The Creation of Competitive Advantage: A Māori Learning Organisation's Marketing Strategy

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Abstract

This thesis examines the application of the disciplines of the learning organisation to inform a marketing strategy inspired by creativity and innovation that fosters lifelong learning in a Māori organisational setting, specifically Te Ara Poutama, the Faculty of Māori and Indigenous Development at the Auckland University of Technology (AUT).

Senge's 1990 book, The Fifth Discipline, provides the theoretical framework for this thesis. The application of the disciplines of the learning organisation to a marketing strategy, informed by Māori values can facilitate better outcomes for Māori students, our communities and ourselves. A kaupapa Māori philosophical framework underpins the research. The application of non-Māori theory to an organisation committed to sustaining indigenous cultural values, beliefs and practices may seem challenging, but can be done to realise competitive advantage. Furthermore, the research provides compelling support for Māori cultural beliefs and practices which complement the learning organisation theory because they add a unique dimension to the marketing mix. Specifically it is argued that in-depth knowledge of Māori culture, more specifically te reo Māori me ngā tikanga Māori, provides a competitive edge for our graduates in a crowded tertiary sector market. As the learning organisation disciplines become entrenched in the faculty, the receptiveness to change and the propensity to learn faster than our competitors reinforces this competitive advantage. The disciplines of the learning organisation have been successfully encouraged in a Māori cultural context and, as a result the faculty's marketing strategy has been better informed.

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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 indicated), 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.

Sonia Ngahuia Mehana   . . . .

Acknowledgements

Whāia te iti kahurangi ki te tūohu koe me he maunga teitei

Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain

I would first like to acknowledge my primary supervisor Associate-Professor Hinematau McNeill. It is with deep gratitude that I thank you for your time, your wisdom, your tough love and, beyond belief, your patience throughout this thesis journey. I am grateful to my secondary supervisor Professor Pare Keiha who has been a role model and a visionary for me. Your support and guidance are irreplaceable, thank you for sharing your knowledge with me.

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To my dad Kevin and my mum Margaret, you have both always believed in me. I am grateful for an upbringing that has allowed me to achieve my dreams. To my siblings, you have all kept me grounded. Thank you for putting up with me. *Me te aroha nui.*

To my partner Joshua Tonise, you are my backbone. Thank you for giving me the time and space to complete this thesis. I love you and every day I appreciate everything you have done for me.

To my son Kevin Kia Kaha Tonise, you are the reason I never gave up. I love you so very much.

Chapter 1: Introduction

> A learning organisation is one where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together. (Senge, 1990, p. 3)

This thesis focuses on the development of the disciplines of the learning organisation in undergraduate programmes delivered by Te Ara Poutama, the Faculty of Māori and Indigenous Development at Auckland University of Technology (AUT). The motivation for and interest in developing the learning organisation within the faculty has been the potential to be an organisation that exudes the 'E' factors.

> Organizations have a feel about them, a feel which the visitor picks up as soon as he or she enters the building or, often, merely encounters one of the people who work there. There is an abundance of what can best be called the 'E' factors, when 'E' stands for energy, enthusiasm, effort, excitement, excellence and so on. More than that, the talk is about 'we', not 'I', and there is a sense that the organization is on some sort of crusade, not just to make money, but something grander, something worthy of one's commitment, skills, and time. (Handy, 1998, p. 150)

These 'E' factors not only inspire constant learning but also influence the idea of innovation in learning. The transformation of the workplace towards a place of learning is based on the principle of continuous improvement. Achieving this kind of organisational 'nirvana' is a journey rather than a destination. It also brings into focus the tension between conventional workplace expectations and the development of a learning organisation.

'Organisational learning is considered to be a key to future organisational success' (Lukas, Hult and Ferrell 1996, p. 233). However, Farrell (2000, p. 201) emphasises the importance of marketing, arguing that 'being market-oriented is a source of competitive advantage, and as such organisations should seek to become market-oriented'. I have therefore integrated marketing theory into this study in such a way that it is influenced by the disciplines of the learning organisation.

Mastering the Five Disciplines

Senge (1990) provides the inspiration for this thesis. His 1990 book, 'The Fifth Discipline' describes five disciplines or key factors that characterise the learning organisation. It is necessary to provide a synopsis of the five disciplines, which are later interpreted from a Māori cultural perspective (whakamāoritia).

Personal Mastery

Personal mastery involves being more realistic, focusing on becoming the best person possible, and striving for a sense of commitment and excite
ment within an individual's chosen career to facilitate the realisation of potential. It is perceived as the spiritual cornerstone of a learning organisation.

Mental Models

The discipline of mental models must be managed because they do prevent new powerful insights and organisational practices from becoming implemented. The process of overcoming mental models begins with self-reflection, unearthing deeply held belief structures and generalisations, and understanding how mental models dramatically influence the way individuals operate in their own lives. Until there is realisation and a focus on openness, real change can never take place.

Shared Vision

The concept of shared vision cannot be dictated because this always begins with the personal visions of individual employees, who may not agree with the leader's vision. What is needed is a genuine vision that elicits commitment in good times and bad, and has the power to bind an organisation together.

Team Learning

It is perceived that modern organisations operate on the basis of teamwork, which means that organisations cannot learn if team members do not come together and learn. Team learning is a process of developing the ability to create desired results, to have a goal in mind and work together to attain it.

Systems Thinking

Systems thinking offers the ability to see the big picture, and to distinguish patterns instead of conceptualising change as isolated events. Systems thinking needs the other four disciplines to enable a learning organisation to be realised. There must be a paradigm shift – from being unconnected to interconnected to the whole – from blaming problems on something external to a realisation that how individuals operate and their actions, can create problems.
(Senge, 1990, p. 10-12).

Figure 1: Senge's Five Disciplines of a Learning Organisation.
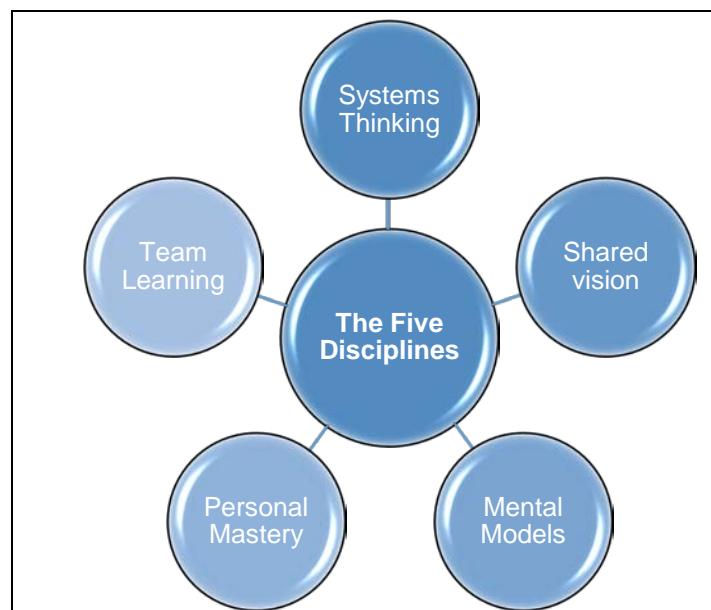
In essence, the application of the disciplines of the learning organisation in faculty undergraduate programmes has been an organic process initiated by the establishment of learning teams that are focussed on developing and applying the five disciplines. Learning organisational theory is not a new concept to Te Ara Poutama. The Dean of the faculty's first deliberate attempt to introduce the faculty to Senge's work was with the introduction of a paper in the Master of Arts in Māori Development in 2004. The prescriptor for the paper reads,

> An examination and application of the theories of organisational learning as it relates to community development. The discourse related to new and expansive patterns of thinking is applied to contemporary development issues. The skills of building shared visions, developing systems thinking, team learning, personal mastery, and the challenging of mental models are developed by addressing fundamental issues facing communities of learning.

More importantly, the paper represents one of the first attempts to whakamāoritia Senge's work. Specifically, Senge's five disciplines were translated into te reo Māori as follows:

- Ko te kotahitanga – Building a shared vision
- Te Takitahi – Developing systems thinking
- Te Tapatahi – Team Learning
- Te Huatahi – Personal mastery
- Te Matahi – Surfacing and challenging mental models

The application of Senge's theory to Māori community development, while recognised as unique, was extremely challenging for Māori staff at the time because it required a monumental paradigm shift. Members of the faculty were originally reluctant to embrace non-Māori theory. Over time however, if not with significant persistence, the faculty has increasingly developed the characteristics of a learning organisation that is capable of meeting the university's claims that it is the 'University for the Changing World'. Significantly, that capability was established on the theoretical foundations of Senge's work.

The undergraduate programmes consciously promote creativity, innovation and lifelong learning as integral to the faculty. There continue to be challenges involved in developing the learning organisation; such development however is a process rather than a destination. It is anticipated that the dynamics of the faculty will change and improve as the disciplines become more entrenched in the undergraduate programmes. Subsequently, the learning organisation disciplines are also expected to be adopted more widely throughout the faculty.

The application of a non-Māori theory to an organisation committed to sustaining indigenous cultural values, beliefs and practices is challenging but the study demonstrates that there are many points of intersection. Furthermore, this thesis provides compelling support for Māori cultural beliefs and practices that complement the learning organisation theory, which could essentially add a unique dimension to the marketing mix. However, it is perceived that knowledge of Māori culture, more specifically tikanga and te reo Māori, provides a competitive edge in a

crowded tertiary sector market. As the learning organisation disciplines become entrenched in the undergraduate programmes, the receptiveness to change and the propensity to learn faster than competitors reinforces this competitive advantage.

The data used as supporting evidence is taken from a body of research undertaken by Keith Syron (Venture Research), commissioned by AUT. Keith Syron is the founder of Venture Research, which is a boutique market research company, established in 1994 (Venture Research, 2016). The purpose of the research was to gain an in-depth understanding of the target market within the Māori tertiary sector, which would then be used to inform Te Ara Poutama's marketing strategy. To achieve this, Syron worked with AUT staff members to provide an analysis of the tertiary sector and to interview Māori stakeholders within the target market. The limitations and strengths of this research are discussed in some detail within Chapter 4, the methodology chapter.

The interface between the learning organisation theory and marketing has already been raised in relation to the notion of identifying and consequently establishing a 'competitive edge' for Te Ara Poutama undergraduate programmes. However, there is also an ideological motive for this study based on my personal desire to make a difference, centred on my own personal experiences of growing up in the city with sporadic contact with my tribal heritage. Similarly, the majority of Māori students choosing to study at Te Ara Poutama in the undergraduate programmes are predominantly urban and alienated from their cultural roots.

In 2015, 70% of Māori adults who usually reside in NZ and are 15 years or older felt involvement in Māori culture was very important. Eighty-nine percent knew their iwi and only 23% of those that identified themselves as Māori ethnicity only, claimed to speak Māori fairly well or better (Statistics New Zealand, 2015). These statistics give credence to the aspirations of Te Ara Poutama's undergraduate programmes and to my own personal agenda, which is to support and promote Māori learning in a vibrant and caring learning environment. Furthermore, Te Ara Poutama has an opportunity to capture Māori who have a desire to connect with their cultural heritage in an environment that is relevant to the contemporary, global world and fosters real (applied) learning.

Learning organisational theory provides a perfect platform for this cultural journey of self-discovery as it has the potential to shape the way the undergraduate programmes are designed and delivered. The learning organisation engages teachers and students in the act of learning ensuring that the programmes are academically robust and are conducive to lifelong learning. The notion of learners as teachers and teachers as learners is consistent with te ao Māori understanding of learning (ako). Ako can be defined as learning and teaching; Royal Tangaere asserts that, within te ao Māori, "it is an acceptable practice for the learner to shift roles and become the teacher, and for the teacher to become the learner" (1997, p. 50). This approach resonates with the Māori worldview, in which ideologically collaboration is a given and teaching and learning together as a whānau (family) is the ideal.

Interestingly, whānau Māori as a concept has no ethnic boundaries, as in essence, whānau is not restricted to Māori but includes all cultures. This is reflective in the decision to broaden the name of Te Ara Poutama to the Faculty of Māori <u>and</u> Indigenous Development[1], which is indicative of the Faculty's emphasis on inclusivity. Non-Māori are encouraged to participate in the social and academic lifeways of the faculty. Te Ara Poutama has been very active in promoting international participation and the noho marae (marae overnight experiential learning) has been integrated into the undergraduate curriculum. Furthermore, the staff members of Te Ara Poutama (both academic and allied) include non-Māori, as well as members that identify with another ethnicity alongside their Māori heritage.

Positioning of the Researcher

As a Bachelor of Business graduate, majoring in Marketing and Management, I decided to enrol into the Master of Arts majoring in Māori Development in 2012. I am of Māori descent, (Ngāpuhi, Ngāti Kuri and Ngāti Whātua) but until I enrolled in Te Ara Poutama, I had only experienced a mainstream education. Having a mainstream undergraduate degree followed by a postgraduate qualification in Māori Development, gives me the opportunity to integrate Māori knowledge and practice with a non-Māori discipline.

I discovered that bringing the two worldviews together not only enhanced my learning but also gave me a competitive edge in the sense that through my knowledge of tikanga and te reo Māori, I have the ability to work confidently within a te ao Māori environment. Furthermore, as I have become more proficient in speaking te reo Māori and understanding my Māori heritage, I have developed knowledge and language that could be advantageous within a non-Māori work setting.

At the time I embarked on postgraduate study, I was appointed the undergraduate Programme Administrator in Te Ara Poutama. The idea of developing the disciplines of the learning organisation within Te Ara Poutama was not new to the organisation, as the Dean of Te Ara Poutama had initiated the idea some years earlier. With the best of intentions, staff have grappled with the theory and struggled with the challenges of integrating the disciplines into their daily academic practice – without compromising the integrity of the principles of the Māori world. These challenges will be discussed throughout this thesis.

However, over time and perhaps because the disciplines of the learning organisation were not imposed (but certainly encouraged), it would seem that the thinking and practices have taken hold organically within the undergraduate programmes. It has been suggested that this development is a result of the faculty's desire to prepare students culturally, academically and personally for the real world. Underpinning this is the desire to create a learning environment where quality lifelong education embedded in Māori beliefs and values empowers graduates to participate successfully in the global environment.

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[1] Until 2014, Te Ara Poutama was named the Faculty of Māori Development.

It is my hope that this work will contribute meaningfully to the development of Te Ara Poutama's undergraduate programmes. With my own background in business and marketing, the notion of exploring the disciplines of the learning organisation within a Māori context seems a clear vision in terms of my own embedded knowledge. The development of these disciplines within the faculty presents marketing opportunities that could improve the market share for Te Ara Poutama.

Chapter 2: Historical Context

Auckland University of Technology
    Tāwhaitia te ara o te tika, te pono me te aroha, kia piki ki te taumata tiketike.
    Follow the path of integrity, respect, and compassion; scale the heights of achievement.
<div align="right">(AUT University, 2011)</div>

Image 1: Exterior of the Seddon Memorial Technical College, Wellesley St East 1910-1919[2].

Auckland University of Technology (AUT) has undergone many name changes, which is reflective of its changing purpose and focus as an educational provider. In 1895, as the Auckland Technical School with only 137 students enrolled, the school offered vocational education and the trades. This focus on vocational training remained the purpose until very recently. In 1913, the school was renamed Seddon Memorial Technical College. By 1939, it was then the "largest school in New Zealand, with 4,212 pupils, 59 full-time staff and 93 part-time staff" (AUT University, 2014). In 1963, a shift in the status of the institution arose when, in recognition of the advanced vocational training it offered, the college was renamed the Auckland Technical Institute (ATI). The escalation of the institution's reputation culminated in the gaining of university status in 2000 and renaming itself Auckland University of Technology.

AUT remains the youngest university in New Zealand and is becoming New Zealand's fastest-growing university (AUT University, 2013). The 2015 QS World University Rankings® "has placed AUT in the top 500 universities in the world for the third time" with a ranking of 481-490 (AUT University, 2015). This is an amazing achievement for the university considering that it has only been operating as a university for fifteen years.

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[2]Photo credit to 'Sir George Grey Special Collections, Auckland Libraries, 35-R122'. Currently AUT, Te Ara Poutama, WB Building. Retrieved by http://www.aucklandcity.govt.nz/dbtw-wpd/exec/dbtwpub.dll?BU=http%3A%2F%2Fwww.aucklandcity.govt.nz%2Fdbtw-wpd%2FHeritageImages%2Findex.htm&AC=QBE_QUERY&TN=heritageimages&QF0=ID&NP=2&MR=5&RF=HIORecordSearch&QI0=%3D%2235-R122%22

The responsiveness of the university to the changing needs of the community it serves is encapsulated in a marketing slogan presenting AUT as the "University for the Changing World". Today, AUT is made up of four campuses located across Tāmaki Makaurau (Auckland). In 2014, enrolments totalled 19,582 EFTS (Equivalent Full-time Students) with 2,136 students identifying themselves as Māori (AUT University, 2015). In the same year, AUT celebrated the largest group of graduates in the University's history with 7,414 graduates.

Te Ara Poutama
"Te Ara Poutama, the Faculty of Māori & Indigenous Development, aspires to lead AUT as a faculty of excellence and innovation in teaching, research and scholarship relevant to the communities we serve." (AUT University, 2015).

The current goals of the faculty are to:

- Promote Māori language and culture as relevant in local, national and global environments
- Produce graduates who are culturally confident, competent and credible
- Provide a portfolio of qualifications consistent with best-practice teaching, curriculum and research that meets the needs of our students and our communities
- Offer an environment which is intellectually robust and physically, socially and culturally safe
- Demonstrate integrity, openness, commitment, passion, pride, professionalism, ambition and
  innovation in all our activities
- Act as an informed critic and conscience for the communities we serve
- Produce quality research and scholarship for the communities we serve
- Provide a safe environment to celebrate being Māori.

Te Ara Poutama promotes technology and innovative learning and teaching. The idea is that this faculty is more than a place to learn, it is a community focussed on the wellbeing of Māori. The "qualifications [on offer] are at the cutting edge and have been developed in response to the need for skilled Māori professionals in the fast-growing business and media sectors." (AUT University, 2014).

The faculty is absolutely committed to providing a supportive learning environment. Te Ara Poutama promotes teamwork throughout the undergraduate programmes. The teaching teams are structured around learning teams. This collaborative approach creates a close-knit, supportive environment for all members of the undergraduate staff. Undergraduate students come from a variety of backgrounds and ethnicities to form an inclusive and caring community. This ethos of inclusivity, caring and discipline provides the conditions for launching a syncretism, which allows Māori cultural values to inform the disciplines associated with the learning organisation.

The Establishment of Te Ara Poutama
"To encourage Māori participation at AIT, the first Māori faculty in a New Zealand polytechnic was established in 1991. Te Ara Poutama (The Pathway to Excellence) was headed by Toby

Curtis, a former Director of Primary Teaching at the Auckland College of Education" (Shaw, 2002, p. 137). Prior to 1991, Te Ara Poutama was part of the former Māori Studies Department within the Faculty of Arts.

In 1994, the faculty had six tertiary level diploma programmes and 220 EFTS enrolled on yearlong programmes with 20 staff members. In the same year, the faculty was looking to move into degree-level programmes and the appointment of new staff with higher academic and professional qualifications became essential. The purpose of the degree programme, the Bachelor of Māori Studies, was to address:

> "… fully and appropriately, a person's self-esteem, cultural identity and strong sense of hope for their future wellbeing and to offer a course of study that reflects the need for a degree that was created and executed by Māori/Iwi in a Māori/Iwi context." (AUT University, 2006).

The Bachelor of Māori Studies was offered for the first time in 1995 with three majors: Social Services, Business Development and Te Reo Me ngā Tikanga. The introduction of the degree programme coincided with declining enrolments. Anecdotal evidence suggests that the shift from pre-degree level courses to a degree programme was seen as unattainable for many Māori. At that time, marketing specifically for Māori was not a priority.

As Toby Curtis took up the new position of Vice-President (Māori Development), the Faculty of Arts under the leadership of the Dean, Dr Peter Harwood, managed Te Ara Poutama. Enrolments however were in decline precipitating a review of the degree in 1997. The review recommended changes to the structure of the programme which resulted in three majors, "Te Reo Me ngā Tikanga, Social Services [and] Economic Development" (AUT University, 2006). Te reo Māori was, and remains, the 'core foundation' of the majors.

AUT was committed to Te Ara Poutama retaining autonomy and Dr Pare Keiha was appointed Tumuaki (Dean) of Te Ara Poutama in 1998. With a background in Sciences, as well as Business (specialising in marketing), Dr Keiha would steer Te Ara Poutama in quite a different direction. He was introduced to the work of Senge during his MBA studies in the early 1990s at the University of Auckland. Consequently, when appointed he held the hope that Te Ara Poutama would one day embrace the characteristics of a learning organisation. In 2000, a change of name from the Bachelor of Māori Studies to the Bachelor of Māori Development heralded a significant shift in philosophy for Te Ara Poutama. The biggest challenge for the millennium was "How to attract more Māori."

In 2009, Te Ara Poutama offered a Bachelor of Māori Development with two majors: Māori Development and Māori Media. The application of digital technology to enhance the programmes was integrated into the curriculum. To stay ahead of changing global trends and employment opportunities for graduates, in 2013 it was decided to move the AK3453: Bachelor of Māori Development (Māori Development major) to the AK3704: Bachelor of Arts degree (Māori Development major). There was much anxiety regarding the decision to move this major into the

BA degree but the faculty was responsive to the changing environment and the changing graduate profile. The main catalyst for the change was that the BA was internationally recognised and offered a wider scope of employment opportunities to graduates. The AK3453: Māori Media major was not decanted to the BA in 2013 because the Dean felt that there was a need to explore other options, such as alternative majors and minors in existing degrees within Communication or Creative Technologies.

Although the undergraduate programmes of Te Ara Poutama are structured as two separate degree programmes, te reo Māori papers included in the degree programmes are also offered as stand-alone papers: Certificate of Proficiency[3] (AKCOP – which is a short course). Similarly, a suite of history papers that are taught solely online are also offered as AKCOP. These AKCOP papers are very popular and attract large numbers of enrolments. The undergraduate programmes and te reo Māori papers are delivered on the city campus with beginner te reo Māori papers expanding to the South campus. Another major component of the te reo Māori papers (absolute beginners to intermediate) is that these papers have been offered to domestic students nil-fee since 2004. Only recently has the opportunity for nil-fee te reo Māori papers been extended to international students. This section, explores these programmes in relation to the marketing mix[4].

Graph 1: Te Ara Poutama (Programme/Taught EFTS, and staff numbers), 2007-2014.
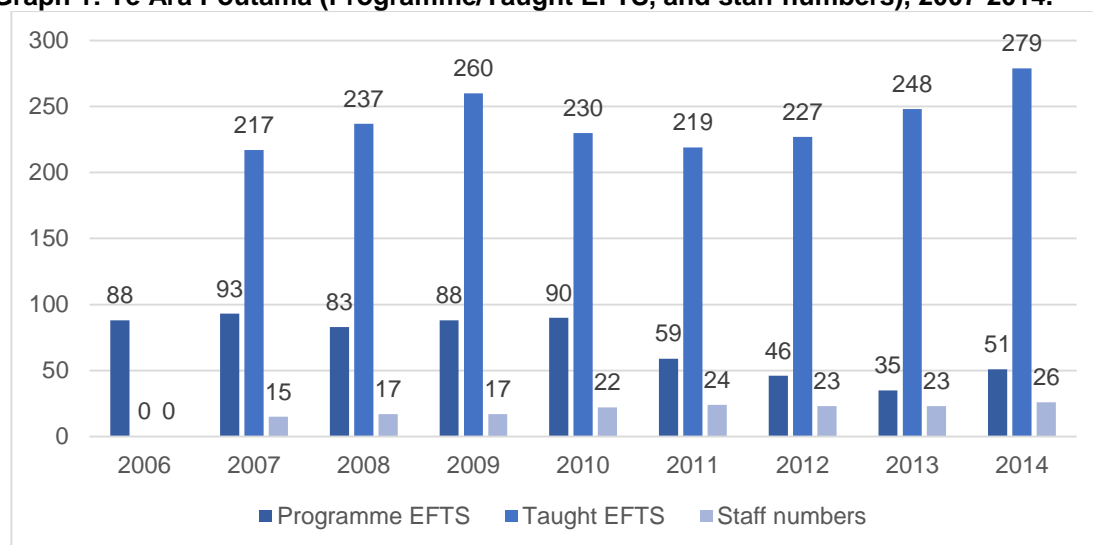
(AUT University, 2009-2015)

While Te Ara Poutama's Taught EFTS (which was established through service teaching on papers in other programmes) has been consistent, Programme EFTS for the faculty are concerning. From 2011, the number of students enrolled in undergraduate degree programmes declined drastically, falling to an all-time low of 35 in 2013. In 2014, the Te Ara Poutama student

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[3] Certificate of Proficiency: AKCOP is used for students who wish to pick up any single paper available at AUT (not just in Te Ara Poutama).
[4] The marketing mix used in this thesis explores the concepts of Place, Price, Promotion and Product of the undergraduate programmes offered in Te Ara Poutama. The concept of 'Positioning' is also later introduced.

database was made up of 51 total Programme EFTS and 279 Taught EFTS with 23 academic staff and 3 administration staff members (AUT University, 2015).

The Undergraduate Programmes from a Marketing Perspective
> Marketing refers to what an organization must do to create and exchange values with customers. In this sense, marketing has a major role to play in setting a firm's strategic direction. Successful marketing requires both a deep knowledge of customers, competitors, and collaborators and great skill in deploying an organization's capabilities so as to serve customers profitably. (Silk, 2006, p. vii)

The Definition of Marketing
> "Marketing is central to a business because it defines what customers want and need, and because it directs the resources of the business to meet these needs." (Strydom, 2004, p. 1)

Many authors not only view the concept of marketing as operational but as fundamental to the success of the business (Cant, 2010 & 2011; Horner & Swarbrooke, 2005; Lodato, 2014; Fifield, 2008). Furthermore, the literature suggests that customers remain central to the marketing strategy, as without the customer there is no strategy; therefore the success of a business is limited.

Drucker's (2011, p. 57) views of marketing are perceived as 'entrepreneurial functions' believing that, "any business enterprise has two, and only these two, basic functions: marketing and innovation. Marketing is the distinguishing, unique function of the business". He argues that only these two functions create results, while all other functions of a business are seen as a cost. Drucker equates success of a business to innovation.

Business owners who consider marketing as essential to its success emphasise that a business prioritises the needs and wants of the customers. Drucker sees marketing as more than a tool but as people-centred and integral to effective business/organisational behaviour, "any organization in which marketing is either absent or incidental is not a business and should never be run as if it were one" (2007, p. 32). This does not mean that marketing is complicated; in fact, Drucker (2007) argues that;

> Actually marketing is so basic that it is not just enough to have a strong sales department and to entrust marketing to it. Marketing is not only much broader than selling, it is not a specialized activity at all. It encompasses the entire business. It is the whole business seen from the point of view of its final result, that is, from the customer's point of view. Concern and responsibility for marketing must therefore permeate all areas of the enterprise. (p. 33)

Therefore, marketing is more than just selling; it is essentially focused on the result – the final result being centred on the needs and wants of the customer. One of the main purposes of marketing is to ensure the reputation of the business is upheld and maintained and that this is communicated through to the customer or visitor. As discussed earlier there should be 'a feel' that the customer or visitor gets when they interact with a business. I maintain that this 'feel' is integral to a functioning learning organisation, and is inextricable to an effective marketing strategy.

Furthermore, marketing as a process is not static and is continuously evolving as it responds to the changing market conditions. Groucutt, Leadley and Forsyth (2004) caution that organisations that remain 'static' in their marketing thinking are prone to failure, especially within hypercompetitive environments (consider, for example, global markets and e-business). Te Ara Poutama's business is education and adapting it to the learning organisation disciplines sets the organisation up to be receptive to the changing market and to the aspirations of the market (potential enrolments).

The Marketing Mix

Pickton and Masterson (2010, p. 199) define the marketing mix as the four P's (product, promotion, place and price) and that "all four elements must be blended together to produce an integrated plan of action to build brands and deliver long-term profits". The idea of long-term profits in an educational institution can be interpreted as better outcomes for graduates: outcomes that prepare them for a competitive, technologically developing and constantly changing working environment.

The use of the marketing tool, the four Ps, helps identify marketing-related issues. According to Charbonneau, Stuart, Marshall and Solomon (2012), developing a marketing strategy must include gaining a clear understanding of the target market criteria (consumers) that is informed by the four Ps. Applying the four Ps to Te Ara Poutama undergraduate programmes offers an opportunity for the faculty to define its strategic direction. However, as the integrated marketing mix is developed, this in turn establishes the concept of positioning[5] for the faculty's target market.

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[5] According to Armstrong and Kotler (2013, p. 50) positioning is defined as "arranging for a product to occupy a clear, distinct and desirable place relative to competing products in the minds of target consumers".

Figure 2: Te Ara Poutama (undergraduate programmes) and the marketing mix.

Place

Te Ara Poutama is physically located on Wellesley Street East in Auckland Central in WB Building (as outlined below). WB Building is where the core of the faculty is based and it is conveniently located in connection to the AUT marae, Ngā Wai o Horotiu marae, that is based in WP building on the map below. The marae is the hub of student activity and all students are encouraged to identify and embrace the marae as their own.

Image 2: Screen grab of AUT University, city campus map.
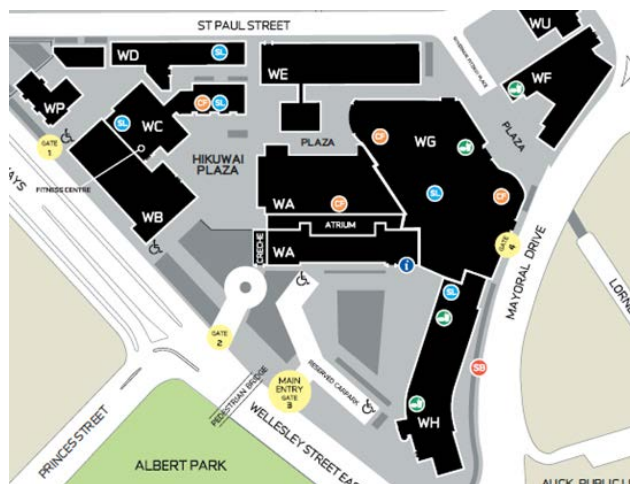
(AUT University, 2016)

Image 3: AUT marae, Ngā Wai o Horotiu.

(Henry & Spooner, 2014)

a) **Based in Auckland City:** Many positives relate to the location of the faculty: for example, the faculty being based in Auckland Central means it is equally accessible to all regions of Auckland. Furthermore, being placed in Auckland Central means there are many options for public transport. There are also many challenges that Te Ara Poutama faces in relation to its location. Firstly, one of the target groups of the faculty are students from outside of Auckland (normally from rural communities[6]). This normally means students are expected to move to Auckland and generally move close to the faculty. Accommodation and the cost of living in Auckland (especially Auckland Central) is seen to be as comparatively more expensive in relation to other regions (for example, Otago[7]). Students that are moving to Auckland to study are normally living on a student allowance, which hardly covers the cost of living. While transport is readily available, students who want to travel to university with their own car are normally put-off by the cost of parking in Auckland Central. Not only are parking prices high in Auckland Central but Auckland traffic can at times be difficult too.

While the organisation does not have any control over its location and the costs associated with the location, the research[8] suggests that students enjoy the Māori-immersion style of the faculty. According to the 2013 Census, 'around one in ten (10.7%) Auckland residents identified as Māori' (Auckland Council, 2014). This supports the

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[6] The research findings from Venture Research in Chapter 5 will reveal that Māori-immersion schools are a target market for Te Ara Poutama, which generates a cohort of students from rural communities.

[7] According to the Venture Research findings, Chapter five will reveal Otago as a direct competitor of AUT.

[8] Venture research findings from market research commissioned by Te Ara Poutama, which is discussed in Chapter 5.

research findings, which indicate that there are a large number of Māori school-leavers in the Upper North Island but that there is also a potential market for the faculty in Māori-immersion school-leavers to be from outside of Auckland.

b) **Online papers:** Te Ara Poutama currently has four 15-point History papers available online. These papers range from level 5 to level 7 and will potentially make up the History minor[9]. This is a reflection of the faculty being technologically responsive to the market as the faculty is able to offer papers completely online. This means that these papers are accessible to almost everyone.

c) **Te reo Māori papers taught in South campus:** Having nil-fee te reo Māori papers available in the South campus (based in Manukau City) means Te Ara Poutama is now a direct competitor of Manukau Institute of Technology (MIT) and Te Wānanga o Aotearoa (TWoA). Offering nil-fee te reo Māori papers in the South campus increases Te Ara Poutama's opportunity to reach a larger cohort of students. However, this is not sustainable in the long run, as it is important that we grow our programme EFTS and consequently our revenues.

d) **Night classes:** One of the key factors of the te reo Māori papers is being able to offer night classes. These reach another cohort of students as the night classes are accessible to those who are in full-time employment but are interested in increasing their own competitive advantage in the workplace by increasing their proficiency in te reo Māori.

Price

The tuition fees of the undergraduate programmes in Te Ara Poutama are set by the university and government policy. Te Ara Poutama does not have much control over the price; however, with the support of the university, Te Ara Poutama offers nil-fee te reo Māori and scholarships.

The table offers a historical overview of the change in AUT domestic fees since the establishment of AUT as a university in 2000. It is evident that since the university's establishment the increase of fees has been steady but remained reasonably low. As previously stated, while the cost of the degree is not something Te Ara Poutama has control over, that table reflects AUT's commitment to keeping the domestic fees as low as possible. Furthermore, the assistance of Study Link loans enables students to be able to pay for their fees.

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[9] History minor is pending approval.

Table 1: Historical overview[10] of AUT domestic fees for undergraduate degrees.

2000-2003	$3,168	Individual papers may have additional course-related charges
2004	$3,627	All fees include the student services fee
2005	$3,798	All fees include the student services fee
2006	$3,987	All fees include the student services fee & individual papers may have additional course-related charges
2007	$4,185	All fees include the student services fee & individual papers may have additional course-related charges
2008	$4,304	All fees include the student services fee & individual papers may have additional course-related charges Arts, Social Sciences, Education, Community & General $4304 Teacher Education $4304 Bachelor of Laws $4635 All other undergraduate qualifications $4392
2009	$4,416	All fees include the student services fee & individual papers may have additional course-related charges Arts, Social Sciences, Education, Community & General, Teacher Education $4416 All other undergraduate qualifications $4611
2010	$4,500	All fees include the student services fee & individual papers may have additional course-related charges Arts, Social Sciences, Education, Community & General, Teacher Education $4500 All other undergraduate qualifications $4842
2011	$4,784	All fees include the student services fee & individual papers may have additional course-related charges Arts, Social Sciences, Education, Community & General, Teacher Education $4784 All other undergraduate qualifications $5147
2012	$4,975	Compulsory student services fee Arts, Social Sciences, Education, Community & General, Teacher Education 4975 All other undergraduate qualifications 5353
2013	$5,175	Compulsory student services fee Arts, Social Sciences, Education, Community & General, Teacher Education 5175 All other undergraduate qualifications 5567
2014	$5,382	Arts; Social Sciences; Education; Community and General $5,382 Teacher Education $5,382 All other undergraduate qualifications $5,788

(Universities NZ, 2016)

As outlined below, there are options that assist with the costs associated to study. These are:

a) **Scholarships and Grants:** Scholarships encourage students to study at Te Ara Poutama. Scholarships are offered by the faculty with Te Ara Poutama currently offering 3 scholarships that assist with tuition fees. However, many establishments (primarily iwi

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[10] The historical overview starts in 2000 as AUT was established as a university in that year.

or Māori-community based) offer scholarships for tertiary study or even grants to assist with course-related costs.

b) **Nil-fee te reo papers:** Furthermore, the Dean of the faculty has been instrumental in being able to offer nil-fee te reo papers. There are currently five 15-point degree papers that are offered nil-fee. Students are able to complete these as part of their degree or as an AKCOP (certificate). The table below gives an indication of the domestic fees associated with each of the nil-fee te reo Māori papers from 2013 to 2016. Again, the faculty does not set the cost of the papers but students who are enrolled on the undergraduate programmes within Te Ara Poutama (which encompasses te reo Māori papers as core papers) have the potential to save over $3000.

Table 2: Table of domestic fees[11] for the nil-fee te reo Māori papers[12] per year.

2013	$711.88
2014	$740.35
2015	$769.93
2016	$800.65

Product

a) **Degrees:** The undergraduate degrees are both level 7 and are completed over 3 years on a full-time basis or 6 years on a part-time basis. The Bachelor of Arts in Māori Development degree "addresses the need for professionals in many fields, including the fast growing sectors of Māori business, education and media" (AUT University, 2016). The second qualification Te Ara Poutama has on offer is the Bachelor of Māori Development degree majoring in Māori Media, which offers an "insight into the exciting and fast-paced world of media, communications and broadcasting" (AUT University, 2016). This degree explores a variety of papers that reflect television and screen production in the context of Māori as well as applied media papers. The degree encompasses papers that require the latest technology, which aligns with the positioning of the faculty as being 'technologically sophisticated[13]'. All students within the degrees are expected to be able to create iBook's, which is a core assessment for one of their first-year compulsory papers.

b) **Te reo Māori papers:** While the degrees are significant to the faculty, another important component of the undergraduate programmes is te reo Māori. The papers that are offered by the faculty range from absolute beginners to advanced papers and accommodate

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[11] The table covers domestic fees only for te reo Māori papers and is not indicative of international fees. Only recently International Students have been offered the opportunity of nil-fee te reo Māori but still incur visa-related costs.

[12] These fees are per paper and cover MAOR500 (915108) Introduction to Conversational Māori, MAOR501 (915101) Te Kākano Māori Language 1, MAOR502 (915200) Te Kākano Māori Language 2, MAOR601 (916106) Te Pihinga Māori Language 1 and MAOR602 (916107) Te Pihinga Māori Language 2.

[13] This position of 'technologically sophisticated' will be expanded on further later in this chapter.

learners from all different journeys at all levels. The focus of te reo Māori papers is on spoken as well as written language. Again, aligning with the position of the faculty, Te Whanake[14] offers online resources that aid with the learning and teaching of te reo Māori. These resources, created by Prof. John Moorfield, are available to everyone (not only those that are enrolled in the te reo Māori papers Te Ara Poutama offers) and create an opportunity for te reo Māori to be available to everyone.

c) **Majors and Minors:** The majors available in Te Ara Poutama are Māori Development and Māori Media. Furthermore, the development of minors available to all AUT students is evolving with te reo Māori and Māori Development minors currently on offer and minors in Māori Media and History[15] pending board approval. While these minors offer further opportunities for students to incorporate specialised areas Te Ara Poutama has to offer into their degrees, the majors present an option for students throughout all of AUT, to add an additional major or minor to their current degree. For example, a Bachelor of Business student with a single major in Marketing could potentially add Māori Development as a major or minor to complete their degree with a double major (or additional minor).

d) **Conjoint degrees[16]:** The Bachelor of Arts in Māori Development is currently available as a conjoint degree, which means students are able to complete this degree concurrently with a law degree or business degree.

Promotion

a) **Advertising and Marketing materials:** The promotional material for the undergraduate programmes and te reo Māori papers has encouraged a strong relationship between the marketing team[17] and undergraduate administrative team of the faculty. Marketing materials for the 2015/2016 period includes a variety of resources: for example an online video showcasing the undergraduate programmes is available in English and te reo Māori. Brochures, flyers and study guides were also created to include relevant and up-to-date information in regards to the undergraduate programmes the faculty offers. Furthermore, the online marketing materials available on the website include relevant and up-to-date information in regards to the undergraduate programmes on offer.

The research[18] suggested that students were not aware of the undergraduate programmes offered by Te Ara Poutama, which has a significant impact on the faculty's marketing strategy. This issue has been discussed with AUT Marketing and Recruitment

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[14] *Te Whanake* resources available online at http://www.tewhanake.maori.nz/.
[15] Māori Media and History minors are pending approval.
[16] Further information on conjoint degrees can be found in the AUT Academic Calendar: http://www.aut.ac.nz/_media/intranet/pdfs/services-and-operations/academic-quality-office/academic-calendar-2016/Conjoint-Programmes-of-Study_Academic-Calendar-2016.pdf.
[17] The marketing and Te Ara Poutama undergraduate administrative team is discussed in-depth in Chapter 3.
[18] Venture Research findings from market research commissioned by Te Ara Poutama, which is discussed in Chapter 5.

teams who are working diligently to promote Te Ara Poutama undergraduate programmes. Not only was it imperative to improve the key messages on marketing materials but also to make sure these materials were given to the Recruitment team who are in direct contact with the target market. This should therefore improve promotional channels. Furthermore, it is of great importance that Te Ara Poutama work directly with the AUT Marketing team to ensure the Te Ara Poutama website[19] is always up-to-date and relevant.

Positioning

As outlined earlier, Figure 4 (on p. 19) indicates that the development of the marketing mix should then influence the positioning of Te Ara Poutama. However, Armstrong and Kotler (2013, p. 183) emphasise the fact that in developing the positioning strategy, the faculty must differentiate itself from its competitors. Ries and Trout (2001, p. ix) view positioning as revolutionary as it informs each of the Ps and adds consistency to them. They go on further to define positioning as what you do to the mind of the prospect, that is, 'you position the product in the mind of the prospect.' (2001, p. 2) which in this case will be positioning the degree and how potential students perceive it. While the Venture Research findings (discussed in Chapter 5) discuss perceptions of Māori-focused degrees, after establishing the marketing mix, Te Ara Poutama is able to differentiate itself and position the undergraduate programmes as 'superior' to its competitors as outlined below;

a) **Elite providers:** It could be argued that an opportunity for the faculty to be positioned as elite providers of Māori Development, Māori Media and te reo Māori has presented itself as the faculty seems to reflect superiority in a variety of ways. Firstly, the teaching team of Te Ara Poutama are pioneers of personal mastery as most (if not all) staff members – both academic and allied – are encouraged to undergo postgraduate studies as part of their professional development. The fact that Te Ara Poutama encourages higher study opportunities reflects the idea of being elite providers by encompassing a teaching team that is at the highest skill-level (and continues to seek this high skill-level). Furthermore, the faculty offers 'state of the art' technology, being the only faculty at AUT to offer a MAC lab with the latest apple software, which leads to the next point of difference, technology-savvy.

b) **Technologically sophisticated:** Te Ara Poutama is deliberately aiming to become pioneers of digital technology and its application to learning and teaching. The undergraduate programmes encourage students to become proponents of technology by including papers that have assessments that are dependent on technology resources. As discussed in an earlier section, iBook's and the Te Whanake resources[20] are examples of the way the programmes advance digital learning.

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[19] Te Ara Poutama website available at: http://www.aut.ac.nz/study-at-aut/study-areas/te-ara-poutama

[20] Te Whanake resources are available at: http://www.tewhanake.maori.nz/

c) **High Student satisfaction rates:** The satisfaction rates for students enrolled in undergraduate programmes within Te Ara Poutama were 100% for both 2012 and 2013 (AUT University 2012 & 2013). While it was seen to drop to 74% in 2014, the satisfaction rates of the papers taught within these programmes were high with 100% receiving overall satisfaction rates of 60% or greater and 72% of these papers receiving overall 80% or greater satisfaction rates (AUT University, 2014). These measures meant that in 2014 "Te Ara Poutama is the highest performing faculty at paper level in AUT" (AUT University, 2014). This relates to 'superior' positioning, as it is evident that students are highly satisfied with the product Te Ara Poutama has to offer. More encouraging is the feedback[21] that current Māori-immersion school-leavers enrolled in degrees at Te Ara Poutama believe the faculty 'offers an environment that helps them feel comfortable and thrive' which resembles the kind of learning environment the faculty aspires to achieve. The high satisfaction rates and positive feedback are supported by the positive employability statistics below.

d) **High levels of Employability:** The 2014 Graduate Survey statistics showed that 67% of Te Ara Poutama graduates' faculties were most likely to have found full-time employment (AUT University, 2015, p. 8) with 100% of those surveyed were least likely be out of work. This is reflective of the high employability of graduates in Te Ara Poutama. However, the same graduates were least likely to be self-employed, nonetheless, when it came to discussing the skills acquired for the degree, all of the graduates believed their newfound skills were required a great deal, while only 50% of graduates felt that while their qualification was not required, it did however give them an advantage (AUT University, 2015, p. 24). Again, this relates to the faculty having high merit as students that study in Te Ara Poutama have high levels of employability. It is evident that once students enrol at Te Ara Poutama, they are not only highly satisfied but our graduates have high levels of employability.

In conclusion, the development of Senge's five disciplines gives Te Ara Poutama an opportunity to address the needs of the faculty and the influence this integration has on the marketing mix. This chapter has explored the marketing mix in-depth and, more importantly, the influence the marketing mix has on the marketing strategy. The concept of 'positioning' has been further defined as imperative to the marketing strategy for Te Ara Poutama. More importantly, the philosophical imperatives that inform the learning organisation and kaupapa Māori agenda prepare students culturally, professionally and intellectually for the real world. Arguably, it provides Te Ara Poutama with a platform to keep ahead of its competitors in terms of marketing strategies that are potentially, creative, responsive and relevant to the 21st century. However, the research later suggests challenges with the perception of Māori-focussed degrees.

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[21] This feedback refers to the Venture Research findings in Chapter 5.

Chapter 3: Literature Review

> It is no accident that most organizations learn poorly. The way they are designed and managed, the way people's jobs are defined, and, most importantly, the way we have all been taught to think and interact (not only in organizations but more broadly) create fundamental learning disabilities (Senge, 1990, p. 18).

The Māori culture and the learning organisation nexus is the theme of this chapter. It will use existing information to reflect on and link the seemingly incompatible bodies of knowledge together. This review will explore the Māori worldview with the purpose of providing a better understanding of a unique Māori interpretation of Senge's five disciplines (Shared Vision, Personal Mastery, Mental Models, Team Learning and Systems Thinking).

There is additional literature on the learning organisation that relates more specifically to the business field rather than education (Bennis & Nanus, 1997; Calantone, Cavusgil & Zhao, 2002; Garatt, 1990; Graham & Nafukho 2007; Gordon, 1992; Kline & Saunders, 1998; Phillips 2003; Treleaven, 2004). However, the focus of this thesis relates more to the learning-to-learn perspective and problem solving to develop an effective marketing strategy in Te Ara Poutama. More critical is the necessity to reflect on why a faculty with a strong Māori and indigenous identity, would embrace the theoretical disciplines of the learning organisation.

Māori culture provides a useful tool in the form of the collective consciousness. All of the members of the faculty are committed to the advancement of Māori – our language, customs, history and our future. It is argued that Māori ethnicity is not an essential requirement to being part of the faculty; however, a commitment to the advancement of Māori is imperative. As the collective consciousness principle, otherwise seen as 'peer pressure', is so strong throughout the faculty it is virtually impossible to function outside of the group. This sense of the collective can be perceived as a characteristic of Māori culture; making Māori organisations responsive to developing themselves as learning organisations. It seems the interface between Māori culture and the learning organisation enhances teaching and learning for Te Ara Poutama. The development of Durie's three goals for Māori education further contextualises the changes in the teaching and learning environment of the faculty.

> "to live as Māori, to actively participate as citizens of the world and to enjoy good health and a high standard of living" (Durie, 2011)

Simply put, the faculty must be responsive to the lived lives of its students, as citizens of the world, and provide them with the opportunities to develop and live as Māori.

Although Handy (1998) insists that the goal to develop an organisation, is not 'just to make money', profitability and passion could be key factors in creating wealth. Spiller, Erakovic, Henare and Pio (2011) offer a comprehensive and relational definition of wealth that is embedded in a wellness framework.

> "… business can create, spiritual, cultural, social, environmental and economic wellbeing. A well-beings approach entails praxis, which brings values and practice together with the

purpose of consciously creating well-being and, in so doing, creates multi-dimensional wealth (Spiller et al., 2011, p.153).

Wellbeing, as defined above, is perceived as holistic and multidimensional but more importantly it is integral to the Māori worldview.

The Māori Worldview

In 2000, prior to the name change to the Bachelor of Māori Development, the model that informed teaching and learning in Te Ara Poutama was that of a generic Māori Studies programme that at the time was a feature in tertiary institutions in New Zealand. 'These programmes were based on the notion of 'traditional Māori society', which has the limitation of treating Māori societies as static' (Sautet, 2008 p.13).

The argument that this literature review establishes is that the Māori world is in a constant state of change, growth, adaptation and progress. Adaptation and responsiveness to change are the main drivers in developing the characteristics of the learning organisation and therefore contributes to understanding the interface between the Māori worldview and the learning organisation. Senge's five disciplines will be described in more detail in the next section. At this stage, a brief overview of the philosophy that informs Māori thought is necessary to appreciate the inherent challenge of the learning organisations and Māori cultural nexus.

The Māori worldview is holistic, all encompassing and connects people with the natural environment through kinship (Harmsworth & Awatere, 2013; Cheung, 2008; Lee, 2005; Dapice, 2006; Ermine, 1995; Maher, 1999; Struthers, 1999). This is a position that is shared with other indigenous cultures. The inter-relationship between all things remains fundamental to Māori thought, which indicates that it is the natural environment, trees, water, animals and ultimately people that are brought together through kinship. As such, the Māori physical and spiritual world is defined through whakapapa leading Māori to believe they are descendants of the gods.

The cosmogony narratives incorporate the concepts of growth, learning and regeneration which are key to the learning organisation theory. The notion of wairuatanga (spirituality) is fundamental to Māori as any physical entity (taha kikokiko) has a spiritual component (taha wairua). Wairua can be positive or negative energy. The physical manifestation is the tangible, whereas the spiritual remains intangible but neither can exist without the other. It is necessary to describe wairuatanga as it provides a deeper understanding of how cultural concepts are integrated into the systems within a Māori organisation. This informs Senge's discipline of systems thinking, regarding the concept of inter-relationships and the idea that the individual is connected to the whole.

Māori collective consciousness is conceived in the primeval beliefs. Recounted by tribal ritual orators, the genealogy of life begins with the inception of the Māori universe:

Tihēi Mauriora	Breath of life
Te Kore	Void, that holds potentiality
Te Pō	Darkness, otherwise gestational growth
Ki te whai ao	Light, knowledge
Ki te ao mārama	Understanding, enlightenment

Tihēi Mauriora

The concept of Tihēi Mauriora often prefaces ritual speeches and is referred to as the breath of life, signifying the presence of mauri (life force) in all things – animate and inanimate. (Ka'ai, Moorfield, Reilly & Mosely, 2004, p. 18). This concept relates to the characteristics of the learning organisation as it is seen as an indicator of creativity, movement, transformation and the cyclical nature of existence. Metaphorically, conception, gestation and birth underpin this stage of Māori evolution.

Te Kore

According to Marsden (1992, p. 134) Te Kore is the 'realm between non-being and being: that is, the realm of potential being. This is the realm of primal, elemental energy or latent being. It is here that the seed-stuff of the universe and all created things gestate'. This aligns with the idea of the learning organisation and the potential to enhance learning and teaching within Te Ara Poutama.

Te Pō

The concept of Te Pō is literally translated as the night or the darkness (Ka'ai et al., 2004, p. 2). The darkness represents the underworld and death. Although the gods came into existence after Te Pō, Hinenuitepō, the goddess/mother of death is seen as benevolent – a caring mother at the time of death. Te Pō could also be described as acknowledgement of the 'dark side' of being human. This concept resonates with the idea of mental models as it represents the barriers that mental models create, which Te Ara Poutama needs to overcome.

Ki Te Whai Ao, Ki Te Ao Mārama

Progressing the metaphor Ki Te Whai Ao, Ki Te Ao Mārama, relates to the moment of birth. Whai is to chase and Ao is the world but is generally accepted as the becoming or emerging into the world of light. The world of understanding, 'enlightenment' from this early evolutionary phase in Māori cosmology, reflects the time deities came into being (Ka'ai et al., 2004, p. 2-4). Cheung emphasises this further stating 'the gods (ngā Ātua) are the origin of species, for example, the offspring of Tāne, Tū, Tāwhiri, Tangaroa, Rōngo, Haumia (and some 70-odd others) who eventually populated the universe with every diverse species known. Under this system, humans are related to both animate and inanimate objects, including animals, fish, plants and the physical environment (land, rocks, water, air and stars). Thus there is no separation between the physical and spiritual worlds; in the holistic Māori worldview they are continuous' (2008, p. 3). This directly

correlates with the principle of systems thinking as the idea is all things are inter-related and the individual is connected to the whole.

Whānau Māori

As outlined through the above Māori worldview concepts, it has been established that the Māori universe is cyclical and all things, animate and inanimate, are interconnected through kinship. The gods coming into being is a statement about the first whānau Māori. This traditional definition of whānau is genealogical and explains (as well as gives credence to) Māori claims to be descendants of the gods. The traditional concept of Whānau Māori has undergone change because of the colonial experience. While the changes have not been overwhelmingly positive, the capacity to adapt to change is demonstrated in the diverse models (or configurations) of modern whānau Māori. A universal modern whānau model in present society is possibly best described by Metge (1995) as a unit that is not genealogically connected, but emulates or takes on the characteristics and values of a traditional whānau.

Te Ara Poutama ideologically operates as a whānau as the values that shape the relationships are Māori. Although the faculty functions as a modern whānau (non-whakapapa or non-genealogical family) it is also situated within a largely non-Māori institution. Nonetheless, the practices (roles and responsibilities) of the whānau are absolutely informed by tikanga Māori. However, Māori values determine the whānau learning environment where it is incumbent on its members (staff and students) to be accountable to each other as well as supportive. It is later revealed that tika, pono and aroha underpin the Māori values of AUT – these are discussed in-depth in the next section. This is where the notion of discipline associated with learning organisational theory provides a guide to implementing values and can be framed rationally. A mutually supportive learning environment is one that balances the tension between accountability, personal responsibility and support.

Locating Senge's Five Disciplines in a Māori World

The contrasting cultural worldviews of Senge's learning organisation and kaupapa Māori theory seem to be closely aligned. While there are points of intersection, there are also points of divergence. For example, Senge's learning organisation theory perceives spirituality as linked exclusively to personal mastery. 'It goes beyond spiritual opening, although it involves spiritual growth' (Senge, 1990, p. 141). In classic Māori thought, wairuatanga, or spirituality, as described earlier – permeates all aspects of existence.

Without the need to resolve any perceived deep-seated differences between the worldviews, a different strategy has been assumed which offers an opportunity to reconcile the creative tension between these worldviews. Māori cultural beliefs and values juxtapose those of the learning organisation. However, aligning Senge's learning organisation theory with Māori concepts is extremely challenging because this process cannot rely on a literal translation of each discipline. It is imperative that the application of the learning organisational theory is applied meaningfully to a Māori context.

Three critical factors underpin a Māori cultural interpretation of Senge's learning organisation,

1. Defining discipline
2. Creative tension
3. Kaupapa Māori theory

The Māori word for discipline is whakaraupapa (order/discipline). Senge describes the art and practice of the learning organisation as 'disciplines.' He states clearly that 'it is <u>discipline</u> that integrates the five disciplines together to form a coherent body of theory and practice' (1990, p. 12).

Creative tension is also inextricable from Senge's concept of discipline. Philosophers from antiquity who have grappled with the contradiction between theory and practice (Eagleton, 1991; Freeden, 1996; Kant, 1991; Larrain, 1979) inspire the concept of praxis. However, Senge's creative tension is very different in the sense that it is essentially a catalyst for motivation and innovation, and essential to realising a vision or meeting aspirations. Senge sees discipline as the glue that brings together theory and practice (praxis). He describes this process as 'creative tension.' The journey to bring together two ostensibly different worldviews is undertaken using the notion of creative tension. 'The gap between vision and current reality is also a source of energy. If there were no gap, there would be no need for any action to move towards the vision. We call this gap creative tension' (Senge, 1990, p. 150). The process is both demanding and creative and it is envisaged that the synthesis will produce another dimension to the learning organisation.

The final critical factor that underpins this Māori cultural interpretation of Senge's learning organisation is kaupapa Māori theory. Pōhatu (2003) provides the description that resonates best with this nexus:

> Kaupapa Māori is an organic platform to engage with other theories, 'a doorway', to reflect and draw from, 'a critical theoretical lens' to [examine] the positions and views of others and ourselves. It is a space that allows the display of what we can't say through Western theory. (p. 21)

The description of an 'organic platform' offers an opportunity for the contrasting entities to explore the similarities that connect the differing concepts. It also offers an opportunity to appreciate the differences. While earlier translations of Senge's disciplines into te reo Māori were discussed in Chapter 1, for the purpose of this thesis these disciplines have been reinterpreted to ensure that they better reflect the current understanding. Furthermore, the idea that kaupapa Māori theory provides an opportunity of connecting the two worlds can be seen below through the cultural interpretation of Senge's five disciplines.

Table 3: Whakamāoritia – Interpreting the five disciplines

	DISCIPLINES	INITIAL INTERPRETATION	REINTERPRETATION AND EXPLANATION
1	Shared Vision	Ko te kotahitanga: Building a shared vision	**Te Moemoeā Kotahi:** Moemoeā is to dream and kōtahi oneness. To dream as one.
2	Personal Mastery	Te Huatahi: Personal mastery	**Mahi Rangatira:** Rangatira genealogically refers to high or chiefly rank. It is associated with the highest levels of esteem. The word mahi means to work or to produce. Ranga also means weave and tira travellers. This connects the individual to the group.
3	Mental Models	Te Matahi: Surfacing and challenging mental models	**Kia Tuwhera te Hinengaro:** Translates as opening the mind to different ideas and ways of thinking, to other possibilities.
4	Team Learning	Te Tapatahi: Team Learning	**Ako ā ohu:** Ohu is a working party: ako is to learn. Thinking together: working collaboratively.
5	Systems Thinking	Te Takitahi: Developing systems thinking	**Whakaaro Pūnaha:** Whakaaro to think and pūnaha system. The component parts of the whole and the inter-relationships that underlie complex situations and interactions.

Whakamāoritia: Discussion of the concepts

Specific examples are presented below of how each discipline has developed and is now practised within the undergraduate programmes. These examples are prefaced with a brief discussion of each discipline and contextualise the Māori philosophical concepts that underpin the interpretation. However, these examples are specific to this section, as I have endeavoured to apply the disciplines to everyday activities throughout all components of the undergraduate programmes which are then contextualised within the marketing mix.

Discipline 1: Shared Vision – Te Moemoeā Kotahi

The individual and collective contradiction (Allik & Realo, 2004; Berry, 1994; Oyserman, Coon & Kemmelmeier, 2002) is central to the Māori cultural and learning organisation nexus. However, Senge (1990, p. 9) emphasises that "when there is a genuine vision (as opposed to the all-too-familiar 'vision statement'), people excel and learn, not because they are told to, but because they want to". The question is; how do our individual dreams contribute to a vision unique to the organisation? For Māori, the vision is implicit which explains its precedence as the first discipline listed in the table as Te Moemoeā kotahi – to dream as one embodies the collective consciousness.

Te Moemoeā kotahi is informed by Māori beliefs and practices informed by the Māori worldview. The notion is reinforced by the integration of Māori values into AUT's ideological framework. It is as strong as the vision statement that recognises the commitment the university has to the indigenous culture of this country. Although AUT as an institution is supportive of advancing Māori aspirations there is still tension between Māori collective values and that of the institution. The university's framework is culturally, essentially non-Māori (AUT University, 2011). In terms of

balancing the individual aspirations of its members with the collective consciousness of Māori it is a work in progress. However, the integration of these values is a significant statement supported in practice by other Māori advancement initiatives. It is at the level of Te Ara Poutama as a faculty that these values are best articulated.

Sir Paul Reeves was the first Māori appointed Governor-General of New Zealand and later, as Chancellor of AUT, he provided AUT with three cornerstone Māori values that underpin and support the ethos of the University:
1. Tika: Integrity
2. Pono: Respect
3. Aroha: Compassion

These values were first introduced as part of AUT's 2012-2016 strategic plan, which is reinforced through the inclusion of cultural practices. For example, each graduation ceremony includes a karanga/pōwhiri at the beginning followed by a mihi by the Vice-chancellor. These values seem to resonate with the disciplines of the learning organisation which Herasymowych (1995) contextualises as the value of 'tika' in a learning organisational context; 'this kind of learning requires loyalty to the truth, and inquiry into the assumptions underlying our thinking, at all levels of the organization.' Tika and pono are linked together because integrity and respect are mutually supporting. Integrity is essential to real learning whereas respect informs the standards of individuals within an organisation. Respect is of great importance in many ways as it is a reflection of the code of conduct.

Aroha is interpreted in this context as compassion. Underpinning the learning organisation is compassion. A caring and supportive environment supports learning. It can be argued that the entire learning organisation theory is motivated by compassion. Senge (1990) captures the concept of aroha when he describes teams that the learning organisation aspires to replicate;

> Most of us….have been part of a great 'team' a group of people who functioned in an extraordinary way – who trusted one another, who complemented each other's' strengths and compensated for each other's' limitations… (p. 4)

However, it is important to note that these three AUT values of tika, pono and aroha inform practice – one key practice being manaakitanga (hospitality). This is described as 'nurturing relationships, looking after people and being very careful about how others are treated' (Moko Mead, 2003, p. 29). This is not to say that AUT does not already rationally provide manaakitanga, but to recognise that this value should be perceived as equally important.

The values are an integral part of the Te Ara Poutama way of doing business. Importantly, they create a significant opportunity to influence the marketing mix and the way Māori consequently see the University. Student feedback attests to the entrenchment of these values throughout the programmes. In a radio interview with Te Hiku Media, Te Puea Matoe, an undergraduate conjoint degree (Māori Development and Law) student said:

> 'At AUT there's a really, really great support network there. Te Ara Poutama in particular, the Māori Faculty at AUT. They have been amazing; their staff there are absolutely brilliant. It sort of like one big happy community. And so that sort of got me through my law degree. It's a total different world over at the law school.'[22]

The learning environment that Te Ara Poutama fosters is informed by Māori values, which contribute to Senge's concept of a shared vision. The difference is cultural. I contend that Senge's 'shared vision' and kaupapa Māori are mutually enhancing. By that, I mean that the ideological values that inform kaupapa provide a uniquely Māori dimension to learning organisational theory. Similarly, Senge's concept of a shared vision adds another dimension to kaupapa Māori theory. Māori values are prescribed and in both theoretical positions, the shared vision has to be driven by the desire to want to be part of an organisation that is committed to a vision that can create a better, (learning) organisation.

Te Ara Poutama's shared vision is best articulated by one of our graduates:

> "I will be forever thankful to all the staff at Te Ara Poutama, AUT's Faculty of Māori and Indigenous Development. They believed in me and made me feel that I could make a difference in the world. Studying at Te Ara Poutama will help you achieve your dreams – the world is your oyster!"[23]

Discipline 2: Personal Mastery – Mahi Rangatira

Personal Mastery is the development of personal skills that contribute meaningfully to achieve the goals and objectives of the organisation. The Māori interpretation of this concept is Mahi Rangatira. Mahi means to work and Rangatira genealogically refers to high or chiefly rank. This term often applies to an individual chief (genealogically recognised status). In Māori thought the chief represents the collective status of the (usually kinship) group he or she represents. The responsibilities of the rangatira/chief <u>and</u> their whānau relate to the wellbeing of the tribe or collective. Exemplary leadership demands mastery of an overwhelming array of skills. This explains the term mahi rangatira as the development of highly specialised knowledge and skills are highly respected and valued. It is associated with the highest levels of esteem.

"Organizations learn only through individuals who learn. Individual learning does not guarantee organizational learning. But without it no organizational learning occurs" (Senge, 1990, p. 139). For Māori the role model is the chiefly rangatira. To work like a chief means to behave and perform to the highest level of personal capability. The addition of the collective, which in this instance is the organisation (rather than the tribe) means that individual accomplishment contributes positively to the success of the organisation.

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[22] The interview in full can be accessed at https://tehiku.nz/te-hiku-radio/kuaka-marangaranga/1885/te-puea-matoe
[23] This student's full profile can be found http://www.aut.ac.nz/study-at-aut/faculty-of-maori-and-indigenous-development/our-graduates/

There are numerous examples of 'mahi rangatira' in the undergraduate programmes. Every single graduate is testament to the skills of individual students and their achievements contribute to the reputation of the undergraduate programmes.

Te Ara Poutama students describe 'personal mastery' from their own experience.[24]

> **Student A:** "I learned how to use different types of software and I was able to gain knowledge on how to use high quality equipment and transfer those skills into making bigger projects."
>
> **Student B:** "The degree enabled me to learn te reo Māori and explore other media like journalism, television and online media. This combination of language and digital skills definitely opens up opportunities to contribute to the revitalisation of te reo Māori. I've gained the best of both worlds."
>
> **Student C:** Like all Māori media students, he also developed the skills to create websites, iBooks and videos using Mac OSX products, including Final Cut Pro X, Adobe InDesign, and Adobe Dream Weaver.
>
> **Student D:** "My studies have helped me develop so many skills – including time management skills, web design, app development, self-directed learning and essay writing. I've enjoyed the entire programme, and there was never a time when I wasn't excited to learn in my degree."

In relation to the marketing mix, personal mastery – mahi rangatira – influences the 'Product'. It is evident that the undergraduate programmes (product) include cutting-edge technology as well as having the best staff to offer this technology. Furthermore, AUT (and Te Ara Poutama) has a commitment to staff development by offering academic study opportunities as well as professional development leave. The idea of Te Ara Poutama positioning itself as 'superior' to its competitors is evident within personal mastery as all staff members are encouraged to develop themselves; therefore offering the best version of themselves.

Discipline 3: Mental Models – Kia Tuwhera te Hinengaro
Mental models are usually those fixed ideas based on assumptions and generalisations, which can hinder or obstruct learning. Senge (1990) encourages a 'focus on the openness needed to unearth shortcomings'.

A Māori view of mental models, 'kia tuwhera te hinengaro' translates as opening the mind to different ideas and ways of thinking. Mental models that are obstructive are either deeply ingrained or even subconscious, which is why this discipline can benefit from leadership that is committed to advancing learning and is responsive to new ideas and possibilities. It is critical that leadership is conscious of undertaking systematic 'reality checks'. This 'comes from seeing clearly where we want to be, our "vision", and telling the truth about where we are, "our current reality"' (Senge, 1990, p. 3). The key point is that all members of the learning organisation need

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[24] Profiles can be found on http://www.aut.ac.nz/study-at-aut/faculty-of-maori-and-indigenous-development/our-graduates/

an honest approach to make the changes required and be prepared to overcome embedded mental models.

Mental models obstruct learning. The learning organisation literature emphasises the relationship between leadership and learning (Bierema, 1996; Driver, 2002; Easterby-Smith, 1997; Rowden, 2002). Senge's idea of leadership owes much to DePree's (1990, p. 353) assertion 'that the first responsibility of a leader is to define reality'. Much of the leverage leaders can actually exert, lies in helping people achieve more accurate, more insightful and more empowering views of reality without being delusional. He goes on to explain that the achievement of the organisational vision is dependent on leadership fostering learning.

> 'Leader as teacher' is not about 'teaching' people how to achieve their vision. It is about fostering learning, for everyone. Such leaders help people throughout the organization develop systemic understandings. Accepting this responsibility is the antidote to one of the most common downfalls of otherwise gifted leaders – losing their commitment to the truth. (Senge, 1990, p. 356)

Therefore, learning is the conduit or tool to uncover the truth and eliminate learning blockages that can be described as mental models.

> Learning occurs when we detect and correct error. Error is any mismatch between what we intend an action to produce and what actually happens when we implement that action. It is a mismatch between intentions and results. Learning also occurs when we produce a match between intentions and results for the first time (Argyris, 1993, p. 3)

Argyris (1993) goes on to describe 'error' as a mismatch between intentions and results. On the other hand, Herasymowych (1995) challenges the simplicity of this notion stating that 'this kind of learning requires loyalty to the truth, and inquiry into the assumptions underlying our thinking, at all levels of the organization'. The idea of being comfortable with being true to an individual's intentions and results is vital to understanding the reality of an organisation. Learning is the key when an organisation visualises closing the gap between the current reality and the organisation's vision.

Significantly, an appropriate example of mental models appears in the opening chapter, which describes the challenges the Dean of Te Ara Poutama encountered introducing the learning organisation to the faculty. There was seemingly insurmountable resistance from staff trapped in a perception of the Māori world that needed to connect more meaningfully to the changing global world. Challenging mental models did not mean a reinvention of Māori culture, but more a meaningful adaptation unleashing innovation and creativity, and making the cultural experience relevant to real-life experiences.

However, the research[25] suggests there are negative mental models towards the perception of Māori-focussed degrees. The challenge for Te Ara Poutama's marketing strategy will be within the promotional channels. In promoting Te Ara Poutama, what are the key messages that will

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[25] The 'research' refers to Venture Research findings that are covered in-depth in Chapter 5.

challenge the perception of Māori-focused degrees? More importantly, how do we communicate the key messages to the target market effectively as the research earlier (Chapter 2, p. 26) suggests that there is low awareness of the undergraduate programmes in Te Ara Poutama?

Discipline 4: Team Learning – Ako ā ohu

The word ohu means working party and ako is to learn. Thinking together: working collaboratively. The stimulus for team learning is the appreciation of collective wisdom rather than individual brilliance. The work from teams provides a range of different skills, abilities and other attributes which lead to better outcomes. Working in teams is described by Senge (1990) as one of the most difficult of his five disciplines. In classic Māori thought, it is the simplest principle to integrate because of the cultural propensity to think and act collectively.

The worldview section in this chapter describes in detail the foundations of Māori collective consciousness. The adaptation of the whānau (extended family) within Te Ara Poutama impacts on all aspects and particularly the relationships developed and sustained in the work environment. Team learning and collaboration are gaining momentum in many facets of the university. All members including students are encouraged to work collaboratively and this is a feature of the Te Ara Poutama learning environment. The development of iBook's, ePubs and handbooks is an example of team learning which is focused on improving the quality of resources for students.

The concept of team learning is utterly dependent on strong leadership that provides amongst other things the resources, commitment and courage to create an environment that encourages and supports constant transformation through learning. Teams accomplish all of the work undertaken in the undergraduate programmes – these teams are for the most part self-managing. The only time that senior management representation is involved in operations is when a complex issue requires management intervention. The intention is to create a flat organisational structure and as such, managerial inventions are always a temporary occurrence.

Senge's learning organisation theory enhances Māori thought. This notion is expanded further as 'a learning organization's culture is based on openness and trust, where employees are supported and rewarded for learning and innovating, and one that promotes experimentation, risk taking and values the well-being of all employees' (Gephart, Marsick, Van Buren & Spiro, 1996, p. 39).

The Te Ara Poutama website[26] describes the learning environment as:

> Study at AUT is never an isolated experience. Teamwork is a core component of our Māori media and Māori development programmes, just as it is in the workplace. This collaborative approach creates a close-knit, supportive environment, and for many of our students it is the highlight of their studies.

While the collaborative approach is important to promoting Te Ara Poutama, perhaps the following comments need to be considered within future marketing materials. As outlined below, it is evident

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[26] The website page can be found at http://www.aut.ac.nz/study-at-aut/faculty-of-maori-and-indigenous-development/learning-environment#sthash.wCw16fnM.dpuf.

that Te Ara Poutama creates the 'close-knit supportive environment' but how is this communicated to our target markets? This is important in considering not only promotion (within the marketing mix) but also, how this will influence the marketing strategic for the faculty.

Te Ara Poutama students describe their own experience of collaboration and support in their learning journey.[27]

> **Student 1:** "From day one our class was always referred to as 'whānau'. The atmosphere is so inclusive, and there is always time for karakia, waiata and shared kai; all those things that are so important for a good learning experience. It creates an environment where students feel confident to ask questions."

> **Student 2**: "That really stands out for me because it enables you to build a strong relationship with your lecturers. It is easy to interact with the academics and the other students. I really love learning in such a strong, supportive environment."

> **Student 3: "**It's such a comprehensive and supportive environment to learn in, and we always help each other with our learning."

Discipline 5: Systems Thinking – Whakaaro Pūnaha

Whakaaro is to think and pūnaha translates as system. Senge (1990) describes Systems Thinking as the cornerstone of the learning organisation. Systems thinking describes the inter-relationships between the components of the whole. It is important that individuals see themselves as integral components within the workplace, rather than as separate and unimportant 'cogs in a wheel'.

Understanding Māori cosmogony requires a systems approach in the sense that all component parts of the Māori universe are part of an integrated whole (holism). The cosmogony, as described earlier in this chapter, focussed on the whakapapa (genealogy) as the foundations of Māori collectivism. In this sense, the natural environment is integral to the creation myths and all things (animate and inanimate) are connected. It is incumbent on people to take care of the environment and each other. In Māori thought, this role is a custodianship (kaitiakitanga). The wellness of the environment (flora and fauna) is dependent on human custodianship. In relation to Te Ara Poutama, the objective is continuous improvement for the benefit (or wellbeing) of its members (in this case staff and students).

Theoretically, from both a Māori and Senge's learning organisational theory, all of the disciplines are interrelated and contribute to the whole. This holistic approach suggests balance and is reminiscent of Durie's te whare tapa whā model of wellness from a Māori philosophical perspective that is applied extensively to a wide range of different fields including education (Durie, 1998). The wharenui (meeting house) metaphorically illustrates the four dimensions of well-being.

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[27] Full profiles of the students can be found on http://www.aut.ac.nz/study-at-aut/faculty-of-maori-and-indigenous-development/our-graduates.

Table 4: The whare tapa whā model

	Taha Wairua	Taha Hinengaro	Taha Tinana	Taha Whānau
Focus	Spiritual	Mental	Physical	Extended Family
Key Aspects	The capacity for faith and wider communion.	The capacity to communicate, to think, and to feel.	The capacity for physical growth and development.	The capacity to belong, to care, and to share.

(Durie, 1998, p. 69)

The te whare tapa whā model is representative of four sides of the whare (house) which contributes equally to the structure of the building. To achieve optimum health or wellbeing requires each dimension to contribute equally, thereby creating a holistic framework of health. This concept of wellbeing is synonymous with learning organisation theorists (Argyris, 1993; Easterby-Smith, 1997; Handy, 1989; Herasymowych, 1995; Senge, 1990).

This model replicates the concept of systems thinking in a wellness setting because both theories require all parts of the organisation to be functional and contributing equally to the whole. The relationship between the parts is integral to the functionality of the whole. There is a correlation between the wellness status of the organisation/organism and the wellness status of each of its composite parts. If all aspects (disciplines) are operating at optimum capacity, this will reflect positively on the wellness status of the whole organisation. Conversely, if the parts are dysfunctional or only some parts are operating well, this will reflect on the wellness barometer of the organisation.

Systems thinking in Te Ara Poutama undergraduate programmes can be best described as the 'will' to work together across learning teams (structured around different fields or subject areas). This approach provides lecturers with the opportunity to contribute meaningfully, teaching in subject areas that are not necessarily their field of expertise. For example, a technology expert lecturer has joined the 'Culture and Society' teaching team. This lecturer brings a wide range of technological skills to the paper reflected in the excellent quality of the student group presentations. All the lecturers in the team are sharing expertise in their own fields with team members and students creating a multi-disciplinary learning environment. The cross-disciplinary engagement is one example of how systems thinking can be conscientiously reinforced within the undergraduate programmes.

Systems thinking is incumbent to the marketing mix as the marketing mix considers the four Ps not as isolated concepts but as four components that inter-relate. The idea of the marketing mix is that the price, place, promotion and product are blended together, which then influences the target market and the concept of 'positioning'. This is the key to understanding systems thinking as each component is integral to the whole. However, while the application of the discipline of systems thinking is emerging, it is anticipated that the challenges associated with the negative

perceptions related to the value of Māori-focused programmes are better understood with the hope of improving the marketing mix.

Team learning within the undergraduate programmes
The Te Ara Poutama undergraduate programmes are structured around teams. The specific teams outlined below provide examples of operational teams within the faculty:

- Communications and Presentation Systems (CAPS) team
- Technology team
- Te reo Māori team

However, while the two teams below operate externally to Te Ara Poutama (and are not Māori), these teams are crucial to understanding how teams can still function on the basis of Māori values:

- Marketing and Communications team
- Recruitment team

All of the teams demonstrated the ability to adapt to collaborative team learning. This reflects the Māori cultural propensity to think and act collectively. As learning teams (ako ā ohu), they have been able to overcome challenges and work together to develop insights and creatively resolve issues. While this included components of individual learning, the overall idea is that while the individual continued to learn, they did so as a team by working collaboratively.

Regular meetings encourage teams to address issues collaboratively and in a timely manner in a safe environment where creativity is valued. The cultural interpretation of mental models, 'kia tuwhera te hinengaro', explores the idea of opportunity rather than barriers, which encourages teams to see the opportunities in situations through different ways of thinking. Creative tension underpins the resolution process and is integral to the development of creative solutions.

This model of team learning is consciously (and conscientiously) integrated throughout the curriculum. All papers have a team learning component, where students are expected to work collaboratively to produce remarkable outcomes. This focus reflects what is intrinsically learning organisational and Māori cultural imperatives that place people at the centre of the organisation. The following examples of teams are intended to capture 'snapshots' of team activity that demonstrate the application of the learning organisations' disciplines in different contexts.

Communication and Presentation Systems (CAPS) Team
The CAPS team offer a core paper designed to develop students study skills and ability to critically review, synthesise and present academic work using technology. The team has worked through various challenges, which have tested each member's ability to overcome mental models to respond to radical changes within the team. Mental models include not only having to change and adapt to a different academic pedagogy but also adapting to a different leadership (egalitarian) style.

It was apparent from the outset that some lecturers struggled with the pedagogical shift from conventional teaching to the blended learning teaching pedagogy,[28] which combines classroom with online learning. This means that learning is not confined to the classroom and provides a platform for new ways of teaching and learning in the age of the internet, where knowledge (of varying quality) is freely accessible. In this setting, students are encouraged to work collaboratively using digital technology such as social media and networking sites to communicate with each other outside of the classroom. Groups may meet face to face but the expectation is that communication will also take place using a range of tools including social networking.

Creative tension: Bringing together conventional teaching methodology and 'the flipped classroom'[29] was a challenge because it took lecturers out of their comfort zone. Instead of being the source of knowledge, their role became more the facilitation of learning.

Creative resolution was the group decision to institute blended learning, which pedagogically incorporates elements of conventional learning and teaching with the 'flipped classroom' model.

The Technology Team

In 2015, the technology team comprised of six team members who taught predominantly on Māori media papers that focused on applied and digital media. While this team is an academic team, it also operated as an unintentional IT support team for the faculty. The priority of the team remains technologically focused and responsive to an industry that is mercurial, fast paced and demanding.

The key objective of the team is to provide technological expertise not only to the faculty but also more widely to the university through the AUT Centre for Learning and Teaching. To this end, the team is often called on to provide support to other areas of the university because of their recognised expertise in this field.

The idea of mahi rangatira or personal mastery can be applied to this team who are justifiably proud of their reputation as leaders in digital technology within the wider university community. However, the main priority of the technology team is advancing the skills and knowledge of the graduates who are "technologically competent across a range of digital platforms" (AUT University, 2016).

In the past, the faculty has invested in significant resources to ensure that our technological capability meets the demands of a field that is continually changing and developing. However, as

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[28] The 'blended learning pedagogy' introduced to Te Ara Poutama in 2014, takes advantage of new technologies to support student learning by blending multiple facets of learning and teaching (Graham, 2004).
[29] In the 'flipped classroom' a range of activities that would normally be completed out of class allowing "for an expanded range of learning activities during class time" (Roehl, Reddy & Shannon, 2013).

digital technology advances it has also become more affordable and accessible. Students are now encouraged to use smart phones, tablets and other portable devices to support their studies.

However, this team also had to face its own challenges (mental models): specifically integrating the google+ platform[30] into their specialist papers. Despite their technological skills, all members of the team were required to undergo training led by an external technology expert in the use of the google+ platform.

Creative tension: Bringing together experts in a particular field to learn together. Instead of being the source of technology knowledge, members of the team became learners (in their own field).

Creative resolution: The group decision to incorporate knowledge within the group to create a broader platform that drew on the strengths and expertise of all members of the group.

The technology team is constantly and innovatively adapting their teaching practices to use these devices as teaching tools. This culminates in creative outputs from students that not only showcase their technological skills but which are also academically robust.

Te reo Māori team

In 2015, the te reo Māori team consisted of seven team members who team taught seven te reo Māori papers ranging from absolute beginners (level 5) to advanced te reo Māori (level 7). While the team was led by joint programme convenors that focused on the needs and organisation of the te reo Māori team, each paper had its own leaders. One paper convenor managed the three beginner papers and another managed four intermediate to advanced te reo Māori papers. Alongside this, the re-introduction of the Wānanga reo (Māori language educational forum) also began in 2015 and this was led by another team member.

The first principle that is demonstratively obvious in this team is mahi rangatira or personal mastery. As the majority are second language learners, each individual has undertaken their own personal language acquisition journey. Most of the team members have progressed into further study at postgraduate level. Team members continue to research and present in language acquisition and revitalisation. To enhance and advance their own learning, team members often attend kura reo (total immersion Māori language programmes).

Previously, I analysed the word rangatira, whereby ranga also means weave and tira are travellers. In this sense an individual team member is always connected to the group. While each embarks on their own individual journey towards personal mastery (of te reo Māori), the outcome of the individual endeavour supports the growth of the team as a whole.

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[30] Google+ is a platform for students to connect with each other regarding topics relevant to classes. Similar to a social media platform, students are encouraged to share thoughts, links and work that is relevant to the topics covered in the classes. URL: https://plus.google.com/collections/featured

While the team is essentially led by programme convenors and paper convenors on different levels, this team embodies the concept of ako ā ohu (team learning) in the sense that they think together and work collaboratively. While there are essentially leaders within this team, each team member is treated equally and fairly. While the paper leaders are able to provide handbooks and resources and other administrative duties, it is not without the input of the entire team. Empowerment is practised through thinking and working together.

There are many examples of the team working collaboratively for the wellbeing of all members. Language acquisition requires the development of class resources to assist with in-class activities. The team regularly meets to discuss what resources were required and are encouraged to think outside the box. After agreeing on the resources, they <u>chose</u> to spend a considerable amount of their own time to meet as a group to work out how to best use the resources, which also involved accommodating the different levels of learning.

The Marketing and Communications Team

The undergraduate administrative team for Te Ara Poutama comprises of two team members who collaborate with three members of the AUT Central marketing team (who are non-Māori) as well as a member of the external communications team. The purpose of the team is to explore marketing opportunities in regards to the undergraduate programmes available within Te Ara Poutama, which explains the reason why this team is made up of a collaboration between Te Ara Poutama and AUT Marketing and Communications members.

In terms of the shared vision, te moemoeā kotahi guides the relationship of this team. The fact that the majority of the team are external to Te Ara Poutama does not present a challenge because the principles of kaupapa Māori are also espoused by AUT: Tika: (integrity), pono: (respect) and aroha (compassion). I earlier suggested that these values inform the practice of manaakitanga (hospitality). The development of the relationship of the team is underpinned by these values, which includes the practice of manaakitanga (hospitality), which adds another dimension and strengthens the relationship.

While each member brings unique strengths to the team's operations, the idea of dreaming as one is unmistakeable for this team. For this team, the vision is seen with extreme clarity and each member of the team is dedicated to the vision. In 2015, the idea to run an online video was suggested by the marketing team. While the administrative undergraduate team worked on the content and key messages and guided that specific part of the project, the marketing team organised and designed the video concept. While the outcome was a joint effort and each team had input into the entire video concept, the way the team worked as one was exceptional and reflected in an unobtrusive way, the importance of being united under a shared vision.

It was important that this team focused on the idea of kia tuwhera te hinengaro which is to open the mind to different ideas. It was important that this team was truly open to this concept, as the

opportunities the marketing and communications team presented could be fruitful to the undergraduate programmes. While deeply held mental models were present within the undergraduate administrative team, the marketing team provided renewed inspiration to explore possible marketing opportunities. Again, while the video project seemed like it would require much time investment for an already busy administrative team, the marketing team ensured the process was not lengthy by taking control of the organisation of the project and assisted with ensuring the key messages were clear and concise.

Ako ā ohu (team learning) is another principle that was evident within this functioning relationship. The concept of team learning was required within two differing fields of knowledge and expertise. The high functioning of this team demonstrated that different strengths can bring benefit when a team is working together collaboratively with mutual respect.

The outcomes of the team involved the development and completion of a variety of marketing projects:

- The online marketing campaign consisted of a video that was developed to showcase the undergraduate programmes. This video was made available on the AUT website and YouTube and was also used as an advertisement on Māori TV (online).
- Furthermore, the development of the content available on the AUT website has been an ongoing project. The focus was not only to make sure the content was consistently correct and up-to-date but that it remained relevant and met the needs of the market. For example, the homepage is often updated with current information such as enrolments being open for te reo Māori, a news story covering a recent student who travelled overseas and new brochures that have been created specifically for the faculty, to name a few.
- The team has also been instrumental in developing specific collateral such as posters regarding nil-fee te reo Māori papers and brochures such as the 'Whakapakari' pack which showcased the undergraduate programmes.

Image 4: Whakapakari pack[31] 2014-2016.

It can be argued that this team was able to overcome mental models (preconceived ideas about generic marketing and their limitations for Māori) to be open to the opportunities that the marketing

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[31] The dark branding/design is for 2014/2015 and the red branding/design is for 2015/2016.

team presented. This team is essentially made up of non-Māori who are somewhat subscribed to a kaupapa Māori vision that is articulated in the beliefs and values of the faculty. In 2015, the team had consolidated the relationship, operating within a shared vision, and truly embarked on the journey of team learning.

The Recruitment Team

The undergraduate administrative team for Te Ara Poutama also worked alongside two members of the recruitment team. The purpose of this team was to explore recruitment opportunities for Te Ara Poutama undergraduate programmes. It is important to note that there are key staff members that sit within other departments of AUT that support recruitment to AUT.

The team learning principle of the learning organisation encompasses 'ako ā ohu' that resonates with thinking together and working collaboratively. The successful operation of this team is dependent on this concept, as the issues this team is working to overcome require careful consideration of understanding the most suitable opportunities available when recruiting for Te Ara Poutama.

Throughout 2015, there was much 'trial and error' in understanding what the best recruitment opportunities for the faculty were. However, one of the key changes that directly affected Te Ara Poutama's recruitment strategy was the appointment of a te reo Māori speaker.

Furthermore, the team as a whole worked on hosting schools that could be interested in what Te Ara Poutama has to offer as well as meeting with key stakeholders to inform them of opportunities available at Te Ara Poutama. There were also recruitment events that required Te Ara Poutama input and allowed the recruitment team to collaborate on but ultimately, in 2016 the team decided to separate and work together on isolated projects throughout the year.

While the recruitment team has realised the capacity of team learning through 'ako ā ohu', the idea is that teams are able to operate and work together, if it is in the best interest of all involved, when it is required, teams are able to breakdown when the functioning team is not operating at its best.

In summary, the literature review has examined the Māori worldview and how it can inform and be informed by the disciplines of the learning organisation. The learning organisation within a Māori context provides a 'snapshot' using actual teams that operate within Te Ara Poutama. A significant factor is that some of the teams included members that are external to Te Ara Poutama. The fact that these teams are able to encompass the cultural values and beliefs while maintaining the characteristics of the learning organisation provides an opportunity to influence the marketing mix in Chapter 5.

Chapter 4: Methodology

This thesis relies on qualitative research to develop a case study on Te Ara Poutama undergraduate programmes. Yin (1984, p. 23) defines and describes case studies as '… empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used.'

The key evidential information is secondary source data, 'a research strategy which makes use of pre-existing quantitative data or pre-existing qualitative data for the purposes of investigating new questions or verifying previous studies' (Heaton, 2008, p. 16). The purpose of this approach is to gain new insights and conclusions from the Venture research data on the Māori tertiary sector. This will better inform Te Ara Poutama's undergraduate marketing strategy.

There is a considerable body of literature on the pros and cons of using existing data (Bishop, 2007; Dale, Arbor, & Procter, 1988; Heaton, 2008; Mason, 2007; Szabo & Strang, 1997). The main issue of concern relates to ethics relating to participant consent. As the Venture study was anonymous this is not an issue for this study. The main advantages of using secondary data, as a methodological tool is the avoidance of repetition, as the primary data required for this thesis would have replicated the Venture research data.

The description of team collaborations and roles within the faculty provide a 'snapshot' of the development of Te Ara Poutama as a fledging learning organisation. These teams are an integral part of the organisational structure. Methodologically, in my role as programme administrator II collected and analysed the information that informed the discussion in the previous chapter. There was no apparent ethical issues as the team members are anonymous. I took particular care to ensure that no one in this study is identifiable.

Although Te Ara Poutama undergraduate programmes are the only source for this case study, it provides a real life opportunity to investigate the adaptation of the learning organisation theory to a Māori educational environment. As such, it is embedded within a Māori epistemological framework.

Kaupapa Māori theory guides the interpretation of the learning organisation within a Māori setting. The disciplines of the learning organisation are aligned to Māori cultural beliefs, values and language. In this context it is able to provide '… a cultural orientation, a set of values, a different conceptualisation of such things as time, space and subjectivity, different theories of knowledge, highly specialised forms of language and structure of power.' (Smith, 1999, p. 42). Māori epistemology, as it relates to Senge's five disciplines, was discussed in the previous chapter.

Senge's organisational theory underpins the methodology. The disciplines of the learning organisation are contextualised within 'real life' examples of how they are articulated within the various learning teams. It is challenging to apply some of the disciplines because the

implementation of the learning organisation in the undergraduate programmes is an organic process.

Secondly, the disciplines of the learning organisation (like Māori epistemology) cannot be measured. For example, the notion of a 'shared vision' is philosophical and informs ethical behaviour because I have related it to the AUT Māori values of tika, pono and aroha. Equally challenging is the concept of 'creative tension.' Although creative tension is not an actual discipline, it is critical to advancing organisational change. Creative tension ensures authenticity and provides a reality check for members of any organisation.

As an 'insider' researcher, I am able to conduct research that is familiar to me. My role in the faculty as the undergraduate programme administrator provides me with the opportunity to work with all of the teams. In this capacity, I am committed to developing the disciplines of the learning organisation within Te Ara Poutama. I have deliberately avoided including other sectors of the organisation, such as the postgraduate team because my interaction and insider knowledge relates to the undergraduate teaching and learning environment. Robson (2002) defines insider research as a term used to describe projects where the researcher has a direct involvement or connection with the research setting. There are pros and cons to insider research mainly because of subjectivity, access to sensitive knowledge and balancing roles as a member of the community and the research interests (DeLyser, 2001; Gerrish, 1997; Smyth & Holian, 2008).

Mindful of the pitfalls of an insider researcher, I deliberately chose to rely on the findings of the Venture Research data to develop a better marketing strategy. This approach not only provided independent data that is objective but also allowed me to avoid the ethical drawbacks that beleaguer insider researchers.

Venture Research – Market Research

In 2014, Venture Research was commissioned by AUT to provide an in-depth understanding of the Māori tertiary sector market. The brief was to provide information that would contribute to our understanding of the Māori target market (school-leavers). This research was solely focused on the Upper North Island and included intakes into Wānanga and Polytechnic sectors who are seen as competitors of universities, more specifically Te Ara Poutama. The data provided spans the period from 2010 to 2014. The data provided by Venture Research will be used as a secondary data source and is used extensively throughout this study.

Focus groups and interviews were held with individuals that are within the target market or influencers of the target market. Clow and James (2014, p. 105) emphasise that the 'primary disadvantage' of focus groups is that the views represent the opinions of only a few individuals. However, insights from the focus group interviews provided useful information about school-leavers' tertiary study choices. In-depth interviews and focus groups included:

- 3 focus groups of university-intending students at immersion schools in Auckland and the Upper North Island.
- 1 focus group of first year Te Ara Poutama students from immersion schools.

The focus groups were complemented by in-depth individual research interviews.
- 5 in-depth interviews with school leaders in immersion schools in Auckland and the Upper North Island.
- 4 interviews with careers advisors from mid to high decile Auckland schools with large numbers of Māori students attending university.
- 5 in-depth interviews with high-NCEA score applicants who have enquired about Māori programmes at AUT, but did not enrol with Te Ara Poutama.
- 3 in-depth interviews with high-NCEA score applicants who applied to AUT, but not to Te Ara Poutama.

Venture Research provided two separate reports from the data collected. The first research report is based on quantitative data and explores Māori school-leavers within the tertiary sector. For the data collection process, the independent researcher worked with AUT staff members to provide an analysis of the tertiary sector. The data used was from the Ministry of Education data cube and is up-to-date and relevant. The second research report explored the perception of Māori Development degrees. This information has made an invaluable contribution to Te Ara Poutama's marketing strategy and will be discussed further in the next chapter.

The marketing analysis offers more insight into the specific target market, the product and promotion. The analysis of the tertiary sector revealed important information such as the scope of the sector as well as information on competitors; however, the second report offered insight into the perception of Māori-focused degrees and more importantly how Te Ara Poutama is perceived.

In conclusion, kaupapa Māori theory interrelates with the learning organisational disciplines within a Māori context creating an opportunity to apply a critical lens. This chapter discussed the use of 'case studies', which is of great importance for this thesis as the foundation of this thesis, Te Ara Poutama, was a case study. Furthermore, insider research was discussed which emphasises such benefits as familiarity and insider knowledge. This chapter concluded with a brief explanation of the Venture Research data, which is used as a secondary data source for this thesis.

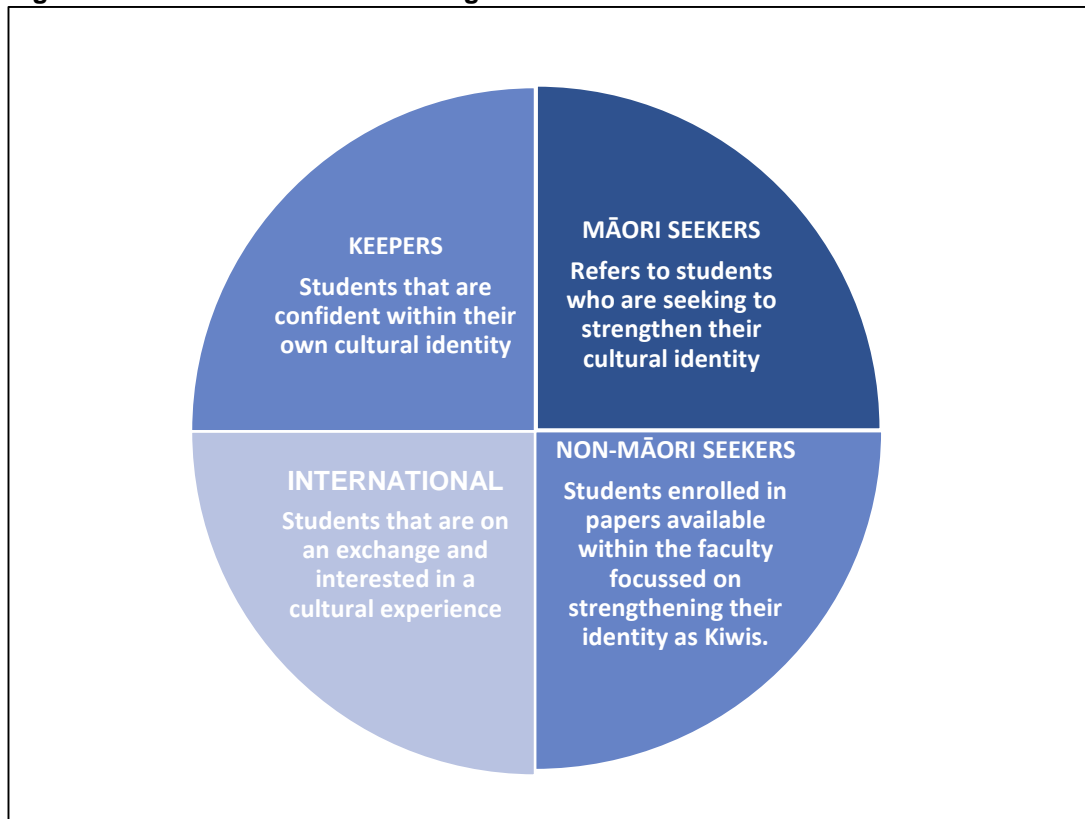**Chapter 5: Marketing and the learning organisation**

This thesis explores Senge's five disciplines and the influence these disciplines have on the marketing mix of Te Ara Poutama undergraduate programmes. From a marketing perspective, the creation of a learning environment that inspires creativity and innovation, and fosters lifelong learning is inextricable from the creation of a successful marketing mix. The intrinsic theoretical premise of the learning organisation is that the application of the learning organisation disciplines is transformative. As the organisation captures the true spirit of the learning organisation it responds innovatively to change and creates products (programmes) from learning lifeways rather than an institution or workplace. This environment and the product (programmes) it produces should be innovative, relevant, responsive to the market and easily marketed.

Te Ara Poutama leadership is committed to developing a transformative learning environment receptive to the changing needs and aspirations of the market place. Durie (2011) advocates that Māori development must encourage communities and organisations to harness new technologies, alliances and economic opportunities to be better equipped for a constantly changing future. This challenge is one that the faculty has embraced.

Understanding the market

The students of Te Ara Poutama can be generally categorised as belonging to four specific market segments that reflect their aspirations and life experiences or psychographics.

Figure 3: Te Ara Poutama market segments.

KEEPERS
Students that are confident within their own cultural identity

MĀORI SEEKERS
Refers to students who are seeking to strengthen their cultural identity

INTERNATIONAL
Students that are on an exchange and interested in a cultural experience

NON-MĀORI SEEKERS
Students enrolled in papers available within the faculty focussed on strengthening their identity as Kiwis.

a) Keepers: The cohort of students that are referred to as 'keepers' refers to those that are confident within their culture, are usually fluent in te reo Māori and have in-depth knowledge of tikanga Māori. These students would have normally gone through Māori-immersion schooling or have come from closely-knit Māori communities and are well connected to their iwi, hapū and/or marae. It is assumed that this market would enrol in a faculty like Te Ara Poutama as the environment of the faculty emulates the environments with which they are most familiar.

b) Māori Seekers: This group of students are those that are of Māori-descent but perhaps have not had the opportunity to explore their cultural identity. This market is drawn to Te Ara Poutama with the purpose of understanding and seeking their cultural identity through tikanga and te reo Māori. Students within this cohort are likely to have attended mainstream schooling.

c) Non-Māori Seekers: This cohort of students are usually non-Māori New Zealanders that enrol in individual papers available within the faculty. These papers are usually focused on history, tikanga or te reo Māori. The focus for this market segment is to strengthen their identity as Kiwis.

d) International: This segment describes the students who are largely on the study-abroad programmes at AUT. These students will enrol into papers within Te Ara Poutama as they seek a uniquely NZ experience which is Māori and so are often interested in a cultural experience. While this cohort of students will enrol into papers that offer an indigenous cultural bias, they are normally enrolled in programmes outside the faculty.

Main findings of the Venture Research data

The full set of the Venture Research data is confidential but the key findings are summarised below:

1. Māori student intake from degree-level and above for both mainstream and Māori-immersion schools have high numbers going into Universities (as opposed to Wānanga and Polytechnics).

2. An opportunity for pre-degree is still feasible with many Māori school-leavers from both mainstream and Māori-immersion going into Wānanga and Polytechnic institutes to enrol into pre-degree programmes.

3. A cohort of students within the target market of Māori school-leavers from both mainstream and Māori-immersion are still choosing to go into Wānanga and Polytechnic institutes for degree-level programmes.

4. University of Auckland is a strong competitor of AUT with the Māori school-leavers from both mainstream and Māori-immersion choosing to go to University of Auckland over AUT. Waikato University is also a strong competitor but more so within Māori school-leavers in Māori-immersion schools.

5. Otago University has recently become a direct competitor of AUT with the research suggesting some Māori school-leavers from the Upper North Island, both mainstream and Māori-immersion, are choosing to bypass AUT to go to Otago University.
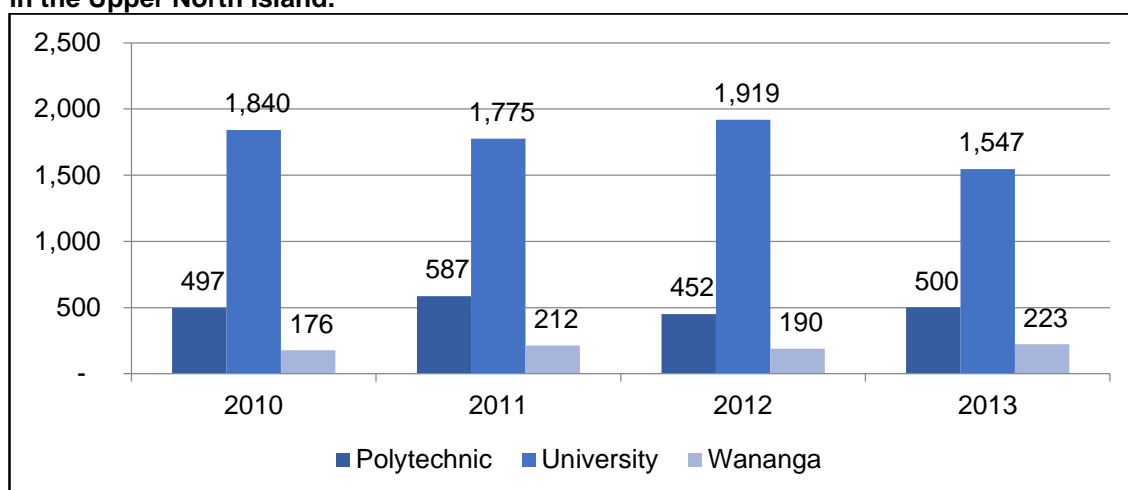
6. The research suggests that Māori school-leavers are 'strongly motivated to give back to iwi/whānau/community and see the route to giving back through mainstream degrees and careers'.

7. The research suggests that students enrolled in undergraduate programmes at Te Ara Poutama feel that the faculty 'offers an environment that helps students feel comfortable and thrive'.

8. Māori-immersion school-leavers are seen as the most promising target; however Māori students within mainstream schools should not be ignored. While the issue is that the EFTS from Māori students within mainstream schools are widely dispersed across 200+ schools, Te Ara Poutama should focus on recruiting from the top 10 feeder schools.

Interpretation of the Venture Research data

Māori School-Leavers and the Tertiary Sector

The data within the research report have been provided by Strategy and Planning (for Venture Research) and is an analysis of data from the Ministry of Education data 'cube'. The purpose of this report is to link Māori school-leavers to the tertiary sector.

Graph 2: Māori Student Intake for Degree-Level and Above – From Mainstream Schools in the Upper North Island.

(Venture Research, 2015)

Graph 2 suggests that Māori school-leavers from mainstream schools see University as the main pathway for further education after secondary school. While there is still a margin of students choosing to study at a Polytechnic or Wānanga, students that are choosing to go to University instead is 3 times and 6 times these figures (respectively). While 2013 had the lowest numbers of students with 1,547 going into University studies, the number of students attending Polytechnic and Wānanga were relatively steady. It is evident that Māori school-leavers at mainstream schools prefer to go to universities for degree-level and above qualifications, which suggests that Māori school-leavers in mainstream education are comfortable to continue on to University, as it resembles a mainstream environment.

Graph 3: Māori Student Intake for Degree-Level and Above – From Māori-immersion Schools in the Upper North Island.
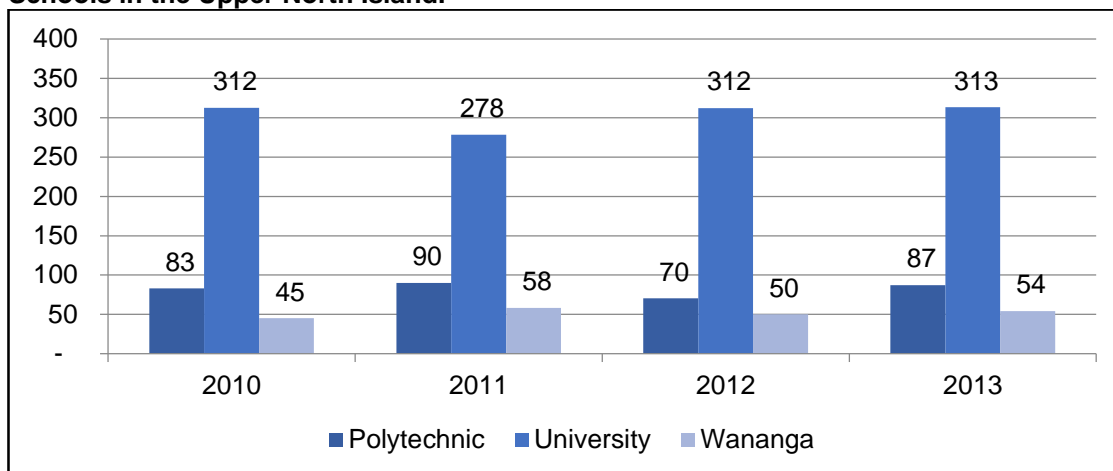
However, as shown in Graph 3, the number of Māori school-leavers from Māori immersion schools that go on to degree level (and above) programmes at University was very low (in comparison to Graph 2) ranging from 278 to 313 students in 2010 to 2013. This supports an earlier statement suggesting that Māori school-leavers from a Māori-immersion environment may not be comfortable entering a mainstream environment like University. Even lower were the student numbers going into Polytechnic studies, stabilising from 70 to 90 while students going into Wānanga ranged between 45 and 58. It is evident that school-leavers are wanting to go into further study at degree-level but perhaps they find the culture of Wānanga and Polytechnics more appealing (if not less expensive).

Graph 4: Māori Student Tertiary Intake (All Qualification Levels) – From Mainstream Schools in the Upper North Island.
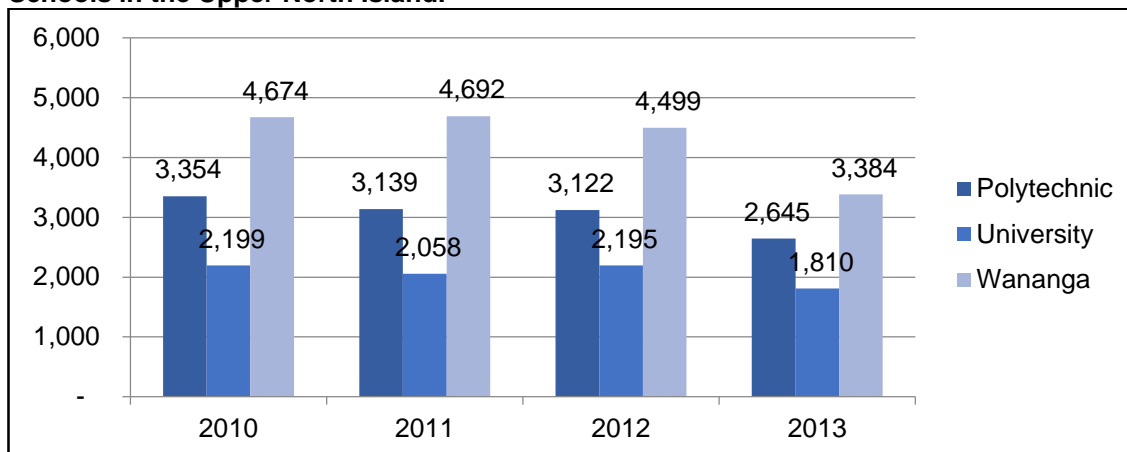
Graph 4 reflects high numbers enrolled in Wānanga and Polytechnic pre-degree programmes. As shown in Graph 2, for 2013 only 223 students from mainstream schools enrolled in Wānanga at degree level or above however in the same year they had 3384 students enrol at all qualification levels suggesting that there are a large number of students not achieving University Entrance (UE) and therefore needing to go into pre-degree programmes. Significantly, Wānanga had also experienced a significant drop in numbers from 2010 with 4,674 enrolled to 2013 with only 3,384

enrolled. As mentioned below, requirements for University Entrance have changed which means that it is possible that more students will need pre-degree options with the purpose of creating a pathway into a degree. While it is evident that there is a need for pre-degree programmes for all Māori school-leavers, the challenge is not for Universities to offer pre-degree programmes but how they pathway these students back into University once they gain UE through pre-degree programmes.

Graph 5: Māori Student Intake (All Qualification Levels) – From Māori-immersion Schools in the Upper North Island.
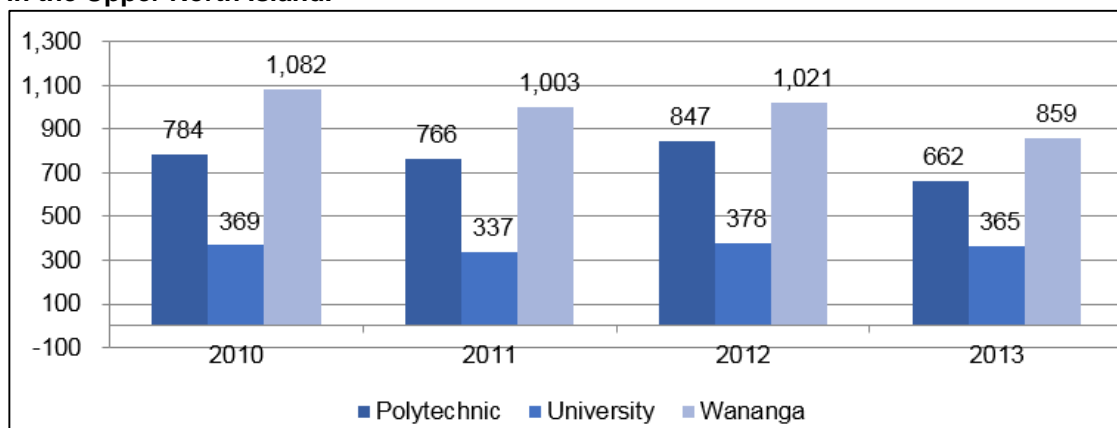
As shown in Graph 5, similar patterns to Graph 4 are reflected in Māori-immersion schools. In 2013, only 54 students enrolled into Wānanga at degree level or above (as shown in Graph 3); however, Wānanga had 859 enrolments at all qualification levels as shown in Graph 5. Again, Wānanga also had the largest reduction of numbers since 2010 when enrolments were 1,082. However, the graph reflects a preference for Māori-immersion school-leavers to go to Polytechnic and Wānanga over University perhaps due to universities generally offering few options for pre-degree programmes.

Furthermore, there are many Wānanga and Polytechnics offered outside of Auckland Central like in South Auckland, Manukau (Manukau Institute of Technology and Te Wānanga o Aotearoa) which could attract students due to lower accommodation costs. As mentioned later, average rent for unfurnished two bedroom houses in Auckland Central[32] range from $370 to $682 whereas average rent in South Auckland[33] ranges from $335 to $440.

According to the Ministry of Education (2009), "one of the key differences between Polytechnic and university degrees is the subject of specialisation; the degrees offered by Polytechnics are more likely to be vocational in nature and they are likely to be concentrated in relatively few specialisations". Interestingly, a feature of AUT and Te Ara Poutama undergraduate programmes is the vocational-related Cooperative Education component. However, after analysing the data it

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[32] Auckland Central average rent figures obtained at http://www.enz.org/house-rents-auckland-central.html.

[33] South Auckland average rent prices obtained at http://www.enz.org/house-rents-auckland-south.html.

appears that university entrance requirements are most likely to be the main obstacle to Māori university educational aspirations.

University Entrance (UE) is based on the minimum requirement to enrol into a New Zealand university. According to NZQA (2010), "the common standard for university entrance should provide evidence that a student has a reasonable chance of success at degree level study". A review in 2005/2006 did not recommend any changes to university entrance. However, in 2010 a subsequent review found that universities questioned the current standard of UE (as no longer meeting the needs of the Universities and their students). In 2011, the changes to NZQA were implemented within secondary schools for adoption in 2013/2014. This explains the drop in student-leavers gaining UE in Venture Research report relating to 2014 statistics.

Graph 6: Māori School Leaver Intake to All NZ Universities from Mainstream Schools in the Upper North Island – All Disciplines (By Year of Intake – EFTS).
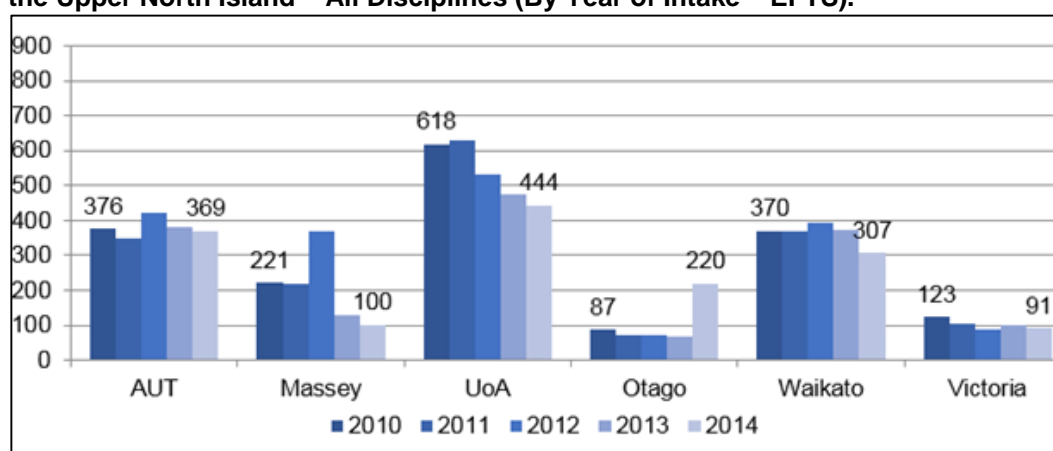
(Venture Research, 2015)

Graph 7: Māori School Leaver Intake to All NZ Universities from Māori-immersion Schools in the Upper North Island - All Disciplines (By Year of Intake – EFTS).
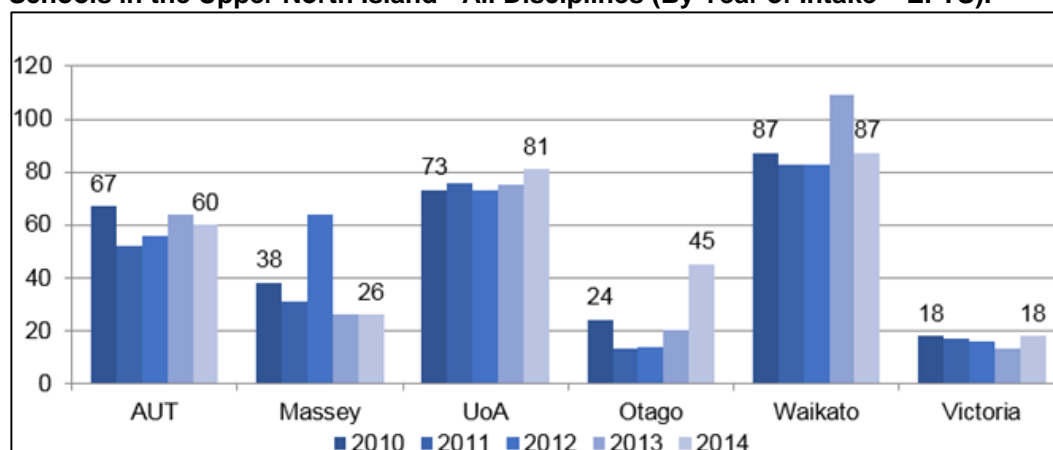
(Venture Research, 2015)

Graphs 6 and 7 reveal that AUT is in the top three providers for Māori school-leavers from the upper north island. However, both University of Auckland and Waikato are strong competitors for AUT. The anomaly is Otago University, which is recruiting high numbers of Māori school-leavers despite its location in the South Island. From a historical context, both graphs reflect stable and consistent numbers of Māori school-leavers going to AUT while Massey and Otago both have

anomalies occurring in 2012 and 2014 respectively. However, the challenge for AUT would be to increase its market share against competitors like University of Auckland and Waikato.

The University of Auckland remains the major competitor of AUT, while Waikato has had the highest intake of Māori school-leavers from Māori-immersion schools sampled. In 2014, Otago had a higher intake of Māori school-leavers not only from mainstream schools but also from Māori-immersion schools.

As already mentioned, given the location of Otago University it is apparent that many Māori are willing to bypass AUT and relocate themselves to the South Island. Evidence would suggest that the Auckland housing crisis and exorbitant rents are having some impact on where students choose to study. A rent comparison of unfurnished two bedroom houses suggests the average rent in Auckland Central[34] ranges from \$370 to \$682 whereas average rent for a similar house in Otago[35] ranges from \$190 to \$410. While this does not explain University of Auckland's performance, it is likely that their reputation as an established higher-ranking university could influence school-leavers.

According to Venture Research (2015), approximately one third of Māori school-leavers go into Society and Culture programmes. The data shows that AUT is not the 'University of Choice' for these programmes. Māori school-leavers are opting to go to Waikato and University of Auckland for degrees related to Culture and Society. Furthermore, in 2014 Otago's intake of 10 EFTS to Society and Culture programmes was higher than AUT.

Graph 8: Te Ara Poutama EFTS Programme vs. Taught EFTS.
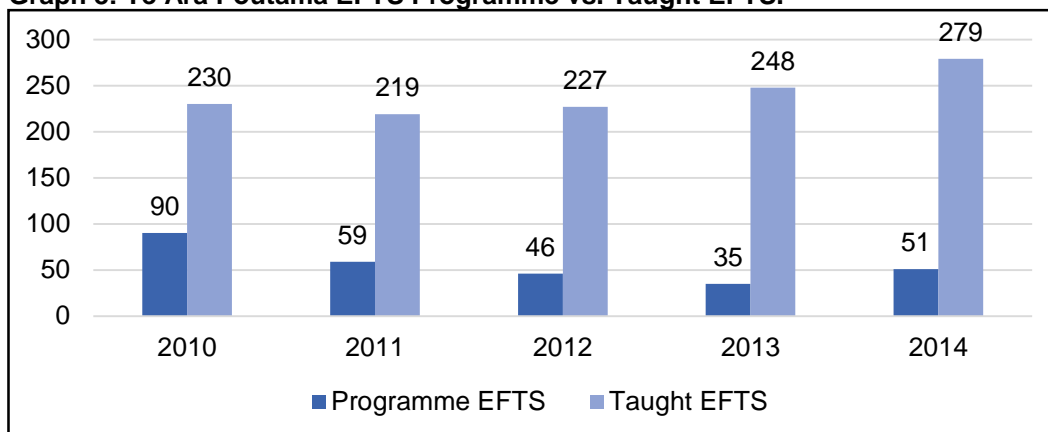
(AUT Annual Reports, 2009-2015)

Graph 8 offers a comparison between Programme and Taught EFTS where Programme EFTS apply to students enrolled on a degree at Te Ara Poutama whereas Taught EFTS apply to students taking a paper taught by the faculty. One of the main contributing factors to the large number of Taught EFTS is nil-fee te reo Māori papers that are offered by the faculty. Many

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[34] Auckland Central average rent figures obtained at http://www.enz.org/house-rents-auckland-central.html.
[35] Otago rent figures obtained at http://www.enz.org/house-rents-otago.html.

students pick up these papers as stand-alone certificate papers or as elective papers within their chosen degree.

Te Ara Poutama has developed relationships with other departments in AUT such as School of Education and the School of Hospitality and Tourism resulting in Te Ara Poutama staff members being able to teach papers that are offered to students within these schools. The disparity between Taught EFTS and Programme EFTS could be an indicator that the future of Te Ara Poutama undergraduate programmes lies in the service teaching market. In the spirit of learning organisational theory on adaptation to change and in response to the market, Te Ara Poutama should consider specific service teaching initiatives to create a niche market for the faculty. For example, the promotion of majors and minors creates an opportunity to build a marketing campaign based on competitive advantage e.g. encouraging Bachelor of Business students to undertake a minor in te reo Māori would give them the added advantage of being proficient in the Māori language.

While this demonstrates a willingness to respond innovatively to changing market conditions, due diligence is also required. The service teaching market compared to Programme EFTS is unpredictable because the EFTS belong to other programmes and can be withdrawn for any reason. Unfortunately, most university faculties operate as silos. This is caused by the funding structure, which can be an impediment to collaboration across the university.

The Decision-Making Process for Māori School-Leavers
The Venture Research findings provide data with which to examine the decision-making process Māori school-leavers make when selecting university programmes. The findings of the research are extremely valuable in understanding the choices Māori school-leavers make about where and what to study.

Māori-immersion school-leavers were identified as the primary target market for Te Ara Poutama because of their background in Māori culture and language. There are over 300 EFTS per year from Māori-immersion schools in the Upper North Island that go to university. The research suggests that these students are 'strongly-motivated to give back to their iwi/whānau/community'. As already mentioned in the opening chapter, Māori-immersion school-leavers also 'see the route to giving back being via mainstream degrees and careers.'

Māori-immersion students are seen to struggle in a mainstream environment, which is perceived as 'alienating'. The research reported that current Māori-immersion school-leavers enrolled in degrees at Te Ara Poutama believe the faculty 'offers an environment that helps them feel comfortable and thrive.' Because of these findings, Te Ara Poutama can offer this cohort a place that provides them with a familiar learning environment because it operates as a whānau. This aspect of the learning environment is being promoted in our marketing and recruitment material.

Furthermore, Māori-immersion school-leavers believed there was more prestige and mana in mainstream programmes, which would inevitably be linked back to their iwi. Te Ara Poutama's response is to tailor-make our programmes so that we provide majors and minors that will give Māori in mainstream programmes the competitive edge – specifically enhanced competencies in te reo Māori and tikanga Māori. It will also support their cultural and language needs and aspirations. This is a classic example of applying creative tension to a difficult situation. The choice for many is either Māori degrees or mainstream degrees. The conventional response would be to adopt a competitive approach to persuade Māori students to choose a Māori degree pathway.

Instead, by adopting a systems thinking approach and by consequently focusing on the needs, wants and aspirations of the student, we came up with a solution that supports mainstream degree choices that can (if they choose) include Māori options via majors and minors. In other words, we are planning to give our students greater choice through greater flexibility.

According to Venture Research (2015), the findings maintain that Māori-immersion school-leavers are the most promising target market as 300 EFTS sit in a smaller pool of schools. The research suggests that there is an opportunity to specifically target Māori-immersion school-leavers. However, it would also make sense to target Māori students within mainstream schools. While there are more EFTS entering high schools (1500+ EFTS), the research shows that these EFTS are dispersed largely across 200+ schools. The best opportunity Te Ara Poutama would have in gaining their share of this market is by focusing on the top 10 feeder schools in Auckland.

While it seems that a major share is attracted to Wānanga and Polytechnic through pre-degree options, there is still a share of the market that chooses to go to these institutes to complete degree-level programmes. The fact that these institutions offer pre-degrees is a positive contribution to Māori education. The University of Auckland is AUT's main competitor; however, the margin is relatively small and offers an opportunity for Te Ara Poutama to market the undergraduate programmes, which highlight a unique point of difference – relevance to the global world. Te Ara Poutama, as a learning organisation is visionary in comparison to its competitors and should be able to thrive in the current market conditions. The research provides irrefutable evidence that Te Ara Poutama's programmes are not being successfully promoted in schools and in the community. This identifies the key marketing issue that is easy to address because of the established co-operative relationship that the faculty has developed with the marketing team.

Underpinning the marketing strategy is the absolute belief that Māori language and culture as a field is of value and is relevant in today's world. The integration of the disciplines of the learning organisation into the programmes is deliberate. The ethos of Māori epistemology and the learning organisation has the potential to be transformative, not just for students but for the entire organisation.

As a result of my analysis of the Venture Research (2015) data the key issues are summarised below. Each of these influences the marketing mix.

1. The research suggests that the Māori student intake from degree-level and above for both mainstream and Māori-immersion schools have high numbers going into Universities. This is important to Te Ara Poutama as this directly affects the target market that the faculty needs to attract. The findings show that Te Ara Poutama has characteristics similar to a 'Māori-immersion unit'. While it is important to position Te Ara Poutama as a superior provider, the faculty should also remain relatable to its market and maintain the 'Māori-immersion unit' style but with a technological edge.

2. In addition, the research shows an opportunity for pre-degree is still feasible with many Māori school-leavers from both mainstream and Māori-immersion going into Wānanga and Polytechnic institutes to enrol into pre-degree programmes. This is important to Te Ara Poutama and relates to systems thinking. Te Ara Poutama does not offer pre-degree but it is important the faculty understands how University Entrance (UE) works and whether it affects the faculty's target market. If students do not get UE what are their options for University study and how might we pathway them back into the faculty.

3. Another concerning finding is that there is still a cohort of students within the target market of Māori school-leavers from both mainstream and Māori-immersion are still choosing to go into Wānanga and Polytechnic institutes for degree-level programmes. For Te Ara Poutama to attract this target market, they must improve their promotion as well as the positioning strategy as 'superior providers' of Māori-focussed degrees. The fact that the target market still chooses to bypass a University for a degree-level programme could possibly relate to mental models of Māori school-leavers in regards to their perceptions of universities. Improving the promotional channels is extremely important in encouraging this target market to study at Te Ara Poutama.

4. The research clearly establishes that the University of Auckland is AUT's strongest competitor with Māori school-leavers from both mainstream and Māori-immersion choosing to go to University of Auckland over AUT. Waikato University is also a strong competitor but more so within Māori school-leavers in Māori-immersion schools. The strong reputations of the University of Auckland and Waikato University will continue to provide a challenge for Te Ara Poutama for some time. Focusing on the positioning strategy for Te Ara Poutama as a superior provider and working to change the general perception of Māori-focused degrees could perhaps improve the market share for the faculty.

5. Otago University has recently become direct a competitor of AUT with the research suggesting Māori school-leavers from the Upper North Island both mainstream and Māori-immersion schools are choosing to bypass AUT (and the Universities of Auckland

and Waikato) to go to Otago University. It is possible that the influence of students to bypass AUT to go to Otago University is based on the location of AUT (Place). I have discussed in-depth in Chapter 2 the issues of being based in Auckland City. It would make sense to perhaps offer scholarships related to accommodation to encourage students to enrol at Te Ara Poutama. It is possible that alongside the lower costs of accommodation in Otago, perhaps the reputation of Otago University also attracts prospective students to bypass AUT for example, Medicine and Dentistry. However, it is possible that students are wishing to study away from home with the hopes of gaining independence. It is important to note that Venture Research is focused on students that are based in the Upper North Island. This suggests that these students could already be living in Auckland (or near Auckland). If this were the case, then positioning the faculty's programmes as 'superior' would potentially attract this target market.

6. The research that explores the perception of Māori-focused degrees suggests that Māori school-leavers are 'strongly motivated to give back to iwi/whānau/community and see the route to giving back through mainstream degrees and careers'. This feedback somewhat influences the 'products' Te Ara Poutama offers. The idea that students are looking for mainstream degrees resonates strongly with the shift towards a Bachelor of Arts degree outlined in Chapter 2. In addition, discussion around majors and minors, as well as conjoint degrees, offers an opportunity for the Māori-focussed degrees offered at Te Ara Poutama to be completed alongside a mainstream degree.

7. On a positive note, the research further suggests that students enrolled in undergraduate programmes at Te Ara Poutama feel that the faculty 'offers an environment that helps students feel comfortable and thrive'. As discussed in an earlier chapter, it is evident that students enrolled in Te Ara Poutama programmes experience high satisfaction rates and have a high chance of employability. This relates strongly to the concept of promotion. How does the faculty communicate this message through its promotional channels? While there are many posters that promote student feedback, it is important that promotional channels be explored to ensure that the target market receives this information.

8. Lastly, Māori-immersion school-leavers are seen as the most promising target; however, Māori students within mainstream schools should not be ignored. While the issue is that the EFTS from Māori students within mainstream schools are widely dispersed across 200+ schools, Te Ara Poutama should focus on recruiting from the top 10 feeder schools. This explores one of the major components of the marketing mix, which relates to understanding the various target market. The research not only emphasises Māori school-leavers, but school-leavers from both mainstream and Māori-immersion schools. The research suggests that the most promising target market is the school-leavers from Māori-immersion schools. While this seems like a feasible option for Te Ara Poutama to consider, it is recommended that the marketing strategy for Te Ara Poutama target all

Māori school-leavers through careers advisors and marketing materials. Nonetheless, focusing the promotional channels towards the top feeder schools of Te Ara Poutama would create a marketing strategy that is not only direct but also more beneficial for the faculty.

The following diagram provides a framework to assist Te Ara Poutama in developing a meaningful marketing strategy. The competitive advantage that Te Ara Poutama has over other providers is the commitment the faculty has to providing a learning environment informed by Māori beliefs and values. Therefore, the challenge is a marketing one. Getting the message to prospective students that a Māori learning environment can enhance prospects is definitely a challenge for marketing.

The learning environment is augmented with successful graduate destinations. In 2016 Te Ara Poutama is struggling to retain Māori speaking students who have not completed their undergraduate degrees. Māori Television, TVNZ and radio have recruited students who need to juggle the final stages of their studies with demanding and lucrative employment opportunities. The research has provided information that is particularly useful in marketing success to realise the aspirations of Māori in education.

Figure 4: Perception of Career Pathways for students that study Mainstream Programmes.
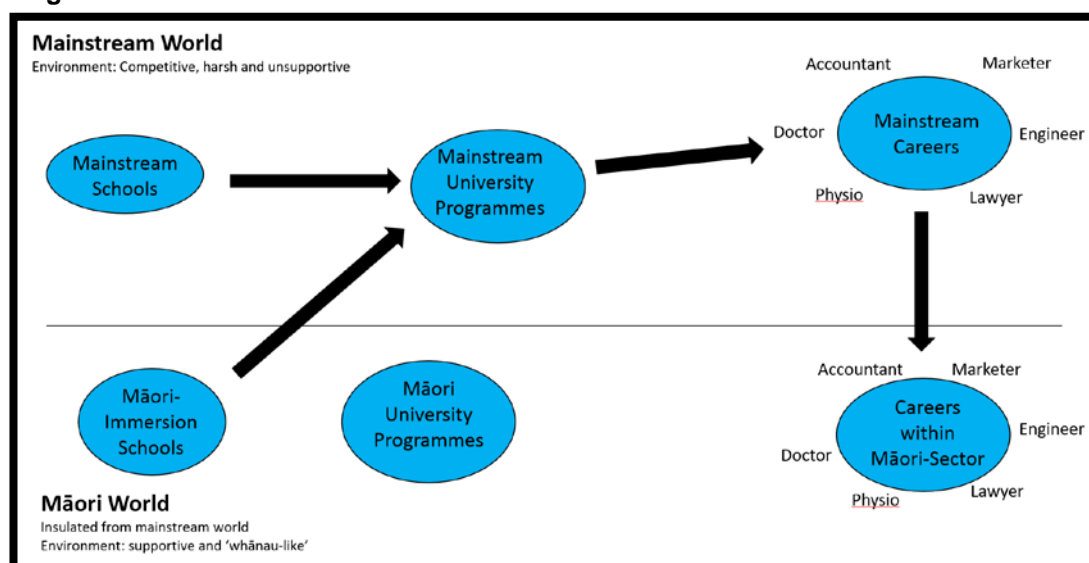
(Venture Research, 2015)

Figure 5: Perception of Career Pathways for students that study Maori-focussed degrees.

Mainstream World
Environment: Competitive, harsh and unsupportive

Mainstream Schools

Mainstream University Programmes

Accountant   Marketer
Doctor   Mainstream Careers   Engineer
Physio   Lawyer

Māori World
Insulated from mainstream world
Environment: supportive and 'whānau-like'

Māori-Immersion Schools

Māori University Programmes

Māori Social & Youth Work

Māori Development Careers

Accountant   Marketer
Doctor   Careers within Māori-Sector   Engineer
Physio   Lawyer
Reo/Tikanga Teacher

(Venture Research, 2015)

In conclusion, following an analysis informed by Senge's Five Disciplines, and the application of secondary data, potentially Te Ara Poutama can strengthen its marketing mix. The application of a critical lens using the characteristics of the learning organisation has created the opportunity for a more cohesive marketing strategy. The primary focus of this marketing strategy targets Māori school-leavers and focuses on the idea that Te Ara Poutama should position itself as an 'elite provider'. Importantly the analysis confirms the value of the unique cultural environment offered by the faculty necessary for the success of Māori students from Māori immersion environments.

Chapter 6: Conclusion

The thesis examined the application and development of the disciplines of the learning organisation within Te Ara Poutama's undergraduate programmes. The idea of integrating a non-Māori theory within an organisation that is governed (but not limited to) kaupapa Māori theory offered an opportunity to explore the influence this integration has on the marketing mix.

The research findings suggested many opportunities for the faculty to increase its market share; more specifically, improving the marketing strategy by exploring the idea of 'positioning'. While it was already established that the primary target market for Te Ara Poutama is Māori school-leavers, the research findings provide information on AUT's direct competitors. Furthermore, the research suggests that the greatest challenge for Te Ara Poutama is to change the perception of Māori-focused degrees. In changing the perception, the faculty should in turn inform its positioning strategy.

From a Māori cultural perspective, a successful Māori learning organisation rests with the shared vision consistent with Māori values and practice. Senge (1990, p. 206) best describes the shared vision as not being an idea but a force in people's hearts – the key part being that this force only becomes tangible once others within the organisation take hold of the idea. The vision is an inclusive one. As suggested earlier, the faculty includes a large number of non-Māori students and staff. Even the marketing and communications team, which includes Chinese, Pākehā, South African (indigenous ancestry), Seychelles and Māori, subscribe to a kaupapa Māori vision that is articulated in the beliefs and values of the team working in collaboration to advance aspirations for Māori and their communities. In the spirit of inclusivity and 'manaaki', diversity is valued in the Te Ara Poutama community and members of other ethnicities are encouraged to engage and 'give back' to their own communities.

Kaupapa Māori theory is entrenched (ideologically) in the collective consciousness, which facilitates the adoption of the learning organisation in the undergraduate programmes. If Māori beliefs and values are truly embedded in an organisation, the 'we' has to take 'precedence' over the 'I' simply because in traditional Māori culture the collective takes precedence over the individual. However, this notion is ideological and not all Māori put the wellbeing of the group ahead of their own individual needs and wants. However, the cultural practice of focusing on the wellbeing of the group as a whole means that the commitment to collective wellbeing remains an integral part of the Te Ara Poutama way.

Throughout the thesis, the whānau is used to describe the staff and students of Te Ara Poutama. The notion of kinship is ingrained in Māori consciousness and serves as a reminder that, dialectically speaking, kinship relationships not only confer rights – but also responsibilities. The five disciplines are reminders that the learning organisation must be disciplined, and discipline is a value.

Spiller et al., (2011) argue that responsibility is tied to the notion of giving, having intrinsic rewards.

Contributing to a greater whole contributes to spiritual well-being by creating healthier workplaces and communities, and recognises the spiritual importance of making work meaningful. In serving others, one is serving one's extended self, and self-actualisation occurs in relationship. (p. 159).

The theory is that if prioritising people is the purpose, the organisation will be successful, economically, spiritually, academically, and socially (culturally). The vision is clearly informed by the principles of kaupapa Māori (values) and learning organisational theory. Responsiveness to the market (the communities Te Ara Poutama serves) will shape the design and delivery of the product (curriculum and graduates).

Te Ara Poutama whānau aspire to make a difference and this means that the faculty aspires to create the learning opportunities that ultimately improve the material wellbeing, sustain the culture and language, and prepare its graduates for the global environment. The motivation for me personally to write about the learning organisation in my workplace was tied to my own aspirations to improve the lives of our community through education. I believe that this is what inspires most, if not, all of the Te Ara Poutama whānau.

We aspire to create a sense of being on "some sort of crusade, not just to make money, but something grander" (Handy, 1998, p. 150).

I have demonstrated that Māori epistemology complements learning organisation theory. This has been made easier because Te Ara Poutama management has aspired to model the ideals of the learning organisation in a myriad of ways: the provision of resources and commitment, and the courage to create an environment that encourages and supports constant transformation through learning. As the learning organisation theory has no 'final destination', the process is one of continuous improvement. Using the journey metaphor, while there is no destination in sight the journey is one of constant discovery, renewal and transformation.

This discussion provides insight into the challenges that Te Ara Poutama had to navigate to successfully embed an organisational theory, based on Western theoretical principles, into an organisation that identifies itself as Māori. The objective was to ensure that Māori cultural values could be informed by the disciplines of the learning organisation. While the interface between the Māori culture and the learning organisation is apparent, further research is needed to find out how Te Ara Poutama whānau perceive the learning organisation and hear their views on how it is articulated within the faculty. While the ideal is that Māori live and function as citizens of the world, the reality of creative tension identifies challenges for Te Ara Poutama whānau in realising its potential to be a learning organisation and how this is done without disconcerting the mana of the faculty. Furthermore, the past, present and future students provide another avenue for further research. While the feedback showed that students prefer mainstream degrees, it is of great importance to understand the reasoning behind the views of students. The perceptions of students need to be examined further for Te Ara Poutama to understand how students intend on succeeding as citizens of the world.

Integral to Te Ara Poutama's learning/marketing approach is collaboration. Because the philosophical premise of all of the teams is a kaupapa Māori approach, each shares the same vision. The shared vision is influenced by Māori cultural imperatives. All the members of Te Ara Poutama are ideologically committed to a vision of Māori society embedded in the aforementioned cultural values of tika, pono and aroha. On the subject of shared vision, Senge (1990) maintains that:

> The practice of shared vision involves the skills of unearthing shared 'pictures of the future' that foster genuine commitment and enrolment rather than compliance. In mastering this discipline, leaders learn the counter-productiveness of trying to dictate a vision, no matter how heartfelt. (Senge, 1990, p. 9)

Te Ara Poutama undergraduate programmes are committed to adapting the disciplines of the learning organisation, embedded in Māori cultural framework to enhance organisational performance linked to its marketability activities. This position aligns with Farrell's (2000, p. 217) research which provides compelling evidence to support arguments that 'organisational learning may be the only source of sustainable competitive advantage'. He advocates, as a corollary, that organisational learning may be the key to future organisational success.

While living as Māori, to actively participate as citizens of the world I have argued and demonstrated that Senge's five disciplines, informed by Māori values and practices, can be used to improve the faculty's marketing mix. This is supported by specific examples throughout this thesis. Finally, Te Ara Poutama aspires to prepare graduates for two challenges – <u>to live successfully as Māori and to do so as citizens of the world</u> underpinned by the university's values, pono, and tika aroha and informed by Senge's five disciplines:

Figure 4: Ngā whakaraupapa e rima
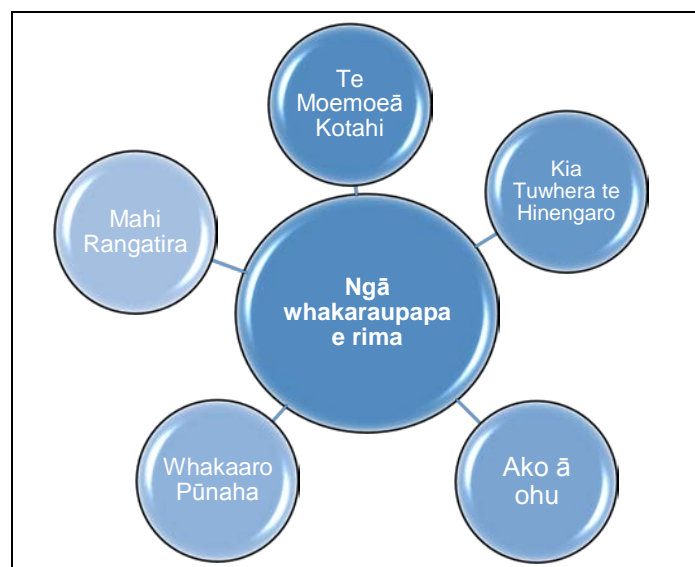
The marketing mix for Te Ara Poutama will continue to be challenged, revised and reformed to better suit the changing needs of students. Importantly it will remain rooted in our language, and culture.

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