, or 'lip service' such as that perceived by participants' in this research, can undermine efforts toward real structural change, which will be necessary in order for Māori to construct more meaningful academic careers in the business school. The following section

describes the scope of current attempts to legitimize space for Māori and argues for greater cultural and structural changes that will move business schools beyond simply reproducing the status quo.

#### *8.1.5 Boundary Work and Boundary Organisations*

The findings indicated that Māori business academics attempt to legitimise 'Māori business' as a valid field of an inquiry within the business school. Māori business is defined by participants in ways that go beyond simply 'cultural' elements. For example, with a sole focus on tikanga as a distinguishing factor for Māori business and management practices, the place of 'Māori business' could arguably be located within Indigenous and Māori studies departments within the wider university. But Māori business academics asserted the necessity to locate 'Māori business' within the business school, as well the potential for Māori perspectives to contribute to mainstream business education and practice. Consequently, while Māori business academics actively drew distinctions between western and Indigenous (Māori) models of business, they simultaneously sought to assert the place of Māori perspectives within wider discourses regarding what constitutes 'business' in order to defend their presence in the business school.

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This attempt to define the boundaries of Māori business within the business school in an attempt to establish legitimacy reflects the notion of 'boundary work'. 'Boundary work', was a term coined by Gieryn (1983) to describe how scientists actively 'draw and redraw' the boundaries of science to establish legitimacy, defend their autonomy and secure resources. The term 'boundary work' has since been used to distinguish and defend professional boundaries and identities (Jones, 2010), including that between academia and industry (Lam, 2015). However, this conceptualisation of boundary work has yet to be connected to boundaryless careers' research.

Gieryn's (1983) concept of boundary work brings a recognition of the agentic role of groups and individuals in the construction of career boundaries. While boundaryless careers' scholars have highlighted the socially constructed nature of boundaries, as well as the ways in which boundaries can enable, as much as constrain, attention continues to be focused on how individuals can successfully navigate boundaries that 'exist' objectively and subjectively. For example, Williams and Mavin (2015) describe how disabled academics try to negate impairment effects by trying to minimise them or, alternatively by seeking career environments that will be supportive and responsive to their impairments. In contrast, this research demonstrates how Māori business academics actively construct boundaries to legitimise space for Māori knowledge and perspectives in their academic careers, and further, to legitimise them specifically within the business context.

Supporting their boundary work, Māori business academics spoke fondly of Māori Business Research Centres as significant spaces for whanaungatanga and

developing research relating to Māori business. Unfortunately, these centres also tended to be under-resourced, which severely limited their potential to act as centre points for engaging in external research relationships with Māori and conducting meaningful research. These centres offer potential spaces for Māori research innovation and serve as points for collaboration with other Māori (and non-Māori) across the university and externally. In this respect, they can act as ‘boundary organizations’ through reinforcing “convergent interests” between Māori and the business school, “while allowing divergent ones to persist” (O’Mahony & Bechky, 2008, p.426). The term ‘boundary organisation’ has been connected to the notion of ‘boundary work’ alluded to above to describe a “bridge between divergent worlds that allows collaborators to preserve their competing interests” (O’Mahony & Bechky, 2008, p.426). These centres, can also positively influence the legitimacy of Māori business through presenting a way to fit with the existing order (Suchman, 1995; Suddaby & Greenwood, 2005), while continuing to serve the interests of Māori.

A potential strength for boundary organisations lies in their ability to occupy a ‘third space’, free from external sanctions and evaluation (Zietsma & Lawrence, 2010). In the present study, Māori business academics noted with cynicism the alignment of research centre objectives and those of the business school, which raises questions about the governance and funding structure of these centres. In his doctoral thesis, Māori scholar Graham Hingangaroa Smith (1997) drew on concepts from Gramsci (1971) to describe how Māori as ‘organic intellectuals’ are engaged in a ‘war of position’ in the academy; evident in attempts to resist and transform structural and cultural contributors that reproduce outcomes of social inequality for Māori. For the Kaupapa Māori movement, it was necessary to establish its own institutions in order to ‘engage with’ the university, rather than operate according to its terms (G.H. Smith, 1997). Without genuine autonomy from the business school, possibly achieved through independent funding, Māori Business Research Centres are at risk of perpetuating the current structures, rather than challenging them.

While evidence of boundary work demonstrates agency on behalf of Māori business academics, this shaping of spaces has not necessarily resulted in legitimacy for Māori in the business school. Suchman (1995) argues that if a group is seeking active rather than passive support, higher levels of legitimacy will be required. In other words, to exist within the business school, the field of ‘Māori business’ would simply need to ‘make sense’, however, to gain active support, it needs to ‘have value’. When prompted, Decision Makers described the value that could be gained from better local connections to Māori students, communities and the wider Māori business academy. However, these were often secondary considerations to the international reputation of the business school. The small numbers of Māori business academics, coupled with their relative lack of power in the academy limits the scope of change resulting from this boundary work. This was also evident through the

continuous challenges participants faced in acquiring resources for Māori research, programmes and initiatives, as well as having these activities recognised in their careers.

This continued denial of legitimacy for Māori, might also be explained by the 'presence' view of the 'diversity problem'. Ashcraft, Muhr, Rennstam, and Sullivan (2012) argue that dominant diversity arguments propose that 'absence' of diversity is an issue, and thus can be remedied through better representation. Further, this perspective proposes that upon inclusion, diverse groups will experience the rewards and social status associated with those professions. Conversely, the 'presence' perspective explicitly acknowledges how professions have been developed in contrast to particular 'others'. Thus 'others' have always been 'present' in professionalization through their exclusion (Ashcraft et al., 2012). In this view, the 'value' of the occupation relies on the "company it keeps, not by its inherent merit" (p.468). This perspective is potentially supported by Griffin et al.'s (2013) assertion of "white flight", where White scholars have abandoned topics of racial equality. Subsequently these topics have been associated with a loss of prestige. Griffin et al. (2013) go on to argue that as a result, Black scholars engaging in these topics are often evaluated differently from their White peers (Griffin et al., 2013).

#### *8.1.6 Beyond the status quo: Breaking through boundaries*

Legitimising space for Māori within the business school needs to begin with genuine commitment to action from management and others in positions of authority. Managers can draw power from their membership in dominant cultural groups, as well as by virtue of their authoritative position (Janssens & Zaroni, 2014). Organisational scholars have argued that the strategic choice available to business school deans is a key component in making improvements to the business school model and ensuring their sustainability through the future (Dulek & Fielden, 1992; Mingers, 2015; Mingers & Willmott, 2013; Sharma & Hart, 2014; Willmott, 2011; Wilson & McKiernan, 2011).

As treaty partners, there is also a need to educate all staff on aspects of Māori culture. This would ensure partnership in processes and protection of taonga including knowledge and tikanga in the business school context. Greater understanding and ability to engage with Māori can have a number of benefits. Firstly, an authentic understanding and valuing of Māori knowledge in business will serve to solidify its role within the business school, which will create opportunities for recruitment, retention and meaningful career opportunities for Māori academic staff. It also has the potential to widen the scope of those who can contribute to culturally knowledgeable students who in turn contribute to wider business and society. It is also important to recognise that not all Māori are knowledgeable about or connected to their culture. Therefore, providing opportunities for development can support

Māori staff (and students) who might be interested in gaining a better comprehension and appreciation of their own culture. Further, it serves to advantage those who are already culturally-connected through validating their knowledge in the business school.

Given large cohorts of international staff across New Zealand business schools, there is also potential to better prepare these staff members to engage with Māori students, providing greater appreciation of diversity within the business school which will augment outcomes for engagement and teaching practice with Māori students. This is also important for research supervision, which was commonly reported to be provided by non-Māori. Māori business academics in this research fully valued and appreciated their experiences with non-Māori supervisors. However, this research does not include Māori who might have had poorer experiences and have not proceeded with qualifications or academic career aspirations. Further, there are implications for the supervision of Indigenous research using methodologies that emphasise Māori or Indigenous control over the design and direction of research.

Business schools have a role to play in enabling the achievement of Māori business academics' aspirations. This research demonstrated mixed career aspirations, with varying emphasis on objective and subjective outcomes of their academic careers (Dries, 2011; Heslin, 2005). Some participants were driven by desires to find synergy with internal philosophies and identities, while others were driven by external factors through an emphasis on praxis and transformational change. Participants' imagined futures depicted collective aspirations that will require contributions to iwi Māori through remedying social and economic inequities, supporting achievement of wider Māori aspirations, and validating Māori perspectives through their critical engagement with wider business discourses. With appropriate cultural and structural changes, these varying career foci can be accommodated and celebrated within the business school. This will require a reworking of academic career evaluation systems to reward multiple competencies (Janssens & Zanoni, 2014), rather than assuming each individual academic will excel in all academic areas. While an appreciation of the interrelatedness of academic tasks is beneficial (Blaxter et al., 1998), there is need for greater comparative value afforded to teaching and leadership/service activities, particularly with local communities. Business schools can utilise their academic workforce to respond to their full range of stakeholders, rather than just academic constituents (Cotton & Stewart, 2013), without limiting Māori academics to local or practical audiences.

Importantly, the majority of Māori business academics did describe significant relationships in local contexts, with few indicating strong international connections. Research has demonstrated how external networks are a key resource for academic career advancement (Niehaus & O'Meara, 2015). External networks present professional opportunities, connect to influential people, enhance visibility and

provide feedback for research (Niehaus & O'Meara, 2015). While relationships with Māori colleagues were meaningful and clearly an essential baseline for surviving the academy, their primarily local nature could limit the advancement of Māori business academics in their careers. As explained by Niehaus and O'Meara (2015, p.168):

In a world where national and international reputation is one of the major ways legitimacy is traded, status provided, and power ascribed, those faculty members with off-campus networks were gaining access to more diverse social capital that was valuable to their sense of agency in career advancement.

Consequently, proactive, intentional and formalized career development systems are required for the development and advancement of Māori academics in the business school. Such processes will need to consider the range of academic expectations, coupled with appreciation of and support for the culturally-specific challenges faced by Māori business academics (Hall, 2014), including challenges to their legitimacy. The provision of culturally appropriate mentors and relationships, likely with individuals outside of the business school, can help to support Māori academic staff in this respect.

Locally, this research argues for the meaningful inclusion of Māori knowledge, perspectives and content across New Zealand business schools. Māori business content should be considered as key local knowledge and practice at the core of New Zealand business curriculum, rather than afforded “saddle-bag” status, content “to merely hang off the side of the existing business school edifice” (Sharma & Hart, 2014, p.12). Speaking specifically to the inclusion of sustainability and ethics in business curriculum, Sharma and Hart (2014) point to four underlying reasons for their limited integration. Firstly, they note the training of many tenured staff are in core functional disciplines, while those focused on “saddle-bag issues” (p.13) are often temporary, adjunct or untenured staff. Secondly, they point to the academic career evaluation system that rewards publishing in top-tier peer-reviewed journals, which have a tendency to avoid messy and complex research problems. Thirdly, the focus on research, provides minimal incentives to integrate new concepts into teaching and pedagogy. Finally, Sharma and Hart (2014) argue that Deans, like most tenured faculty, are less trained and comfortable in these newer issues and thus reluctant to be champions for change.

This research supports Sharma and Hart's (2014) assertions in the context of 'Māori business'. Minimal training in Māori business was evident as a majority of participants described their first exposure to Māori theorizing at the doctorate level or beyond. Further, an emphasis on top quality research, evaluated by journal ranking systems, was discussed by all participant groups as potentially disincentivising engagement with Māori work across research, teaching and service. Finally, Decision Makers demonstrated a lack of understanding regarding how to



adequately support the inclusion of Māori academic staff and Māori knowledge in business schools, which could contribute to their reluctance to engage more proactively to remedy this situation in the business school. Yet, simply weaving Indigenous knowledge through mainstream structures will be tricky terrain (Ruwhiu, 2012; L.T. Smith, 2005, p.85). Critiques have been made regarding what can happen to knowledge in efforts to make “saddle-bag issues” relevant (i.e. publishable; Sharma & Hart, 2014). Without adequate integration across the breadth of courses, Māori perspectives can lose context, resulting in an incoherent picture of Māori development and business practice (Ruwhiu, 2012). Consequently, with any introduction of Māori material in the business school, care needs to be taken to avoid “reproduction of the colonial, exploitative patterns and relationships” (Ruwhiu, 2012, p.18) that have allowed western modes of business to maintain a legitimate position at the expense of Māori business and management education.

### 8.6 Chapter summary

This research confirms that while the majority of participants have met the intensifying criteria necessary to enter an academic career in the business school, there are no guarantees of legitimacy or belonging, both of which can limit the potential for Māori to construct meaningful careers. Significantly, this research has indicated how Māori business academics attempt to negotiate externally constructed boundaries that bind Māori to ‘local and cultural’ expertise in the business school. By bringing the context of the business school to the fore, this research has highlighted how this de-legitimisation is reproduced by structural and cultural factors, rather than simply being the result of individual bias. Gaining legitimacy for Māori business academics will require greater understanding regarding the complexities of the boundaries negotiated by Māori at the micro level and a restructuring of business school practices.

## **CHAPTER 9**

### **WHĀIA TE MĀTAURANGA**

#### **A CONCLUSION**

##### **9.1 Introduction**

This final chapter draws together the threads of this research. This chapter begins with an overview of the research, before responding to the research questions posed at the beginning of this thesis. The theoretical contributions of this research are discussed along with the methodological and practical implications. This thesis has contributed empirical findings to the limited body of knowledge pertaining to the careers of Indigenous Peoples, identified new tensions in the careers of Māori academics yet to be discussed in the literature, and advanced boundaryless career theory by articulating how cultural boundaries impact the careers of Māori business academics. Limitations of this research are then discussed, and suggestions for future research proposed. This chapter concludes with some personal reflections on the research.

##### **9.2 Overview of the research**

The aim of this research was to explore the career experiences and aspirations of 16 Māori business academics to determine the extent to which university business schools afford Māori the ability to construct meaningful academic careers. The following research question “How can Māori construct meaningful careers as

business academics in New Zealand university business schools?” was further divided into three sub-questions. Each of these questions was associated with principles of Māori centred research (Durie, 1996; 1997). The research aims are outlined in Table 18 below.

**Table 18.**  
Research aims

Whakapiki tangata (Enhancing the position of Māori)	To identify the career experiences and aspirations of Māori as academics in New Zealand university business schools.
Whakatuia (Interconnected holistic approach)	To identify the salient features of the business school context and how they impact the careers of Māori business academics.
Mana Māori (Self-determination)	To develop an understanding of how Māori business academics negotiate their career context to construct meaningful careers in the business school.

This thesis adopted a Māori approach to careers’ research, grounded in a Kaupapa Māori paradigm (Henry & Pene, 2001; L.T. Smith, 1999) and guided by a Māori centred methodology (Durie, 1996; 1997). This qualitative research approach employed a thematic analysis (Braun & Clarke, 2006) of semi-structured interviews conducted with 27 participants. The primary group consisted of 16 Māori business academics. This group was supplemented by five Decision Makers as representatives of business school and university management, and six Māori Commentators with a range of expertise in the university and wider tertiary environment.

### *9.2.1 Academic career experiences and aspirations of Māori business academics*

Research question one sought to identify the career experiences and aspirations of Māori business academics. Māori business academics in this study serendipitously entered academic careers without intentional career plans or a wealth of academic career knowledge. Despite early career insecurity, attributed to a lack of training and socialisation into the business school and academic environment, coupled with the precarious fixed term contracts with which they entered the academy, many have gone on to secure permanent roles in academia. Several participants described their passion for teaching, and in facilitating and witnessing students’ achievements. Not all participants were knowledgeable in areas of Māori business but the majority advocated for greater inclusion of Māori content and perspectives in business education. All Māori business academics were aware of the comparatively high value of research in the business school, but varied in their responses to this agenda. While a few participants were passionate and confident researchers, there were also

calls for greater research writing development and collaboration. Participants described engagement in both national and international service commitments, but most often reported experiences of providing a Māori perspective on academic committees. Representing Māori perspectives across the university was described as 'invisible' work that went unrecognised in career evaluations.

Māori business academics wanted the ability to subscribe to and express their cultural identities in their academic work and have their identities and activities perceived as legitimate, evaluated on par with the work of non-Māori. Māori business academics expressed mixed career aspirations, with varying emphasis on subjective and objective career success. These career aspirations were often shaped by limited understandings of promotion processes and outcomes. Collectively, Māori business academics expressed aspirations to improve Māori experience within the academy and support Māori community and economic development.

### 9.2.2 Contextual factors in the academic careers of Māori in business schools

Research question two sought to identify salient contextual factors that impact the careers of Māori business academics. The majority of Māori business academics connected strongly to their cultural identities and perceived obligation as Māori academics in the business school. For some, this seemed to be at the detriment of forming a strong academic identity. A few participants actively sought to distance themselves from the 'academic' label.

Ideological conflicts were also evident between Indigenous worldviews and western neoliberal ideologies perceived to underpin the business school and many of its activities. Furthermore, the predominantly local concerns and aspirations of Māori in their careers as business academics were largely contrasted by Decision Makers who subscribed to international discourses, regarding the impact of the external environment for business education, the need for global recognition through accreditation status, and the recruitment and retention of 'world-class' academics. While Decision Makers were largely in favour of increasing Māori academic representation in the business school, there was limited understanding regarding how these objectives could be achieved.

### 9.2.3 The potential for meaningful careers for Māori business academics

Research question three sought to develop an understanding of how Māori business academics negotiate their career context to construct meaningful careers in the business school. Two separate career strategies adopted by Māori business academics were identified. *Strategic academic career navigation*, reflected participants' primary orientation toward meeting academic career expectations, while *Carving a meaningful career* reflected primary orientations toward meaningful activities. Prioritising subjectively meaningful contributions led some participants to

academic careers outside of the business school, or to relinquish academic careers altogether.

This thesis identified that the extent to which Māori were able to construct meaningful careers was mediated by their ability to be perceived as legitimate in the business school. Unfortunately, while Māori had pragmatic legitimacy, supported by national Māori-specific tertiary objectives, and iwi Māori focus on economic development, they had failed to achieve superior forms of legitimacy required to elicit active support and resources within the business school. Consequently, despite being a national priority group, a lack of engagement and commitment at macro and meso levels, meant that the existing Māori business academics were expected to contribute to these objectives, without these activities adding value in their academic career evaluations.

### 9.3 Contributions to theory and implications of this thesis

This research makes unique and meaningful contributions to theoretical development in careers' scholarship. It extends the potential of the Boundaryless career to consider cultural boundaries evident within the careers of Indigenous Peoples. Despite the predominant focus of the literature on organisational boundaries, this research identifies the significance of cultural boundaries.

Crucially, this research identifies two key cultural boundaries in the careers of Indigenous academics in Aotearoa New Zealand. Firstly, participants demonstrated working within boundaries of cultural responsibility influenced by whakapapa, yet exacerbated by institutional expectations, where managers and colleagues viewed Māori business academics as spokespeople for their people and culture. Secondly, participants demonstrated working within and across boundaries of cultural conduct in their academic careers in adhering to cultural values and protocols. Further, these boundaries were experienced and negotiated differently by participants with some seemingly more 'bound' than others who revealed a greater sense of agency in their careers. However, of the nine participants currently working in the business school, only two narratives reflected a strong sense of agency in their careers. This research responds to calls for greater understanding regarding the properties and components of career boundaries and how they shape career orientations and behavior (Gunz et al., 2007; Inkson et al., 2012; Rodrigues et al., 2016).

Another key contribution to boundaryless careers' research is the finding that career boundaries can be constructed by academic careerists themselves. While scholars have acknowledged the socially constructed nature of career boundaries, the literature continues to depict careerists as agentic individuals attempting to negotiate subjective and objective career boundaries, often constructed by others, such as gatekeepers (e.g. Williams & Mavin, 2015). This research drew on the concept of

'boundary work' (Gieryn, 1983) to demonstrate the agentic role of Māori business academics in constructing boundaries to legitimize space for 'Māori business' within business schools. Firstly, participants differentiated Māori business structures and practices from western models of business in order to legitimize Māori approaches as a field of study. Secondly, wider boundaries were constructed that included Māori business within broader definitions of enterprise in order to legitimize the place of 'Māori business' within the business school.

These findings respond to cautions outlined in the literature review for scholars to beware of conflating boundaries with barriers, which has occurred, particularly within the boundaryless careers' research (e.g. Ituma & Simpson, 2009; Okay-Somerville, 2014). While both boundaries and barriers are important considerations in careers' research, they are two distinct concepts, and need to be treated as such within careers' research. This research demonstrated that the 'boundary work' of Māori academics did not necessarily translate to legitimate space for Māori within the business school. While Māori business academics reported a positive reception to their work in international contexts, the place of Māori business continues to be questioned in business schools. This reaction is underpinned by attitudes that assume 'Māori things are for Māori'. While Māori business academics attempted to construct boundaries to shape and define their contribution through their academic careers, the same boundaries were used by others to dismiss the validity of their work and their place within the business school.

This research supports existing scholarship on the complexity of academic careers and the insufficiency of the labels 'bounded' or 'boundaryless' (Dany et al., 2011; Dowd & Kaplan, 2005; Enders & Kaulisch, 2006). Additionally, it confirms claims made by career scholars regarding the enabling and constraining role of boundaries (Dany et al., 2011; Gunz et al., 2007; Pringle & Mallon, 2003).

### 9.3.1 *Methodological contributions*

This thesis has problematized the lack of Indigenous approaches in careers' research with Indigenous Peoples. Amongst increasing calls for attention to the context of careers (Chudzikowski & Mayrhofer, 2011; Dany, 2014; Pringle & Mallon, 2003), Indigenous methodologies account for historical and cultural impacts for Indigenous careers (Mahuika, 2015; L.T. Smith, 1999). Establishing Indigenous methods as legitimate in the academy provides culturally appropriate tools for an increasing number of Indigenous researchers within higher education and research institutions (Mertens et al., 2013). They also support efforts to recognise and value more diverse forms of knowledge within academic spaces (Stewart & Reeves, 2013), which this research has demonstrated is crucial for Māori in the business school.

The Māori approach to careers' research adopted for this thesis embraces interdisciplinary perspectives that have been called for in careers' research (Arthur,

2014; Arthur, 2008; Inkson et al., 2012; Parker et al., 2009). A Māori worldview is holistic, identifying relationships between humans, other living creatures, and their environment; the interconnectedness of mind, body and spirit; and the ties between past, present and future (Durie, 1996; Forster, 2003; Henry & Pene, 2001). Similarly, I recognise that discussions of Māori careers and employment are entwined with other domains in which Māori are engaged, including education, health and justice, and can be incorporated under the wider label of 'Māori development' (Durie, 1996; Smith & Reid, 2000).

This research contributes interdisciplinary perspectives through drawing on literature from a number of disciplines. For example, literature from the broader field of organisational studies and management has been used to explicate organisational processes in the business school. Sociological perspectives, have informed discussion on boundaries (Gieryn, 1983; Lamont & Molnar, 2002), which have aided in advancing Boundaryless Career theory. Finally, literature from education and Indigenous studies have been useful resources for reviewing Indigenous experience in the academy. The utilisation of this work has occurred largely out of necessity, due to a lack of Indigenous perspectives, studies and research approaches within the broader field of careers. However, Key Māori scholars such as Mason Durie, Linda Tuhiwai Smith and Graham Hingangaroa Smith, have been widely cited across a number of disciplines. This breadth of application is a testament to their work, while also illustrative of the holistic approach and interdisciplinary potential of Māori theorising.

Connected to a holistic approach are the multiple perspectives presented through this research, through the inclusion of Decision Makers' and Māori Commentators' voices. With few exceptions (Adcroft & Taylor, 2013; Sutherland et al., 2013), rarely do academic careers' research consider these multiple perspectives

The combination of a Māori centred methodology with a Kaupapa Māori paradigm is also a contribution of this work rather than an 'either/or' approach. A Kaupapa Māori approach has been discussed at length in the education literature, and has been used in recent management research (Mika & O'Sullivan, 2012; O'Sullivan & Mika, 2012; Ruwhiu & Cathro, 2014; Ruwhiu & Cone, 2010). In this research, Kaupapa Māori serves as a 'grand theory' which provides a point of convergence with other Māori scholarship that can support the development of mātauranga Māori in the mainstream academy. The Māori centred methodology, developed initially within health research (Durie 1996), has not been utilised significantly within careers' research, nor in the business school to examine the careers of Indigenous academics. As illustrated in this research, a Māori centred framework provides a useful guide for the design of the research process, including development of research questions and evaluating research contributions. Consequently, I propose

that there is greater scope for Māori-centred approaches to be utilised within Māori careers' research.

Given the lack of critical mass of Māori, there is also a need for non-Māori allies in the business school. While Kaupapa Māori and Māori centred approaches emphasise Māori control over the research, this thesis has also explicated key western theories that can act as *hoa mahi*<sup>74</sup> for those who are interested in being allies in the wider struggle for Māori legitimacy in the business school.

### 9.3.2 Practical implications

As a teacher, icon, role model, and mentor, a professor offers guidance to future generations of workers and leaders, scholars and professionals. The voice as a function of critical mass may thus be silenced if, at the highest levels, one group dominates another (Monroe & Chiu, 2010).

Speaking in reference to the marginalisation of women in the academy, the above quote also speaks to Indigenous academic participation and representation in the business school. A Māori approach to careers' research necessitates a focus on interventions, solutions and transformations (Cram, 1993; G.H. Smith, 1997). Guided by Māori centred principles this research sought to contribute to enhancing the position of Māori, recognising Māori approaches as valid, and enhancing the potential for Māori to enjoy self-determined careers in the business school. The discussion chapter pointed to a number of current and proposed strategies for Māori business academics and managers in order to support the recruitment, retention and advancement of Māori through an academic career in the business school.

The current career strategies adopted by Māori academics largely served to reproduce the status quo in the business school. While some were actively engaged in attempts to manipulate structures, the small numbers and relative lack of power and authority in the academy limited the transformational potential of these activities. If Māori continue to advance in their academic careers simply by adopting strategies that compromise their identity and values, there is a reduced likelihood of engagement in reform initiatives, or potential to construct meaningful careers. Further, it limits the available role models for emerging and aspiring Māori academics to those who have subsumed their Māori identity in order to advance in the business school. While this has significant implications for those in the business school, it will also undoubtedly reduce their ability to achieve the collective aspirations for the future of the Māori business academy, including contribution to *iwi Māori*<sup>1</sup> through enhancing educational success and economic development (KPMG, 2016; The Crown-Māori Economic Growth Partnership, 2012).

<sup>74</sup> Companion (Pihama, 2001)



Consequently, structural changes will need to occur, supported at all levels of the business school and wider university. Firstly, pro-active recruitment strategies and space making for Māori in the business school is required. The provision of specific and secure academic positions and pathways need to be established in order to demonstrate the significance of Māori to the business school and commitment of those in power to enhancing Māori representation and contributions. This research identified that the main initiative being utilised is the provision of adhoc, temporary academic positions for 'underrepresented groups'. Grouping Māori under this umbrella ignores their status as tangata whenua and specific national objectives to enhance Māori academic representation and participation. In addition, the 'soft' contracts that characterise these positions, coupled with a lack of permanent roles following their completion, means that there are currently no clear and visible pathways for Māori in the business school.

For those Māori who may be able to secure academic positions as a result of 'grow your own' initiatives, negative perceptions associated with the practice of 'academic inbreeding' (Horta & Yudkevich, 2015) can limit their legitimacy within the business school. Academic inbreeding has been charged with stifling innovation and cross-fertilisation of ideas (Horta & Yudkevich, 2015). It was apparent in this research that Māori business academics bring distinctly different ideas and perspectives from those that already permeate the business school. However, they will also require adequate resourcing and support to see those ideas come to fruition.

Formal provision of ongoing support and development will be required to ensure retention and advancement of Māori through the academic career. Given the primacy of 'research' in the business school, this research has also demonstrated that there is greater scope for research writing support and development for Māori business academics. All participant groups in this research highlighted the significance of research writing for academic career advancement, yet Decision Makers rarely discussed ways that they were supporting Māori academics to be more productive. Other concerns include the consequences of accreditation pressures that reward global relevance, and the use of an Australian journal ranking list for evaluating publication quality in New Zealand business schools (ABDC, Adler, 2012; Hodder & Hodder, 2010). While this research revealed wider scope for Māori to engage within international audiences and communities, the exclusivity of the top-tier journals means that simply internationalising Māori research will unlikely be sufficient in order to augment their legitimacy in the business school. Business schools can thus make more conscious valuing of national and Māori outlets, such as MAI Journal<sup>75</sup>, and contributions to Māori scholarship.

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<sup>75</sup> *MAI Journal* is an online-only open access journal that publishes multidisciplinary peer-reviewed articles that critically analyse and address Indigenous and Pacific issues in the context of Aotearoa New Zealand on a biannual basis.

Though currently largely under-resourced, Māori business Research Centres offer unique spaces for Māori to establish and maintain collegial relationships, develop professionally and contribute to Māori advancement through research or postgraduate student development. However, the extent of autonomy it would require from the business school needs further evaluation. In addition, support for Māori cannot occur solely within these external 'boundary organizations', but needs to be embedded throughout business school culture and practices. Ngā pae o te Māramatanga, having recently secured government funding for a further five-year period, offers an additional and external mechanism for the support and development of Māori academics. Māori business academics can engage in collaboration and development through engagement with research projects connected to the research stream 'Whai Rawa' with a focus on Māori economies.

This research demonstrates the significant cultural capital expected of Māori hired into the business school, and as such needs to be recognised not only in workload allocations, but also in promotion processes. This is necessary particularly when Māori are employed to make contributions in this space on behalf of the business school. Māori business academics would benefit from the provision of multiple culturally appropriate mentors, and support for networking inside and outside of the business school, as well as locally and internationally. Further, the mixed aspirations of Māori demonstrated the need to provide and validate alternative career structures in the business school. Time and resources to better engage with the beneficiaries of their work can enhance meaning in academic careers (Wellman & Spreitzer, 2011). However, such allowances need to recognise the need for Māori to do things differently, and gain adequate time to establish and maintain reciprocal relationships with research and communities to whom they provide service and leadership. This research demonstrated that without this support, Māori academics could choose to leave the business school.

This research also highlighted a lack of awareness about the experiences of Māori in negotiating cultural boundaries at the micro level. Educating staff across the business school on Māori culture would support a greater understanding for managers, and colleagues both Māori and non-Māori. Contrary to some of the expectations outlined in this research, not all Māori are knowledgeable about or connected to their culture. The business schools' ability to provide cultural training would hopefully alleviate some of the challenges experienced by Māori business academics in this research, contribute to diverse knowledge that can support teaching and supervision activities and legitimise Māori knowledge as an important component of the business school context. The aim of business schools should be to reduce the imposition of the wider cultural boundary that limits Māori careers, in

order to legitimise Māori aspirations and traditions that will inform more meaningful careers for Māori in the business school.

#### 9.4 Limitations and suggestions for further research

Despite representing an age spread of over three decades, Māori business academics in this research were predominantly older. The older age of the academic workforce generally and impending retirements has raised concerns regarding the state of the future academic workforce (Bradley, 2008; Lindholm, 2004; Nana et al., 2010). These concerns have also been shared in relation to the future of Māori academic leadership (Kidman et al., 2015; Whitinui et al., 2013). Further, Kidman et al., (2015) discussed potential generational differences in their research with senior Māori academics from across New Zealand universities. Established Māori academics in their study perceived that a new generation of Māori academics may be less culturally-inclined, subscribing instead to more individualised discourses and neoliberal ideologies. As these philosophical clashes were a key factor impacting adverse business school experiences for Māori academics located in the business school, an examination of intergenerational differences presents an avenue for further investigation.

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The insights in this research were achieved through an interpretive process with myself as primary researcher. Further, in alignment with Kaupapa Māori methodology findings are not intended to be generalized to other Māori or Indigenous academics. The Māori participants in this research and I recognize the privileged status of Māori academics as professionals in the university environment. The majority of Māori business academics had secured full time permanent academic positions in the business school or other schools in the university, which are increasingly difficult to obtain. Consequently, their professional status likely distinguishes their career experiences from that of other Māori and New Zealanders, not working in professional occupations, or for whom career and work continues to be predominantly about survival (Blustein, 2006).

A significant case has been made in this thesis for the crucial impact that context has on careers. As a consequence, variations in political, geographical and cultural contexts will likely result in distinctions and variations in career experiences and aspirations for Māori. The current environment, challenges and opportunities within higher education globally, and for Māori in Aotearoa New Zealand have impacted the career experiences and aspirations of participants in this research. Yet, this environment, and these individuals, will also be subjected to ongoing change. A doctoral thesis requires emerging researchers to “find static, unchanging, pieces of data to fit snugly with each other” (Mika, 2012, p.1089) for the purposes of analysis and evaluation. Therefore, despite drawing together career experiences and contextual factors for analysis in this thesis, I acknowledge the relationship between

Māori and their academic careers as a dynamic and evolving one, constantly constructed through everyday practice (Mitra, 2015). Interestingly though, many of the experiences identified for participants in this research have been noted by Indigenous scholars globally and across various disciplines over the past two decades (Kaomea, 2001; G.H. Smith, 1997; L.T. Smith, 1999; 2012).

While cultural boundaries have emerged from research with Māori business academics in Aotearoa New Zealand, these findings are potentially relevant for careers in other contexts. The limited research on the careers of Indigenous Peoples indicates similar experiences between Māori and other Indigenous Peoples within the careers' field generally, and in the academy specifically. Therefore, further research could examine the presence and impact of cultural boundaries for Indigenous careers in other national contexts. Specifically, it would be interesting to examine variations in the types of cultural boundaries experienced by different groups and the ways these are negotiated within careers. There is also scope to explore further the agentic construction of boundaries within careers. Investigating how and why individuals construct boundaries within careers would be fruitful for Boundaryless Career theory.

Finally, I join career scholars in arguing for greater diversity in terms of careers, contexts and approaches to careers' research (Arthur, 2014; Dany, 2014; Dries, 2011; Pringle & Mallon, 2003; Young & Popadiuk, 2012). Specifically, I argue for the decolonisation of careers' research through acknowledging historical and contextual impacts for careers of Indigenous Peoples. I also call for a centring of Indigenous voices and aspirations within careers' research, through the privileging of Indigenous and culturally appropriate methodologies and genuine consultation and collaboration with Indigenous Peoples and researchers.

### 9.5 Reflections of the researcher

Mātauranga is said to be attained when it is held or comes to rest within us (L.T. Smith, 2015, p.50)

The findings of this thesis indicate that more changes are needed in the academy to acknowledge Māori perspectives in the business school. Continued assumptions about the extent of agency and ability for Māori to simply choose alternative careers, ignores the consequent reproduction of the status quo in the business school, and the limitations this poses for Māori business education and economic development, and for future generations of aspiring Māori business scholars.

It was evident that whānau and relationships with other Māori within and outside the university served to affirm Māori participants' cultural identities and were cherished and valuable part of their careers. Personally, the connection to my Māori identity has been strengthened as a result of the learning that has taken place in this

research both from the written accounts of Indigenous scholars, and from the kōrero I was privileged to have been a part of with those who have helped to clear pathways for Māori in the business school and in other spaces.

As explained in the introduction, the title of this thesis “*Whakawatea te huarahi whāia te mātauranga*” was gifted to this research from my Koro. Through exceptional foresight or pure luck, this title has come to be useful in a number of ways for this thesis. Clearing the way, identifying ways through, and the pursuit of knowledge in its many forms, through many avenues, and locales.

As an early career academic, I share elements of the frustration and at times cynicism expressed by Māori business academics in this research regarding the potential for change in the business school. Yet, I join their hope and aspirations for change, and for better circumstances for Māori, and look forward to making small contributions where I can in the pursuit of mātauranga.

### 9.6 Ngā kupu whakamutunga<sup>76</sup>

New Zealand University Business Schools have the opportunity to embrace a range of approaches to business, while recognising tikanga and mātauranga Māori as culturally unique features that emerge from Aotearoa New Zealand. In the face of increasing isomorphism of business schools globally, New Zealand business schools can exercise tino rangatiratanga<sup>77</sup> through valuing and promoting Indigenous Māori models of business as a feature that strengthens and distinguishes Aotearoa New Zealand from the rest of the world.

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<sup>76</sup> Final words

<sup>77</sup> Self-determination, sovereignty, autonomy, self-government, domination, rule, control, power.

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## APPENDIX A

# Participant Information Sheet

**Date Information Sheet Produced:**

20 March 2014

**Project Title**

*Whakawātea te huarahi whāia te mātauranga:* Creating space for meaningful engagement with Māori as academics in Business Schools

**An Invitation**

*I te taha o toku koroua, e tu ana au i te tihi o toku maunga Putauaki  
tere whakararo ki te awa o te Rangitaiki  
Ki Puketapu, Ko Tikitū  
Ki Hēkerangi, Ko TuTeao  
Ko Nga Maihi e tu nei  
Mai te taha o toku kuia, ka huri au ki toku maunga, kia Maungapōhatu  
Ko Tauranga te awa, ko Raroa me Tataiahape nga marae, ko Ngai Tamaruarangi me Ngati Raka nga  
hapū  
Ko Nimbus Staniland toku ingoa*

Tena koe, my name is Nimbus Staniland and I am a PhD student at AUT University. I would like to invite you to participate in a research project that aims to explore the career experiences of Māori as business academics in university business schools. I would like to interview you as part of this project, which is being undertaken as a part of a Doctor of Philosophy (PhD) degree. Participation in this project is voluntary and based on informed consent. You have the right to withdraw from participating in the project at any time prior to the completion of data collection.

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

Māori are underrepresented amongst academic staff (research and teaching) in New Zealand tertiary institutions. As university business schools have the additional pressure to compete via international accreditation systems that reward adherence to western models and standards, the challenge to meet international standards and expectations, while recognising what makes New Zealand culturally unique and important from Māori perspectives, could present particular issues for business schools.

This research aims to explore the career experiences of Māori as academics in university business schools and identify how their values and aspirations shape their careers and career decisions. Results from this research may help to identify additional or alternative career models that can create more meaningful engagement between universities, Māori as academics and their students.

Data collected for this research project will form the basis of a thesis required for the Doctor of Philosophy (PhD) qualification at AUT. Data may also be used to generate academic publications from this research. The data will be used in an aggregate form that does not identify individual participants.

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

You will likely have been identified for this research through publicly listed information, such as websites, identifying you as of Māori ethnicity and either currently or having previously worked in an academic capacity or studied within a New Zealand university business school. You may also have been identified by personal connections to the researcher (Nimbus Staniland) or through other participants in this study as meeting the criteria for this research.

Alternatively, you may have been identified through publicly listed information or personal connections to the researcher as currently or having held a senior manager position in a business school or a university senior human resources (HR) role. It is hoped that your experiences and familiarity with the operations of a business school will prove useful in contextualising this research.

**What will happen in this research?**

If you wish to participate in this research project, you will be asked to participate in a face-to-face interview lasting approximately one hour at a time and location that is mutually agreeable. Topics of discussion will relate to your experiences or interest in an academic career and/or your knowledge of the operations of a university business school.

It is anticipated that interviews will be relatively casual and free flowing. Feel free to ask questions of the researcher and express your opinions without judgement or penalty. The interview will last approximately one hour, and will be audio-recorded with your permission. You will have the opportunity to review the transcripts and any quotes that will be used prior to their use.

**What are the discomforts and risks?**

You will be asked about either your experiences or impressions of an academic career (Academics and Postgraduate Students), and/or your knowledge of the business school structure, policies and procedures (Senior managers, HR professionals). You may refrain from answering questions at any time, should you feel uncomfortable. However, if you do experience significant discomfort or distress resulting from the interview process, you can contact your institutions Employee Assistance Programme (EAP) and they will be able to direct you to local counselling services.

**What are the benefits?**

It is envisioned that your participation in this study will help in providing information for academicians and policy makers on what services are needed to help enhance and create meaningful careers for Māori as academics, as well as allow for more informed career decision-making amongst Māori considering an academic career. You will also be informed of future presentations or publications that result from the research findings.

**How will my privacy be protected?**

Interview sessions will be audio recorded so that discussions can be transcribed. Professional transcription services will be utilised and a signed confidentiality agreement obtained. In order to protect your confidentiality, no real names or institutional affiliations will be used in transcriptions; instead pseudonyms will be used. No other identifiable information will be requested or transcribed, such as birth dates or addresses. After each interview has been transcribed and fully analysed, the digital audio recording will be erased.

All data will be kept securely and consent forms will be stored separately so that data can not be associated with specific individuals. However, owing to the small size of the Māori academic community, there remains a slight possibility that you could be personally identified. Should you choose to participate in this study, you may withdraw your contribution to the research at any time prior to the completion of data collection without being disadvantaged in any way. You also have the opportunity to review and edit interview transcripts prior to data analysis.

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

The primary cost of participation in this study is that of time. Each interview will take approximately one hour and potentially additional travel time to a mutually agreed to interview location. Additionally, the

researcher may opt to make a follow up phone call with you in order to make clarifications about responses from the interview.

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

Please consider this invitation for up to two weeks from the time of receiving this information sheet. I may make a follow-up phone call if no response has been received within this time frame. If you would like to consider participating in the study, please contact **Nimbus Staniland via e-mail ([nstanila@aut.ac.nz](mailto:nstanila@aut.ac.nz))** at your earliest convenience. If you choose not to participate, your name and contact information will be permanently deleted from my records. If you wish to participate or simply have questions, I can respond to you to answer questions and possibly schedule your participation in an interview. I will also send you a copy of the research Consent Form for you to review. Feel free to ask questions about it via phone or e-mail, or in person at the scheduled interview.

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

Please contact myself, Nimbus Staniland by email ([nstanila@aut.ac.nz](mailto:nstanila@aut.ac.nz)) should you wish to participate in this research. I will respond to arrange a mutually convenient time and place to be interviewed. You will be asked to complete a Consent Form, which will be given to you at the interview.

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

As a participant in this research, you have the opportunity to review your transcript prior to data analysis if you wish. At the completion of the project, an Executive Summary of the findings will be made available should you indicate your interest in receiving them on the consent form. Additionally, all participants will be notified of scheduled presentations or publications resulting from this study, should they wish to attend or review them.

### **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, Candice Harris, [candice.harris@aut.ac.nz](mailto:candice.harris@aut.ac.nz), (09) 921 9999 ext 5102.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTC, 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?**

#### ***Researcher Contact Details:***

Nimbus Staniland, Primary Researcher, Department of Management, Faculty of Business, AUT University, (09) 921 9999 ext 6594 or [nstanila@aut.ac.nz](mailto:nstanila@aut.ac.nz).

#### ***Project Supervisor Contact Details:***

Associate Professor Candice Harris, Department of Management, Faculty of Business, Auckland University of Technology (09) 921 9999 ext 5102 or [candice.harris@aut.ac.nz](mailto:candice.harris@aut.ac.nz)

Professor Judith Pringle, Department of Management, Faculty of Business, Auckland University of Technology (09) 921 9999 ext 5420 or [judith.pringle@aut.ac.nz](mailto:judith.pringle@aut.ac.nz)

Senior Lecturer Dr. Robert Webb, Department of Sociology, The University of Auckland, (09) 373 7599, ext 82236 or [Robert.webb@auckland.ac.nz](mailto:Robert.webb@auckland.ac.nz)

Approved by the Auckland University of Technology Ethics Committee on 9 May 2014, AUTC Reference number 14/98.

# Consent Form



*Project title:* *Whakawātea te huarahi whāia te mātauranga: Creating space for meaningful engagement with Māori as academics in Business Schools*

*Project Supervisor:* *Associate Professor Dr. Candice Harris, Professor Dr. Judith Pringle, Senior Lecturer Dr. Robert Webb*

*Researcher:* *Nimbus Staniland*

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- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 20 March 2014.
- ☐ I have had an opportunity to ask questions and to have them answered to my satisfaction.
- ☐ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- ☐ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- ☐ If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- ☐ I agree to take part in this research.
- ☐ I wish to receive an executive summary of the report that results from this research (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 9 May 2014, AUTEC Reference number 14/98.**

*Note: The Participant should retain a copy of this form.*

# Confidentiality Agreement



*Project title:* Whakawātea te huarahi whāia te mātauranga: Creating space for meaningful engagement with Māori as academics in Business Schools

*Project Supervisor:* Associate Professor Dr. Candice Harris, Professor Dr. Judith Pringle, Senior Lecturer Dr. Robert Webb

*Researcher:* Nimbus Staniland

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- ☐ I understand that all the material I will be asked to transcribe is confidential.
- ☐ I understand that the contents of the tapes or recordings can only be discussed with the researchers.
- ☐ I will not keep any copies of the transcripts nor allow third parties access to them.

Transcriber's signature: .....

Transcriber's name: .....

Transcriber's Contact Details (if appropriate):

.....  
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.....

Date:

Project Supervisor's Contact Details (if appropriate):

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**Approved by the Auckland University of Technology Ethics Committee on 9 May 2014, AUTEK Reference number 14/98.**

*Note: The Transcriber should retain a copy of this form.*

