

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

**ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL
VALUES AS AN APPROACH TO CROSS-CULTURAL
COMMUNICATION**

Tonga Karena B.A., M.A., PG Dip. Int & Trans

research@tpp.ac.nz

Researcher, Tai Poutini Polytechnic, Greymouth, New Zealand

Dr Christine Fenton, B.Sc., M.Sc., PG Dip. Sc., Ph.D., MRSNZ

External Research Advisor, Tai Poutini Polytechnic, Greymouth,

New Zealand

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN APPROACH TO CROSS-CULTURAL COMMUNICATION

Abstract

When the authors of this paper first began to collaborate it was to examine the role of Māori values in a tertiary trade education setting. Originally it was intended to work within established Māori paradigms however the authors took a different approach choosing instead to use Grounded Theory methodology. This was potentially controversial as it required a reductionist, inductive approach to cultural values, essentially rejecting an established model that had resonance within Māori society. This paper discusses the intriguing idea that Grounded Theory aligns with traditional knowledge gathering practices (tikanga) and that the current political reliance on cultural metaphors as models, may limit the effectiveness of cross-cultural communication. The authors advocate that an empirical reductionist approach can operate in tandem alongside Māori epistemology, much like the emerging scholarship on Māori dictionaries, serving to enhance cross-cultural communication and understanding.

Keywords: Grounded Theory, Māori, education, biculturalism, Māori Dictionary, tikanga,

Introduction

The authors of this paper come from different disciplines and worldviews. One had a background in science and education research, and the other in Māori culture and language as a humanities scholar. The collaborative effort of designing an appropriate methodology to examine if the manifestation of Māori values in a tertiary trade-based school were positively influencing the retention and achievement of Māori students created some intense cross-discipline dialogue. The original research design was to use a theoretical framework designed by Mason Durie (1994) which uses a metaphoric model of a house (Whare Tapa Whā) to

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN APPROACH TO CROSS-CULTURAL COMMUNICATION

describe a Māori worldview of health. At the beginning of this research collaboration, it was anticipated that Māori values sourced from an educational field could align within this model. However, the researchers shared concern that this model may not adequately apply to the educational field being studied, and so took the decision to directly investigate the field allowing it to speak for itself. The decision was made to use Grounded Theory as an approach to examine the role of Māori values within the context of vocational education. This was a controversial decision as it involved using a reductionist approach to cultural values, where empirical data was collected to verify the influences that these values had in the field. Even though this scientific, empirical approach was not the usual methodology to study Māori knowledge, it did provide some significant insights into the field (Karena & Fenton, 2015) with positive outcomes for Māori students. In particular it confirmed that Māori values (manaakitanga, whanaungatanga and whakapapa) were indeed influencing retention (for all students) irrespective of ethnicity, and independent of the content being taught.

This paper then serves to provide commentary that using a Grounded Theory evidence-based approach can align with traditional notions of knowledge generation (tikanga) to provide deeper insights for progress in Aotearoa/New Zealand. It also argues that isolating cultural concepts for empirical analysis has already been happening in Māori academic discourse through the emergence of Māori dictionaries and that these projects have demonstrated the usefulness of methodological collaboration at the reductionist/inductionist and the cultural level.

Measurement or Metaphor

Often traditional beliefs and concepts are holistic with spiritual basis or explanations which are not able to be separated or easily described. This does not easily align with the notion of

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN APPROACH TO CROSS-CULTURAL COMMUNICATION

abstract reductionism and empirical descriptions of knowledge. Metaphor and a host of other literary devices are littered throughout the Māori language. The rich diversity and complex forms that laden the Māori language do so in a way that makes the metaphor inescapable.

Currently, there is a trend to integrate Māori language within the government sector and it is here that we see the elevation of the cultural metaphor, providing a culturally credible and recognisable symbol of acceptability. These culturally recognisable models have been used to advance Māori world views and support advancement. Durie makes this clear in his address to the 18th World Conference on Health Promotion and Health Education (2004) and indicates that concepts such as Whare Tapa Whā have been critical in advancing indigenous ideas in medical and health education. The model of a traditional house (whare) is a credible expression of self-identification for Māori and used to understand the cultural perspectives of health and wellness. Key to this is to understand the impact that colonisation has had on Māori and the importance of giving Māori a framework that is culturally normal, recognisable and valid.

The Whare Tapa Whā model (Durie, 1994) is not an isolated example of using traditional architecture as a framework to encapsulate Māori values and concepts. Te Hono o te Kahurangi – the Mātauranga Māori Quality Assurance Mark designed by the New Zealand Qualifications Authority is another framework that uses the metaphor of the house (wharenuī):

Aligning eight key kaupapa Māori principles to the notion of the wharenuī, Te Hono o te Kahurangi illustrates the most significant point of difference between Mātauranga Maori evaluative quality assurance and standard quality assurance processes. It represents a genuine attempt to ensure a quality assurance approach, which is driven

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

from a Māori perspective: from the tools, processes and methodologies, to the way in which NZQA will engage, assess applications, review organisations and work with clients (p.13, NZQA, 2012).

Although metaphors, images and models convey a holistic approach to strategies and concepts as well as provide a culturally identifiable representation, appreciating the layers of meaning requires significant cultural capital. For those that do not have this cultural expertise, the metaphor, symbol or image may be regarded superficially, potentially viewed as tokenism towards culture, instead of communication across cultures. Often the meaning of metaphors is ambiguous or ill-defined, as is the nature of images or symbols – open to interpretation. In terms of cross-cultural communication, it could be said that this ambiguity poses barrier to true progress and understanding.

Another example of the use of metaphor is in the Māori Language Advisory Group (Te Puni Kōkiri, 2008) whose strategic documents (Te Whare o te Reo Mauriora) use the house again (whare). The underlying purpose was to attempt to convey the different stakeholder interests, draw boundaries and areas of engagement to enable relationships to occur in order to get changes through parliament. Similarly for the Māori Housing strategy – He Whare Āhuru He Oranga Tāngata developed by the Ministry of Business Innovation and Employment (MBIE, 2014) where the image of the traditional Māori house is also used (p.3).

Metaphors sourced from Te Ao Māori (Māori world) are not limited to the whare (house) design. Experts in the educational sectors such as Rose Pere have used the form of the octopus as a teaching and learning strategy to show principles of Māori pedagogy, which has been extended into the early childhood sector, which has become a central part of education and training programmes across New Zealand (Love, 2004).

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN APPROACH TO CROSS-CULTURAL COMMUNICATION

Another popular image that is used widely in strategic documents is the waka (canoe). Auckland City Council uses this image to describe its relationship with the mana whenua or the local tribes of the area through its Maori strategy, Te Waka Angamua (“The canoe moving forward together”) (Auckland City Council, 2015). The New Zealand suicide prevention strategy also uses the metaphor of the waka to engage with the Māori stakeholder interests (Waka Haurua, 2006) likewise, the Bay of Plenty Polytechnic utilises the image of the waka (canoe) to conveying the notion that everyone is in the same boat, or on the same journey, or must work together in teamwork (Bay of Plenty, 2014).

The Royal New Zealand College of General Practitioners uses the imagery of the waka (canoe) and has a Māori strategy entitled He Ihu Waka He Ihu Whenua where it is focused on: “*a greater awareness of, presence for and engagement with Maori health and wellbeing*” (2012). Similarly, the redevelopment of Whakatāne hospital has been dubbed project “waka” as part of the refurbishment plans (National Health Board, 2015). A Māori immersion school Wharekura Te Kura o Taiātea has followed this line of thinking as well: “Ngā Taiātea Wharekura’s strategy is likened to a waka that has 3 hulls” (Taiatea School, 2015).

To a certain extent the abundance of the metaphor as a particular literary device has shown a propensity to rely on cultural iconography with varied and disconnected elaboration. As a focal point in the area of strategic relationship discourse it implies that engagement with Māori is usually best depicted with a metaphor or image. It highlights a discursive approach where ambiguity and silent acquiescence may be the true partners in the relationship between Māori and the government. Cultural validation and cultural familiarity has been an underlying theme in the emergence of the over-utilisation of metaphor but this approach potentially promotes a pathway muddled with notions of untranslatability, meagre

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN APPROACH TO CROSS-CULTURAL COMMUNICATION

elaborations of particular concepts, and a continuing indifference to the level of complexity of cross-cultural communication that can bridge two worldviews.

Oral traditions tend to rely heavily on the utility of imagery and are a distinct part of communicating ideas that is a central pillar in the epistemic community of Te Ao Maori. Knowing what you can recall (Ong, 1982) by employing the use of mnemonics and formulas or in this case – imagery, is an important feature of our residual oral past and still resonates in our discourse today despite relative differences of its communicative function. Metaphoric imagery tends to rely on aesthetic allure conveyed by creative language, relying on the cultural and literary expertise of reputable scholars in the Māori world. In contrast, Grounded Theory offers a scientific approach utilising evidence from qualitative and quantitative methods allowing the researcher to gain an understanding of a phenomena based on what is actually happening *on the ground*. The *ground* in this instance was the researchers own social experiences in the world of “tikanga” that is dialectically linked to the potentialities of other theories – Western or otherwise.

It was viewed that this approach would enable a deeper understanding of actual influences at play, instead of assuming that influences were cultural. By using a metaphoric model, there was concern that the investigation would be limited to slotting phenomena into the existing cultural framework, missing an opportunity to uncover other potential influences. Although the over representation of the metaphor may provide comfort to stakeholders, it may not be the most effective way of conveying or uncovering information, and it may not be effective at uncovering influencing factors in a field not yet understood.

A constant challenge for indigenous researchers is to find coherence within the theoretical discourse as a way of harnessing and configuring pathways of empowerment and new

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN APPROACH TO CROSS-CULTURAL COMMUNICATION

understanding (Mahuika, 2008). Critical to contributing to an emergent theory on the phenomena of Māori educational success was the inductive reasoning around the differing Māori values that were seen to be manifesting (Karena & Fenton, 2015). The use of Grounded Theory methodology to investigate Māori values allowed the Māori researcher to determine their own ontology, experience the relevance of other theories and try to reconstruct their own ideas and notions of the world being studied (Eketone, 2008).

Tikanga and Grounded Theory

The extent to which colonisation and the generational effects has had on the relationship of knowledge building cannot be understated. Where the language of colonial rule was explicit, the current climate of talking to each other through the metaphor is giving rise to the politics of euphemism potentially prolonging the conceptual advancements that need to be made.

The value of Grounded Theory for students and researchers engaged with Māori knowledge is best summarised by Ewan Pohe (2012) in his doctoral thesis:

The value of Grounded Theory Methodology to the researcher was it provided rigorously tested and proven specifics about the processes, procedures and practices that the researcher could trust to discover a valid theory, providing the researcher with a step by step process which, if rigorously followed, will provide for producing a theory that is consistent with a Māori epistemological paradigm (p. 60).

Previously untested as part of a methodology in Māori studies the crux of Grounded Theory is to unearth viable and relevant data through the process of research. Pohe makes this clear when he describes his research process.

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

Not having a theoretical framework from an extensive literature review to apply is an uncomfortable experience. I had to learn to trust that a theoretical framework would emerge (p. 59).

Part of the controversy in rejecting the original idea to align with a model of knowledge transfer based on the metaphor or an image was the alternative process of reductionism. The idea that Māori values could be reduced to identifiable actions and phrases that can be quantified was a challenging one. There exists a perception that the empirical world of scientific evidence gathering may not align well with a traditional and holistic world view, giving rise to the notion that the two paradigms of knowledge building may be incompatible (Cobern, 1993). Whereas Dowie (2003) suggests that the “western” science is truth-focused, certainty-seeking and drives knowledge, whereas traditional knowledge is decision-focused, uncertainly-respecting, and value-based which drives decisions. Conveying information to live by was in Māori culture through oral language where the “truth” of the observation was not as important as the decision that was required from it. Over time, the original observation and reason for a decision or rule to live by may have been lost through story-telling, metaphors and imagery; however the rule to live by was conveyed and protected.

According to the Mātāpūnenga (Benton, Frame & Meredith, 2013) the following definition of “tikanga” is:

Tika has an outer or surface meaning of ‘straight, direct, keeping a direct course’, tied in with the moral connotations of justice and fairness including notions such as right and correct.

It then further elaborates by saying:

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

Tikanga is the nominalised form of tika. This word has connotations like 'rule, plan, method', extending through a general notion of any normal or usual way of being or acting, to perhaps three sets of related but to some extent separate ideas, 'reason, meaning or purport' 'custom' in a quasi-legal sense...and 'authority, control, legal condition or criterion (p. 429).

Hirini Mead discusses the knowledge base of tikanga (Mead, 2003) by saying:

Tikanga comes out of the accumulated knowledge of generations of Māori and is part of the intellectual property of the Māori. The knowledge base of tikanga is a segment of Mātauranga Māori. This base consists of ideas, interpretations and modifications added by generations of Māori. Often the modifications are so small as not be noticed, but in the end they add to the pool of knowledge about a particular tikanga (p. 13).

Both definitions illustrate the importance of procedural integrity, clarity of method, continuing self-evaluation, retaining and entrenching new and old knowledge.

Grounded theory is defined by the Grounded Theory Institute (2008) as:

All research is "grounded" in data, but few studies produce a "grounded theory." Grounded Theory is an inductive methodology. Although many call Grounded Theory a qualitative method, it is not. It is a general method. It is the systematic generation of theory from systematic research. It is a set of rigorous research procedures leading to the emergence of conceptual categories. These concepts/categories are related to each other as a theoretical explanation of the action(s) that continually

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

resolves the main concern of the participants in a substantive area. Grounded Theory can be used with either qualitative or quantitative data (para. 1).

The similarities between tikanga and Grounded Theory are that the ideas, interpretations and modifications all come from the field being lived in or studied. As more data is collected (through time for tikanga, and through research methodology in Grounded Theory) rules, theories and inherent principles come into fruition. In both processes, patterns emerge that allow decisions to be made and to gain insights into Self.

Self-Determination and Identity

Can this systematic and methodical approach provide insights into Māori paradigms in a way that can be defined and communicated to both cultures in New Zealand? The key outcome for the collaborative research undertaken in the tertiary trade education environment was to gain an understanding of the innate socialisation processes that were crucial to group solidarity. The research purposefully avoided the reification of the Whare Tapa Whā (house) metaphor in favour of a Grounded Theory approach. Grounded Theory empirically justified the existence of Māori values in a classroom setting regardless of the lack of curriculum expectation to know these values and enabled the “tikanga” of the field to speak for itself.

Tikanga is self-determination where the self is constantly being determined as it encounters differing contexts and needs to reinforce itself with its own norms or values and thus gives the procedural clarity we know as custom. As it has engaged with an alternate textual identity it has increased its ability to recreate itself to adapt to the different contexts of the time. As with a new edition of a dictionary where words are renewed and revised, so does the textual worldview of tikanga through being renewed and revised. The emergence of this textual identity is important to note as it is part of the socio-legal development of Māori into

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN APPROACH TO CROSS-CULTURAL COMMUNICATION

the public literary domain whether in the legal sector or education. Part of the method that underlies the establishment of our textual identity is to understand that the level of deep specification and classification that goes with this engagement and espies a partial divergence from orality and its holistic ways of producing knowledge (Ong, 1982).

Given the current political climate on the importance of language revitalisation and the link to the revitalisation of cultural norms it is pivotal that robust research methodologies can be employed to help provide the critical thinking while residing in a global community. Tikanga as constantly evolving phenomena has undergone many changes and influences.

Looking at different concepts in different contexts, and different sectors can offer a rich context and strong platform as to how to understand the modernisation and incorporation of Māori custom into the public and private sphere. This gathering of evidence from the modern day field to inform decisions to advance Māori will also serve to demystify and clarify communications at all levels, potentially enhancing cross-cultural communication and opening up discussion.

As the evidence-based approaches into Mātauranga Māori increase, so too should our understanding of our own identity as a nation, to provide robust information towards being more self-determined.

Emergence of the Māori dictionary

Analysing Māori concepts and values in isolation from each other was another part of the controversy of the research approach. Yet the lexicographic discipline has been producing dictionaries as part of the wider sphere of Māori scholarship for last 10 years. This type of cultural crystallisation is connected to certain cultural conditions and underpins a cultures

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

need to “survive” by its archival function, dissemination of its definitions and to normalise the dimensions of knowledge within in that current social context (Gao, 2010). Three types of scholarly works: two dictionaries - one bilingual with a legal corpus and the other the first ever mono-lingual dictionary and a compendium of customary references, has been part of the Māori renaissance has helped build a greater self-awareness of our literate Self. Frequency of the researched term, consistency and precision in elucidating the meaning of terms hand-in-hand with the knowledge of experts in the language field and the legal arena, showed through collaboration within a multi-disciplinary field an understanding of the two competing world views.

The scientific approach of lexicography is also where Grounded Theory has similar traits. Relying on frequency, a selection of words or concepts, and the endeavour to resolve theoretical questions on the phenomena or the issues on translation or corpus analysis is where these traits align. The overall purpose of these scholarly works was to help usher in a new climate with which the conversation can begin around genuine engagement, especially in regards to the legal future of Aotearoa/New Zealand:

The final decision for the selection of a meaning for a particular word, the structuring and possibly restructuring of sentences, the omission of particular words for translation and transcription purposes, are all decisions that are located at the micro-textual level. They will all definitely impact on the general macro-structure of the document depending on how each decision at the micro-level is decided. Conversely, decisions made at the macro-level, for instance the already selected list of terms has arbitrarily designated these as what constitutes the key elements of a general customary framework of law for Māori (p. 7, Karena, 2002).

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

Ensuring the standard definition of words, context, or phenomena through evidence will encourage the collaboration with Mātauranga Māori (Māori knowledge) in a way that will see that factual realities can be perceived as being “tika” and can evolve to be “tikanga”. To a certain extent these dictionaries now have authority due the level of evidence behind these terms, making their outcomes hard to refute. Although meaning-laden and reflective of a current social discourse occurring at the lexicographic level the referential “need” of dictionaries position them as an inescapable tool where the interface of Māori subjective identity is reconstructed and reframed - and integrated into the epistemic community of textual identity.

An obvious example is the approach that was taken to produce the first ever mono-lingual dictionary in Māori, the Pātaka Kupu.

The dictionary has approximately 24,000 entries. Each entry sets the grammatical description of the word, defines the word, and provides an example of usage. Synonyms and tribal variations are also identified. In addition, the entry includes an ‘atua category’, that is, each word is associated with an atua [god] that reflects the focus of the word (for example, Tūmātauenga, Papatūānuku, etc). This unique feature reflects the Māori worldview that has been applied to this project (Te Puni Kokori, 2008).

Significant for the Te Reo (Māori language) literate nation is the understanding that a constant interaction with the community will be part of reiterative process that underpins the building and redefinition of Māori identity into the literary future. The construction of this dictionary is also important for the archival role it has for the community.

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

It is important that such rulings should be based on empirical analysis of the actual usage of good writers, rather than on the preferences and prejudices of a few journalists, academics, and self-appointed pundits, so there is a need here for interaction between a scientifically constructed lexical database and a dictionary as a social artefact (Hanks, 2010).

Social artefacts co-constructed as part of theoretical collaboration required a level of clear cross-cultural communication and understanding of the impacts of empirical analysis against the value-laden explanations in cultural discourses. Grounded Theory and its features of reductive and inductive reasoning combined with cultural theorising presents a clear path for developing effective cross-cultural communication. If the pathway is restricted by metaphoric imagery the end result will not emulate the epistemological advances shown in our dictionary making and will leave potential threads for our theories to be unravelled and disconnected.

Acknowledgements

Thanks to Ako Aotearoa for the funding and support that enabled this project.

The authors of this report would like to acknowledge the leadership and vision of Colin McDonnell, Nigel Harris, David Mason and Annabel Schuler from Tai o Poutini Polytechnic for the conception of the original project.

Thanks to and Tai Poutini Polytechnic's Research and Ethics Committee, Chief Executive Allan Sargison and the Senior Management Team for supporting this research.

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

Glossary

ahuru	be warm, comfortable, cosy, comfy
ao	world
Aotearoa	New Zealand
hono	connected
ihu	bow of canoe
hourua	double canoe
kura	school
kahurangi	blue
manaakitanga	hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others
mātauranga	knowledge
mana whenua	authority over lands
Māori	indigenous people of New Zealand
mauriora	right to speak
oranga	livelihood
reo	language
tāngata	people
te	the
tika	correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper
tikanga	correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context
waka	canoe
whakapapa	genealogy

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

whanaungatanga	The value placed upon family processes which are based on kinship obligations
whare	house
wharehenui	Meeting house – large house
whenua	land
wharekura	House of learning

References

- Auckland City Council (2015). *Te Waka Angamua Maori Strategy and Relations*. Retrieved October 2015 from: <http://www.aucklandcouncil.govt.nz>
- Benton, R., Frame, A., & Meredith P. (2013) *Te Mātāpunenga A Compendium of References to the Concepts and Institutions of Maori Customary Law* Victoria University Press.
- Bay of Plenty District Health Board, (2015) *Project Waka*. Retrieved October 2015 from: <http://www.bopdhb.govt.nz/your-dhb/project-waka/>
- Bay of Plenty Polytechnic. (2014). *Strategic Directions 2014 – 2019*. Retrieved October 2015 from: <https://www.boppoly.ac.nz>
- Gao, L. (2010) *Historical Background of Transtological Dictionaries* Journal of Language Teaching and Research, Vol. 1, No. 3, pp. 285-294. Retrieved May 2016 from: <http://www.academypublication.com/issues/past/jltr/vol01/03/19.pdf>
- Love, C. (2004) *Extensions on Te Wheke*. The Open Polytechnic of New Zealand, Working Paper.
- Cobern, W.W. (1993). Contextual constructivism: The impact of culture on the learning and teaching of science. In K. Tobins. (Ed.). *The practice of constructivism in science education* (pp. 51-69). Hillsdale, NJ: Lawrence Erlbaum
- Dowie, J. (2003). *Western science and traditional knowledge – no gap to bridge*. Retrieved 11 August, 2011 from: <http://www.grida.no/publications/et/pt/page/2579.aspx>
- Durie, M. (1994). *Whaiora Māori health development*. Oxford University Press; New Zealand.
- Durie, M. (2004). *An indigenous model of health promotion*. Paper presented for 18th World Conference on Health Promotion and Health Education. Retrieved November 2015: http://www.hauora.co.nz/symposium_2011
- Eketone A (2008) *Theoretical underpinnings of Kaupapa Maori practice*. MAI Review, 1 Target article. Retrieved May 2016 from:

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION

<http://ojs.review.mai.ac.nz/index.php/MR/article/view/98/106>

Grounded Theory Institute. (2008). *What is Grounded Theory?* Retrieved November 2015 from: <http://www.groundedtheory.com/what-is-gt.aspx>

Karena, T. (2002) *Te Matapunenga: How does it Meta? Encountering Wider Epistemological Issues*. Paper presented for the 7th Joint Conference Preservation of Ancient Cultures And The Globalization Scenario Retrieved November 2015 from: <http://lianz.waikato.ac.nz/PAPERS/Tonga/Epistimological%20issues.pdf>

Karena, T. & Fenton, C. (2015). *Ma panga ma whero ka oti te mahi: Digging for Maori values at Te Tai o Poutini Polytechnic*. Southern Hub, Ako Aotearoa.

Mahuika, R. (2008). *Kaupapa Maori theory is critical and anti-colonial*. MAI Review, 3 Article 4. Retrieved May 2016 from: <http://www.review.mai.ac.nz/index.php/MR/article/view/153/180>

Ong, W. (1982) *Orality and literacy the technologizing of the word*. First published by Methuen & Co. Ltd. Retrieved May 2016 from: http://dss-edit.com/prof-anon/sound/library/Ong_orality_and_literacy.pdf

Pohe, E. J. (2012). *Whakawhanaungatanga a-reo: An indigenous Grounded Theory for the revitalisation of Māori language speech communities*. Ph.D. Victoria University, Wellington, New Zealand.

Mead H. (2003). *Tikanga Maori Living by Maori Values* Huia Publishers.

MBIE. (2004). *He whare āhuru he orange tāngata – the Māori housing strategy*. Ministry of Business Innovation and Enterprise, New Zealand Government.

NZQA. (2012). *The Maori Strategic Plan for the New Zealand Qualifications Authority*. Retrieved from: <http://www.nzqa.govt.nz/assets/About-us/Publications/Strategic-publications/TeRautaki.pdf>

Taiatea School. (2015). Ngā Taiatea wharekura. Taiatea school website. <http://www.taiatea.school.nz/>

Te Puni Kokiri. (2008). He Pātaka Kupu te Kai a te Rangatira. Retrieved October 2015 from: <http://www.tpk.govt.nz/en/a-matou-mohiotanga/language/he-pataka-kupu---te-kai-a-te-rangatira>

The Royal New Zealand College of Practitioners. (2012). *Maori strategy he ihu waka he ihu whenua*. Retrieved October 2015 from: <https://www.rnzcgp.org.nz/assets/documents/News--Events/WEBRGP-8115-Maori-strategy.pdf>

Waka Hourua. (2006). *Suicide Prevention Strategy* Retrieved November 2015 from: <http://wakahourua.co.nz/suicide-prevention-strategy>

ALIGNING GROUNDED THEORY WITH MĀORI CULTURAL VALUES AS AN
APPROACH TO CROSS-CULTURAL COMMUNICATION