

JOSHUA HAURUA & BYRON RANGIWAI

Digital marketing in Māori higher education: A case study of Te Wānanga o Aotearoa

The shift to neoliberalism in the 1980s meant that higher education in Aotearoa New Zealand became business-orientated—a situation which prevails today (Narayan, 2020; Olssen, 2002). The digitisation of business means that for businesses to remain relevant, they must embrace digital marketing (Herhausen et al., 2020; Makrides et al., 2020). Indeed, in higher education, too, the need for digital marketing is inescapable (Sawlanı & Susilo, 2020). This paper will discuss digital marketing in higher education and will look specifically at some aspects of the digital marketing approach of Te Wānanga o Aotearoa. This paper will begin with a very brief history of Māori business during the early colonial period, as well as a short description of contemporary Māori business. This article will discuss the most current understandings of digital marketing in higher education. Importantly, this paper will use the three relationship marketing success factors identified by John (2020)—trust, commitment, and service orientation—and relate these to the four values of Te Wānanga o Aotearoa (2020)—Te Aroha, Te Whakaponu, Ngā Ture, and Kotahitanga—as a means of

Joshua Haurua is Manager of Taura Recruitment at Te Wānanga o Aotearoa in Auckland. Joshua is also a current Master of Applied Indigenous Knowledge taura at Te Wānanga o Aotearoa.

Byron Rangiwai holds a PhD in Māori and Indigenous Development from Auckland University of Technology, and a PhD in Māori, Pacific, and Indigenous Studies from the University of Otago. Byron is a kaiako in the Master of Applied Indigenous Knowledge programme at Te Wānanga o Aotearoa in Māngere.

identifying gaps in Te Wānanga o Aotearoa's current digital marketing approach.

Māori business

Before colonisation, Māori lived and worked together in territorially based social units as whānau, hapū, and iwi (Ballara, 1998; Harmsworth, 2009; Petrie, 2006). Harmsworth (2009) argues that "Trade between tribal groups was advanced" and "Māori technological and economic activity was sophisticated, entrepreneurial and resilient" (p. 97). The arrival of Pākehā in the early 1800s resulted in an extraordinary rise in trade; and it was in this context that Māori successfully developed products for the market (Harmsworth, 2009).

In the early colonial period, Māori were highly successful entrepreneurs and expert negotiators; in particular, Māori were extremely successful concerning coastal shipping and flour-milling (Petrie, 2006).¹ Māori rapidly adapted to facilitate and develop capital-intensive investments; while entrepreneurial chief-leaders employed tribal resources and skills, motivated by goals of competitive commercial advantage (Petrie, 2006). Māori engaged with and adapted to Western business systems while expressing a business approach based on a Māori worldview (Petrie, 2006). From Captain James Cook's arrival in 1769, Māori responded to novel opportunities and demands: at first, fresh fish was supplied, and new crops, like potatoes, were cultivated and supplied (Petrie, 2006). As ships began to frequent Aotearoa New Zealand shores, Māori responded by speculatively increasing cultivation, and relocating to coastal and other areas where resources, such as flax, were plentiful (Petrie, 2006). According to Petrie (2006), "Māori from all levels of society acquired new skills – in

¹ It should be noted that there were substantial differences between hapū concerning economic activity and engagement with the British. For example, hapū in Northland traded frequently, while those in the South Island traded much less. Māori economic activity, therefore, was not uniform across the country.

whaling, sealing and seamanship; in agriculture, marketing, financial management and other areas – to add value to their labour” (p. 275).

The Māori business approach during this period was a blend of capitalism and collectivism (Petrie, 2015). Petrie (2015) states that tribal leaders “acted as entrepreneurs, accumulating capital assets and investing in business enterprises for their people’s benefit” (p. 285). Though classical capitalism seeks to exploit, “Māori systems”, Petrie (2015) argues, “tended to be cooperative rather than exploitive” (p. 285). Essential to the topic of this paper, during this early colonial period, Māori implemented marketing processes: “They improved the marketing techniques, established marketplaces for particular commodities, advertised in newspapers, and initiated means of quality control” (Petrie, 2006, p. 276).

Māori dominance over the economy lasted until around 1856 after the fall of the produce market; sailing ships were replaced by steam, and the Māori way of doing business—a blend of capitalism and collectivism—was inundated by the influx of individualistic settlers (Petrie, 2006, 2015). Furthermore, colonial discourse purported that Māori were lazy and undeserving of their land (Petrie, 1998, 2006 2015). Biblical influences—such as those that called to subdue the land (Genesis 1: 28)—combined with European economic philosophies of individualism, served only to support the colonial agenda to separate Māori from their “idle land” (Petrie, 1998, 2006, 2015). To separate Māori from the land, was to separate Māori from their economic base (Harmsworth, 2009; Petrie, 1998, 2006, 2015). The colonising, Christianising and “civilising” discourse claimed that Māori land was better off in the hands of “industrious”, white settlers, and the machinations of the Crown were, of course, manipulated to this end (Petrie, 2006, 2015). Māori land loss signalled the end of what Petrie (2006) called the “golden age” of Māori enterprise. Poignantly, Petrie (2006) opines:

the political power of Māori leaders depended on the extent of their resources, which ultimately were their people, their land, and their mana whenua. Thus, as their population declined – both in actual numbers and as a proportion of New Zealand's total – and land was transferred into settler hands, so, too, was commercial and political power (p. 276).

More than a century later, in 1975, the Māori economy started to re-emerge with the establishment of the Waitangi Tribunal (Harmsworth, 2009). The purpose of the Tribunal was and is to hear claims of breaches of the Treaty of Waitangi (Treaty of Waitangi Act 1975). These breaches may be addressed through Treaty settlements that “provide redress for wrongs, settle claims, and confirm the Treaty of Waitangi as the foundation for an improved partnership between the ‘settled’ Māori and the ‘honour-restored’ Crown” (Cowie, 2012, p. 48). Numerous iwi organisations are positioned to receive settlements and grow these for the benefit of their people (Harmsworth, 2009). Over the last 30 years² too, Māori businesses outside of the Treaty settlement process have been very successful (Harmsworth, 2009).

Business is central to Māori development, economic prosperity, and self-determination (Harmsworth, 2009). Māori business owners operate businesses across an extensive range of industries including tourism, forestry, fishing, agriculture, geothermal, technology, manufacturing, energy, property development, mining, retail trade, and business services (Ruwhiu et al., 2018). Ruwhiu et al. (2018) opine that what specifically makes Māori business different from other forms is business is the “obligations to extended family groups; responsibility and accountability to a broader range of stakeholders; application of tikanga in the business environment; and

² Harmsworth (2009) talks about the rise of Māori businesses over a twenty-year period. We have updated this statement to reflect the extra time between the period that he wrote his paper and now.

an ethos that mirrors the broad goals and values of the Māori world” (pp. 4-5).

Māori business values are derived from traditional intergenerational wisdom from a Māori worldview which is based on connectedness between all things—philosophical, cosmological, physical and spiritual (Mrabure et al., 2018; Ruwhiu et al., 2018). Māori business practice, then, is propelled by a “culturally oriented value-system that privileges the sanctity of relationships and connection” (Ruwhiu et al., 2018, p. 5). Indeed, Māori business practice involves espousing “a holistic and symbiotic consideration towards people and environment, as well as profits” (Ruwhiu et al., 2018, p. 5).

Māori business can be distinguished from non-Māori business in several ways and includes Māori ownership, control, and Māori cultural influence concerning management approaches and decision-making (Mika, 2015, 2016). Māori business is defined by Mika et al. (2019) as a business that “self-identifies as a Māori business; has 50 per cent or more Māori ownership; applied Māori values implicitly or explicitly; and contributes to collective Māori well-being” (p. 383).

Digital marketing

Digitisation has transformed marketing (Herhausen et al., 2020). As more people than ever before have access to the internet, there has been a shift of power away from companies and toward consumers in a two-way digital relationship (Behera et al., 2020; Makrides et al., 2020). This digital dynamic means that effective digital marketing must be customer-centred (Behara et al., 2020). Indeed, owing to the prevalence of digital technologies, digital marketing is the most efficient way to reach customers (Makrides et al., 2020).

Technology creates a fast-changing environment where business must employ digital marketing strategies to remain relevant (Makrides, et al., 2020). Digital marketing through social and mobile media is part of the

daily lives of millions of people around the world and impacts upon and shapes customer relationships (Kim et al., 2019; Makrides et al., 2020; Woodside & Mir, 2019). Digital marketing tools have been used extensively by diverse industries globally which have allowed companies to acquire instantaneous customer insights and engage in more meaningful customer communication (Low et al., 2020; Makrides et al., 2020; Wang, 2020).

Digital marketing is an unavoidable reality in today's higher education market (Sawhani & Susilo, 2020). Digital marketing is more affordable than traditional forms of marketing and if utilised well can be beneficial to institutions in a very competitive higher education context (Cordero-Gutierrez & Lahuerta-Otero, 2020; Sawhani & Susilo, 2020; Sierra, 2020). Higher education marketing specialists must create and foster more effective and coherent communication approaches to establish and maintain beneficial and very necessary relationships with stakeholders (Bonilla et al., 2020).

To build better brands, higher education institutions must focus on increasing and improving the quality of their presence on social media platforms, and through websites and search engine marketing (Sawhani & Susilo, 2020). Social media can be used by higher learning institutions to disseminate information to the public about their creativity and success which increases public confidence (Gunawan et al., 2020) and trust in the institution (John, 2020).

The use of paid advertising on social media platforms is an efficient and cost-effective way to promote higher education to prospective students (Cordero-Gutierrez & Lahuerta-Otero, 2020). In particular, Facebook advertisements significantly increase visibility; this enhances social and online positioning and promotes student recruitment (Cordero-Gutierrez & Lahuerta-Otero, 2020). The benefits of social media campaigns are that they can be readily targeted to specific audiences, the results are instantaneous and quantifiable, and

campaigns may be rapidly altered as required (Cordero-Gutierrez & Lahuerta-Otero, 2020).

Te Wānanga o Aotearoa and digital marketing

As a result of resistance, protest, and the emergence of the Māori renaissance, the 1980s saw an eruption of Māori-driven educational initiatives designed to decolonise education and raise Māori achievement (Calman, 2012; Simon, 1990; Smith, 2012). Māori-medium education (early childhood-secondary) first emerged from 1982, and Te Wānanga o Aotearoa (tertiary) was established in 1984 (Calman, 2012). Te Wānanga o Aotearoa's (2020) vision is "whānau transformation through education" (n.p.). Driven by and dependant on kaiako at Te Wānanga o Aotearoa (Vesetolu, 2020) whānau transformation is about a collective and inclusive approach to teaching and learning (Dunn, 2012), addressing educational disparities for Māori and others (Marshall, 2014), social, cultural and economic transformation (King et al., 2015), and ultimately, liberation (Evans & Uruamo, 2012).

Today, Te Wānanga o Aotearoa is Aotearoa New Zealand's second-largest tertiary institution and operates from many sites around the country (Te Wānanga o Aotearoa, 2019a). Māori principles guide Te Wānanga o Aotearoa and over the last 30 years, the institution has enhanced the skills and job prospects of more than 300,000 graduates (Te Wānanga o Aotearoa, 2019a). Each year, Te Wānanga o Aotearoa attracts around 27,000 taura, most of whom are Māori (Te Wānanga o Aotearoa, 2019b). Like other businesses, Te Wānanga o Aotearoa must heed the advice of Herhausen et al. (2020) and Makrides et al. (2020) and use digital marketing to remain viable.

John's (2020) three relationship marketing success factors may be aligned with the Māori values of Te Wānanga o Aotearoa. Relationship marketing is an integral part of digital marketing in higher education (John, 2020). John (2020) identifies three critical

relationship marketing success factors concerning digital marketing in higher education:

- Trust refers to the confidence of stakeholders in the reliability and integrity of the institution;
- Commitment is about the development and maintenance of positive relationships between students and the institution
- and, service orientation describes the provision of a student-centred experience.

Te Wānanga o Aotearoa's (2020) values are:

- Te Aroha—"Having regard for one another and those for whom we are responsible and to whom we are accountable" (Te Wānanga o Aotearoa, 2020, n.p.);
- Te Whakapono—"The basis of our belief and the confidence that what we are doing is right" (Te Wānanga o Aotearoa, 2020, n.p.);
- Ngā Ture—"The knowledge that our actions are morally and ethically right and that we are acting in an honourable manner" (Te Wānanga o Aotearoa, 2020, n.p.);
- and, Kotahitanga—"Unity amongst iwi and other ethnicities; standing as one (Te Wānanga o Aotearoa, 2020, n.p.).

In the table that follows, John's (2020) three relationship marketing success factors are aligned with the values of Te Wānanga o Aotearoa and are used to identify gaps in Te Wānanga o Aotearoa's digital marketing approach.

TWOA Values	Relationship Marketing Success Factors	Relationship Marketing Strategic Objective	John’s (2020) Recommendations	Current TWOA Implementation
NGĀ TURE Morals Ethics Honour	TRUST	Build confidence in reliability & integrity	Teachers & students share experiences on social media	Tairā & kaiako profiles shared via digital channels
		Increase engagement in digital channels	Incentivise: games, contests & promos	Te Reo Māori campaigns & competitions. Use of contactless activations apps linking to digital channels with opt-in for further contact
		Develop confidence in TWOA: competence, performance, professionalism	Promotion via online channels: achievements & accolades	Tairā success stories shared via digital channels
		Develop confidence in TWOA: effectiveness & reliability	Collect student feedback & present widely via digital media	“Learn with aroha” recruitment campaign based on tairā experience
TE AROHA Regard Responsibility Accountability	COMMITMENT	Develop & maintain positive relationship with current & potential students	Actively update social media channels: regular updates & posts	Social media used to attract potential tairā
		Enhance student experience	Use email & mobile marketing tools to provide timely feedback	Te Matakā - tairā services platform provides feedback portal
		Enhance student experience	Offer integrated digital channels for student support services	No ability sign-in using Facebook or Gmail
TE WHAKAPONO Beliefs Confidence Correct process	SERVICE ORIENTATION	Enhance value proposition offered to students	Promotion of courses, study options, scholarships, grants, internships, jobs, may enhance student perception of TWOA	Awareness & acquisition experience captured using online quizzes
		Increase student awareness of services offered	Disseminate images, videos, visuals of TWOA activities	Tairā experiences shared via digital channels
		Enhance student ability to search and collect information	Invest in digital infrastructure to reach potential students more efficiently	Targeted marketing via social media link to website
		Enhance the value co-creation process	Invest in digital marketing resources to capture student views: websites, apps, online communities, social media – help marketers relate & engage	Tairā feedback used to co-create “Learn with aroha” campaign
KOTAHITANGA – Unity				

Figure 1: Adapted from John (2020, p. 111)

When measured against John's (2020) relationship marketing success factors, Te Wānanga o Aotearoa's current digital marketing activities show that the institution is performing well in most areas. The table shows that Te Wānanga o Aotearoa has met the majority of John's (2020) recommendations to some degree. The following sections will provide further discussion about how Te Wānanga o Aotearoa performs concerning John's (2020) relationship market success factors.

Trust

Trust refers to the confidence of stakeholders in the reliability and integrity of an exchange partner (Morgan & Hunt, 1994). In a higher education context, trust relates to the confidence of current and potential students, alumni, and stakeholders, in the institution's ability to provide a quality education experience (John, 2020). To gain the trust of students, John (2020) recommends sharing the experiences of teachers and students on social media, using games, contests and promotions as incentives, promoting achievements online, and collecting student feedback and presenting this widely via digital channels. Te Wānanga o Aotearoa does share tauira, and kaiako profiles, and achievements via its digital channels and the institution's Facebook page has more than 61,000 followers. Te Wānanga o Aotearoa also runs a targeted month-long Te Reo Māori campaign called Mahuru Māori—designed to inspire people to revitalise the language—which includes competitions. Mahuru Māori also has a website <https://www.mahurumaori.com/>.



Figure 2: Mahuru Māori 2020 (Te Wānanga o Aotearoa Facebook page, n.d., n.p.)

Another digital marketing campaign is “Learn with aroha”. The word aroha means love, feeling, concern for, compassion, and empathy (Moorfield, 2011). Aroha is a critical cultural concept in Māori society while linguistic equivalents, such as ‘ofa (Tongan), alofa (Samoan), aloha (Hawaiian), and aro‘a (Cook Islands Māori), just to name a few, are central to those respective cultures. In the context of higher education, the idea that an institution can teach with aroha and that students can learn with aroha is unheard of. The neoliberal goal of tertiary education is about gaining a commodified credential with a particular level of earning power. However, Te Wānanga o Aotearoa—as part of a greater Māori and Indigenous movement that seeks to disrupt, dismantle, decolonise, and transform education—created a digital marketing campaign, informed by taura experiences, that connects directly to the hearts and minds of Māori and Pasifika, and calls upon them to positively transform themselves and their communities.



Figure 3: Live your purpose (Te Wānanga o Aotearoa Facebook page, n.d., n.p.)

The image above is one small example from the “Learn with aroha” campaign. The two featured artists are wife and husband duo, Serene Tay (Māori) and Vivesio Siasau (Tongan). Both artists have exhibited in New York City and are graduates of the Master of Applied Indigenous Knowledge programme at Te Wānanga o Aotearoa. This image, and a video, was shared via the institution’s digital channels. The video was also featured on Māori Television. The image, video, and other content were part of a range of stories that made up the “Learn with aroha” campaign which also has a website <https://www.learnwitharoha.ac.nz>.

A final example of one of the many ways Te Wānanga o Aotearoa reaches out to potential and current taura is through the Taringa podcast series. The Māori word taringa means ear and in the context of podcasts probably refers too to the act of listening. The Taringa podcast series is in both te reo Māori and English and is designed to help people to learn te reo Māori. Podcast

episodes are posted weekly and discuss Māori words, tribal histories, and Māori culture, customs and protocols (Te Wānanga o Aotearoa, 2020). The Taringa podcast series can be found here <https://www.taringapodcast.com/>.



Figure 4. Taringa podcast graphic (Te Wānanga o Aotearoa Facebook page, n.d., n.p.)

One of the ways that Te Wānanga o Aotearoa does not fulfil John's (2020) recommendations is that it does not use games as part of its digital marketing strategy. Gaming can be used to promote products and brands (Mago, 2017). The gamification of digital marketing can include: rewarded video ads—full-screen video ads through which a user may earn in-app rewards; location-based ads—specific advertisement content based on GPS location; virtual reality ads—advertising using a virtual reality environment; and augmented reality ads—advertising using an augmented reality environment (Mago, 2017).

Commitment

In the context of digital marketing, commitment refers to a continuing aspiration to maintain a valued relationship with stakeholders (Verma et al., 2017). As a relationship marketing success factor, commitment requires that higher education institutions invest in digital marketing through “Active participation and presence in the social networks and apps, email marketing, digital ads, viral campaigns, digital brand experiences, mobile marketing” as well as “websites, blogs, and games” (John, 2020, p. 110). The extent to which an institution demonstrates the above, John (2020) opines, is indicative of the level of commitment an institution is willing to expend to create, develop, and maintain an enduring relationship with stakeholders. To enhance student experience, John (2020) also recommends that institutions use email and mobile marketing tools to provide timely feedback to students and offer integrated channels for student support services.

As already discussed, Te Wānanga o Aotearoa uses its digital channels to connect with current and potential taura. One way in which the institution attempts to enhance taura experience is through their Te Matakā website. Te Matakā is a website where current taura may access taura support services. One of the features of this website that fulfils John’s (2020) requirements, is the ability for taura to communicate with taura support staff via a portal. This portal allows taura support staff to provide timely feedback to taura. John (2020) also states that the integration of digital channels is ideal. However, Te Wānanga o Aotearoa does not allow for the integration of digital channels (i.e. Facebook or Google sign-in to Te Wānanga o Aotearoa platforms).

Service Orientation

Service systems refer to the combination of people, technology, organisations, and information, as a means of co-creating value (Maglio & Sopher, 2008). John (2020)

argues that having an efficient service orientation may make an institution stand out from its competitors. In addition to using digital channels as a means of promotion, John (2020) also recommends that institutions develop interactive websites, mobile applications, and online communities. Te Wānanga o Aotearoa has a website, but this is not extensively interactive. However, the fundamental ability to search for content is present. The institution does not use mobile apps at present. However, Te Wānanga o Aotearoa did develop a viral (71,000 requests) kiri tuhi camera effect for Facebook in 2018 (Tipene-Allen, 2018). At present, the institution has not established an online community (other than social media). Private online communities differ from public social media platforms in that they are designed to be purposeful, focussed, creative, and optimise the customer experience (Montgomery, 2019). Montgomery (2019) states that the main benefit to online communities is “the ability to empower your people to self-serve, reducing customer support costs” (n.p.).

One of the ways Te Wānanga o Aotearoa differs concerning its service orientation when compared with its competitors is that taura can “Learn with aroha”. As discussed above, the notion that a tertiary institution would offer a learning environment where love, feeling, concern for, compassion, and empathy, are central to teaching and learning, is unique in the sector. Anecdotal evidence indeed suggests that taura are attracted to Te Wānanga o Aotearoa because they feel supported holistically.

Te Wānanga o Aotearoa is a dynamic Māori tertiary institution that has spent over thirty years working toward whānau transformation through education. It is an institution that uses digital marketing to attract taura in new and innovative ways informed by Māori values. Te Wānanga o Aotearoa proudly provides a learning environment where taura can “Learn with aroha” and transform themselves, their whānau, hapū, and iwi, their communities, and the world through education.

References

- Ballara, A. (1998). *Iwi: The dynamics of Maori tribal organisation from c. 1769 to c. 1945*. Victoria University Press.
- Behera, R. K., Gunasekaran, A., Gupta, S., Kamboj., & Bala, P. K. (2020). Personalised digital marketing recommender engine. *Journal of Retailing and Consumer Services*, 53, 1-24. <https://doi.org/10.1016/j.jretconser.2019.03.026>
- Bonilla, M. D. R., Perea, E., Olmo, J. L. D. O., & Corrons, A. (2020). Insights into user engagement on social media. Case study of a higher education institution. *Journal of Marketing for Higher Education*, 30(1), 145-160. <https://doi.org/10.1080/08841241.2019.1693475>
- Calman, R. (2012). Kaupapa Māori education. In *Te Ara—The Encyclopedia of New Zealand*. <https://www.TeAra.govt.nz/en/maori-education-matauranga/page-5>
- Cordero-Gutierrez, R., & Lahuerta-Otero, E. (2020). Social media advertising efficiency in higher education programs. *Spanish Journal of Marketing*. <https://doi.org/10.1108/SJME-09-2019-0075>
- Cowie, D. (2012). The Treaty settlement process. In N. R. Whēn & J. Hayward (Eds.), *Treaty of Waitangi settlements* (pp. 48-64). Bridget Williams Books.
- Dunn, K. M. (2012). *He Māori, he turi, he turi, he Māori: Advancing the aspirations of Māori deaf with their indigenous connections: A case study* [Master's thesis]. The University of Waikato. <https://researchcommons.waikato.ac.nz/handle/10289/6603>
- Evans, D. & Uruamo, P. (2012). The future is behind us. *International Conference: The Future of Education*. https://conference.pixel-online.net/conferences/edu_future2012/common/download/Paper_pdf/53-SE08-FP-Uruamo-FOE2012.pdf

- Gunawan, I., Fung, T. S., & Silaswara, D. (2020). Digital marketing study, through Instagram media case study of private universities in the Tangerang region. *Primanomics: Jurnal Ekonomi Dan Bisnis*, 18(2), 1-10. <https://jurnal.ubd.ac.id/index.php/ds>
- Harmsworth, G. (2009). Sustainability and Māori business. In B. Frame, R. Gordon, & C. Mortimer (Eds.), *Hatched: The capacity for sustainable development* (pp. 95-108). Landcare Research New Zealand.
- Herhausen, D., Miočević, D., Morgan, R. E., & Kleijnen, M. H. P. (2020). The digital marketing capabilities gap. *Industrial Marketing Management*, 90, 276-290. <https://doi.org/10.1016/j.indmarman.2020.07.022>
- John, S. P. (2020). Role of digital relationships in the marketing of higher education: An exploratory analysis from New Zealand. In F. Martinez-Lopez & S. D'Alessandro (Eds.), *Advances in digital marketing and eCommerce* (pp. 106-113). Springer. https://doi.org/10.1007/978-3-030-47595-6_14
- Kim, J., Kang, S. & Lee, K. H. (2019). Evolution of digital marketing communication: Bibliometric analysis and network visualisation from key articles. *Journal of Business Research*, 2-11. <https://doi.org/10.1016/j.jbusres.2019.09.043>
- King, N., Hunia, R., & Fitzpatrick, L. (2015). *Ngā ringa raupā o Pīkiao: Waiariki agricultural collaboration*. <https://ako.ac.nz/assets/Knowledge-centre/NPF-10-003-Waiariki-Agricultural-Collaboration/RESEARCH-REPORT-Nga-Ringa-Raupā-o-Pīkiao-Waiariki-Agricultural-Collaboration.pdf>
- Love, T. R. (2019). *Indigenous organisation studies: Exploring management, business and community*. Palgrave Macmillan.
- Low, S., Ullah, F., Shirowzhan, S., Sepasgozar, S. M. E., & Lee, C. L. (2020). Smart digital marketing capabilities for sustainable property development: A case of Malaysia. *Sustainability*, 12(13), 1-40. <https://doi.org/10.3390/su12135402>

- Maglio, P. P., & Spohrer, J. (2008). Fundamentals of service science. *Journal of the Academy of Marketing Science*, 36(1), 18-20. <https://doi.org/10.1007/s11747-007-0058-9>
- Mago, Z. (2017). New trends of marketing communication based on digital games. *European Journal of Science and Theology*, 13(6), 171-182. http://www.ejst.tuiasi.ro/Files/67/18_Mago.pdf
- Makrides, A., Vrontis, D. & Christofi, M. (2020). The gold rush of digital marketing: assessing prospects of building brand awareness overseas. *Business Perspectives and Research*, 8(1), 4-20. <https://doi.org/10.1177/2278533719860016>
- Marshall, G. (2014). Fostering confluence for students in an indigenous tertiary institution by engaging traditional pedagogy: Ako Wānanga and the essential support services. *IFLA*. <http://library.ifla.org/920/>
- Mika, J. P. (2015). *The role of publicly funded enterprise assistance in Māori entrepreneurship in Aotearoa New Zealand* [Doctoral thesis]. Massey University. <http://hdl.handle.net/10179/7390>
- Mika, J. P. (2016). The role of elders in indigenous economic development: The case of kaumātua in Māori enterprises of Aotearoa New Zealand. In K. Iankova, A. Hassan, & R. L'Abbee (Eds.), *Indigenous people and economic development: An international perspective* (pp. 151–175). Routledge.
- Mika, J. P., Fahey, N., & Bensemman, J. (2019). What counts as an indigenous enterprise? Evidence from Aotearoa New Zealand. *Journal of Enterprising Communities: People and Places in the Global Economy*, 13(3), 372-390. <https://doi.org/10.1108/JEC-12-2018-0102>
- Montgomery, H. (2019, March 17). *What is an online community? The basics and benefits*. <https://www.higherlogic.com/blog/what-is-an-online-community/>
- Moorfield, J. C. (2011). *Te Aka—Māori-English, English-Māori dictionary*. Pearson.

- Morgan, R. M., & Hunt, S. D. (1994). The commitment-trust theory of relationship marketing. *Journal of Marketing*, 58(3). <https://doi.org/10.1177/002224299405800302>
- Mrabure, R. H. O., Ruwhiu, D., & Gray, B. (2018). Indigenous entrepreneurial orientation: A Māori perspective. *Journal of Management & Organization*, 1-25. <https://doi.org/10.1017/jmo.2018.43>
- Narayan, A .K. (2020). The development and use of performance measures in New Zealand tertiary education institutions. *Accounting History*, 25(2), 193-218. <https://doi.org/10.1177/103237321984283>
- NZQA. (2018, October 5). *Report of external evaluation and review: Te Wānanga o Aotearoa*. <https://www.nzqa.govt.nz/nqfdocs/provider-reports/8630.pdf>
- Olssen, M. (2002). The restructuring of tertiary education in New Zealand: Governmentality, neo-liberalism, democracy. *McGill Journal of Education*, 37(1), 57-88. <https://mje.mcgill.ca/article/view/8605>
- Petrie, H. (1998). *The "lazy Maori": Pakeha representations of a Maori work ethic 1890-1940* [Master's thesis]. The University of Auckland. <https://researchspace.auckland.ac.nz/handle/2292/2964>
- Petrie, H. (2006). *Chiefs of industry: Māori tribal enterprise in early colonial New Zealand*. Auckland University Press.
- Petrie, H. (2015). Economic dysfunction or land grab? Assaults on the 19th-century Māori economy and their Native American parallels. *AlterNative: An International Journal of Indigenous Peoples*, 11(3), 283-298. <https://doi.org/10.1177/117718011501100306>
- Porter, M. (1980). *Competitive strategy techniques for analysing industries and competitors*. The Free Press.
- Ruwhiu, D., Amoamo, M., Ruckstuhl, K., Kapa, J., & Eketone, A. (2018). Success factors of Māori entrepreneurs: A regional perspective. *Journal of*

- Management & Organization*, 1-21.
<https://doi.org/10.1017/jmo.2018.45>
- Sawlani, D. K., & Susilo, D. (2020). How digital marketing helps higher education institution branding. *International Journal of Multidisciplinary Educational Research*, 5(3), 45-55.
- Simon, J. (1990). *The place of schooling in Maori-Pakeha relations* [Doctoral thesis]. The University of Auckland.
<http://hdl.handle.net/2292/2328>
- Smith, L. T. (2012). *Decolonising methodologies: Research and indigenous peoples*. Zed Books.
- Te Wānanga o Aotearoa. (2019a). *About us*.
<https://www.twoa.ac.nz/Te-Whare>
- Te Wānanga o Aotearoa. (2019b). *Te Pūrongo: Annual report 2019*.
<https://www.twoa.ac.nz/te-whare/publications-and-reports/te-purongo-annual-report-2019>
- Te Wānanga o Aotearoa. (2020). *Ngā uara: Our mission, vision, and values*.
<https://www.twoa.ac.nz/te-whare/nga-uara>
- Tipene-Allen, R. (2018, April 2). *Māori moko takes over Facebook one face at a time*.
<https://www.teaomaori.news/maori-moko-takes-over-facebook-one-face-time>
- Treaty of Waitangi Act 1975.
<http://www.legislation.govt.nz/act/public/1975/0114/latest/whole.html>
- Verma, V., Sharma, D., & Sheth, J. (2016). Does relationship marketing matter in online retailing? A meta-analytic approach. *Journal of the Academy of Marketing Science*, 44(2), 206-217.
<https://doi.org/10.1007/s11747-015-0429-6>
- Vesetolu, F. D. (2020). *A kaiako perspective of inquiry-based learning in a wānanga setting* [Master's thesis]. Auckland University of Technology.
<http://orapp.aut.ac.nz/handle/10292/13435>
- Wang, F. (2020). Digital marketing capabilities in international firms: A relational perspective.

International Marketing Review, 37(3), 559-577.
<https://doi.org/10.1108/IMR-04-2018-0128>

Woodside, A. G. & Mir, P. M. (2019). Clicks and purchase effects of an embedded, social media, platform endorsement in internet advertising. *Journal of Global Scholars of 4Marketing Science*, 29(3), 343-357.
<https://doi.org/10.1080/21639159.2019.1622437>