EXPLORATION OF THE CONTRIBUTION AND LIMITS OF NON-MĀORI LEADERSHIP WITHIN MĀORI COMMUNITIES

A research thesis on
cross cultural leadership and
cultural intelligence

Masters of Applied Practice

Unitec Institute of Technology

Martin Steinmann

MIHI (SPEECH OF GREETING)

Ngā mihi nui kia a tātou o tēnei rā

Ko au?

Ko Mauao te maunga

Ko Tauranga te moana

Heoi anō

I te whānau mai au ki Ōtautahi

Engari

Ko Tauranga tōku kāinga tūturu

I te taha o tōku pāpā, no Ateria, arā ko Austria

I te taha o tōku māmā, no Paniora me Ingarangi, arā ko Spain me England

Ko Estelle tōku hoa rangatira

Ko Narelle me Paul, ko Carina rāua ko Jordan āku Tamariki

Ko Joel tāku mokopuna

Ko te whare karakia o Tauranga Elim Church tāku whānau whānui

Ko Martin Steinmann tōku ingoa

Ko au te Tumuaki Community Health 4 Kids o Hauora a Toi arā, ko Bay of Plenty District Health Board

WHAKATAUĀKĪ (PROVERB/SAYING)

Hūtia te rito o te harakeke, kei hea te kōmako e kō? Kī mai ki a au, 'He aha te mea nui i te ao?' Māku e kī atu, 'He tāngata, he tāngata, he tāngata'. If the heart of the flax is pulled out, where will the kōmako sing? If you ask me what is most important in this world, I will reply, 'People, people, people'.

ACKNOWLEDGEMENTS

I would like to acknowledge a number of key leaders/managers who saw potential in me to lead people and were brave enough to give a younger man the incredible opportunity, to make mistakes and learn from them, discipline me when needed but allowing me to innovate and thrive to find out what I was made for on this life journey.

Dennis Salisbury who was a children's work leader for our local church, who invited my wife Estelle and I to work with Māori (indigenous people of New Zealand/Aotearoa) children from Tauranga Moana (Ngāti Kahu, Hangarau and Pirirākau ngā hapū), as 18 and 19 years of age, who then observed that people were my passion and it triggered my desire to one-day work with the Māori community. Dennis then invited me to work as an employment advisor at New Zealand Employment Services in Te Puke (The Hill) for 6 months at the start of 1990. I had no experience at all for this role but it ignited in me a strong desire to want to be a manager and make people my focus.

Norah Reid, then General Manager of Avalon Training Centre, who saw the management potential in me, encouraged me to commence the New Zealand Diploma in Business as a part time student after work over three (3) years, which was challenging with a very young family and working full time. Norah challenged me, debated and disagreed with me, gave me responsibility beyond my years but we had a great professional relationship from late 1990 through to mid-1996. The old adage of 'iron sharpens iron' was very true of how we worked together. Norah still encourages me today and she is now in her eighties.

The late Peter Wyatt and late Marie Ngātai (Ngāti Ranginui me Ngāi Te Rangi Iwi) who gave me my 'first break" into managing a newly established mental health recovery centre – Turning Point Trust from late 1996 through to the end of 2000. Their mentoring and wisdom to shape me as a 'very green' manager will never be forgotten. This was followed by a move to Compass Community Foundation from 2001 to 2005 to be Peter's understudy, which also began a new journey of academic study with Unitec in 2001. This enabled me to become a management advisor and consultant to the Non-Government Organisation (NGO's) sector, learn about community foundations and philanthropy, assist in setting up new NGOs around the central North Island region or trouble shooting in existing NGO's, mentoring other managers and advising trust

boards. The learning curve was very steep for a 30-year-old with only four (4) years' experience as a manager. Special mention of Michael Ludbrook, former chair of the Compass and Turning Point Trust board; for his incredible mentoring and 'strong muscle' to help me make the tough decisions, who then consequently recommended me to Te Manu Toroa board, that secured a position in the senior management team.

Most importantly, Janice Kuka, chair of Te Manu Toroa (a kaupapa Māori Primary Healthcare Services) and managing director of Ngā Mataapuna Oranga Primary Health Organisation (Ngāti Ranginui), who knew of me but took a huge chance and gave me 'my break' into working in Te Ao Māori (The worldview of Māori) from 2006 to 2014. The journey was tough but rewarding and it changed my own world view for ever. Te Ao Māori is a complex and wonderful world to immerse yourself in, completely unravels your western/individualistic worldview and moves you to a collective worldview that always puts others first and that whānau are the most important thing in this world. Learning about the importance of whanaungatanga (kindship) in relationships, manaakitanga (hospitality/kindness) and wairuatanga (spirituality); have become intrinsic in my life in how I lead in the community and the public sector world. Janice, your mentoring and support over almost a decade, encouraging me in learning te reo and supporting me in my Post-Graduate and Masters studies has been invaluable.

Graham Bidois Cameron, Trudy Ake and Reweti Te Mete who I learnt so much from in regards to Te Ao Māori, te reo and who also guided me as colleagues in our time together at Ngā Mataapuna Oranga.

Phillip Hikairo, Māori Relationships Manager for Te Manu Toroa, who was at my side throughout my General Manager role at Te Manu Toroa, who taught me so much about the Te Ao Māori, kawa (protocol/lore) and tikanga (principles/way to act), how to think and respond to a culture that was foreign to me. Phillip, you did this with grace, patience and diligence.

To my current Business Leader, Karen Smith, the journey back into mainstream was not an easy one and entering into the Bay of Plenty District Health Board was very challenging in 2014/2015. Thank you for your support in my Masters study, your wisdom and guidance in helping shape me further as a strategic leader in my role as

Regional Manager for Community Health 4 Kids. The rewards of this role are that I still get to work with kaupapa Māori organisations in our Bay of Plenty District Health Board (BOPDHB) region and to put into practice learnings from my masters.

To Dr Geoff Bridgman, my supervisor on my master's journey, thank you for insight and guidance, pushing me to achieve and supporting me over recent years. There were so many health and aging issues with my extended family; the near loss of my in-laws in a tragic motor vehicle accident in late 2014 and the journey of caring for my parents suffering from neurological diseases till their passing in mid to late 2016. It has been incredibly challenging in my personal and work life, throughout my post graduate/masters studies but the goal of doing research that will benefit others has kept me driving forward.

THESIS ABSTRACT

This thesis emerges from my own experience of leading in senior leadership roles within mainstream non-government organisations (NGOs) for 15 years and in kaupapa Māori NGOs for 9 years. The primary purpose (the kaupapa) of this thesis was to evaluate and compare Western leadership models with Te Ao Māori and other indigenous leadership models to discover the contribution and limits of non-Māori leadership within Māori communities. As the number and size of kaupapa Māori organisations continues to grow, we find more non-Māori in leadership roles providing a variety of skills and experience that are complementary to kaupapa Māori organisations/communities.

A driver of conducting this thesis was the lack of indigenous leadership research Zhang, X., Fu, P., Xi, Y., Li, L., Xu, L., Cao, C., Li, G., Ma, L.,…Ge, J. (2012, p. 1065). The Leadership Quarterly reviewed 285 papers published on leadership from 2007-2011 and only 5 (less than 2%) were genuinely indigenous studies. Western scholars conducted three out of the five of studies.

The literature review determined that Western leadership styles and traits are evident in indigenous leadership, as many are universal but there are some core differences exhibited in indigenous leadership contexts. Bass (1997, p. 132) states "variation

occurs because the same concepts may contain specific thought processes, beliefs, implicit understandings, or behaviours in one culture but not another".

Tikanga and kawa emerged as key Te Ao Māori principles exhibited in leadership. Mead, Stevens, Gallagher, Jackson & Pfeifer (2006) argue that Māori leadership must incorporate the principles of tikanga Māori. Lang (2007, p. 4) points out that tikanga is collective and deeply embedded in Te Ao Māori while *ethics,* a European equivalent, tends to be more individualised, legalistic and disconnected from day-to-day relationships. Māori leaders and non-Māori leaders must be familiar with local tikanga in regards to culture, customs, formality and protocols in order to lead correctly (Chong & Thomas, 1997). Tikanga is the outworking of kawa*,* which guides Māori tikanga. Kawa tends to be unchangeable but tikanga has to be adapted from generation to generation.

Pfeifer and Love (2004) have conducted research on Māori and non-Māori leadership within a New Zealand context to measure traits under transactional and transformational leadership characteristics, which showed Māori scored higher in transformational leadership factors than their non-Māori counterparts and suggests that Māori perceive their leaders as more transformational.

Māori organisations are often led by visionary and transformational leaders but may lack transactional leadership in regards to day-to-day management. The effect of this has led to Māori organisations lacking structure that comes with the people with strong management leadership skills and has given rise to non-Māori being employed to add this skill mix as cited in the introduction of the literature review. This has created a new and positive dynamic within Māori organisations as they seek to honour tikanga but also walk the fine line of ensuring the organisations they lead have the right skill mix to thrive in our complex/dynamic modern world.

TABLE OF CONTENTS

CHAPTER 1: STARTING POINTS

This proposal emerges from my own experience of leading senior leadership roles mainstream NGOs' for 15 years, kaupapa Māori NGOs (organisations founded on Te Ao Māori principles) for 9 years. And in the past 6 years as Regional Manager in child/youth public health for Bay of Plenty District Health Board (BOPDHB).

I was previously employed as business development manager for Ngā Mataapuna Oranga until late 2014. I was responsible for implementing the whānau (family) ora (wellness) model within Hauora (Ngā Mataapuna Oranga, "Our Services", 2003) in the Western Bay of Plenty region. This role provided oversight of this model to 180 plus staff employed in these NGO's, including Kimioranga Primary Healthcare Services in Ngāi Tūhoe and Tūwharetoa ki Kawerau Health and Social Services. I was seconded short-term to Māori Health Gain and Development within BOPDHB as Change Manager from December 2018 to October 2019 and once again found myself leading within a Te Ao Māori context.

Purpose of this project

The purpose of this project was to evaluate and compare Western leadership models with Māori and indigenous leadership models to discover the value and limits of non-Māori leadership within Māori communities.

The research questions

- What is the nature of leadership in Māori culture, indigenous cultures and Western culture?
- How do you engage with a Kaupapa Māori Organisation when you are invited as a non-Māori (Pākehā) to provide leadership in a particular sphere of influence?
- What experiences and knowledge most help non-Māori understand more fully the intricacies of leading within a kaupapa Māori framework and Te Ao Māori worldview?
- To what extent can the exercise of leadership transcend culture?

1.1 The nature of the information sought

1.1.1 Chapter 2

I have completed a literature review on Western leadership, Māori and indigenous leadership with the key aim of discovering the leadership styles/traits that can transcend the majority of cultures but in particular what are some key points of difference. I was supported to conduct this research from Ngā Mataapuna Oranga Managing Director, who is tāngata whenua (local people of the land), a respected leader and affiliates to the Tauranga Moana Iwi (tribes of the Tauranga region). Ngā Mataapuna Oranga is hapū (subtribe) mandated and encompasses a number of the iwi in the BOP rohe (region/district). They were my previous employer for 9 years.

1.1.2 Chapter 3

My method of data collection used the transformative paradigm, which has its foundation in the constructivist paradigm as relatively new to the community research world. It has its basis in social justice and social transformation. As my research is focused on Māori research, the transformative approach is appropriate. The research is qualitative and uses focus groups to capture the narrative to enable quota sampling. I intentionally selected two (2) focus groups, one (1) Māori and the other non-Māori to understand and draw out their perspectives and differences, including having those who were under 40 years of age and those over 40. Both groups had a requirement of working and leading within Te Ao Māori.

1.1.3 Chapter 4

The thematic research method has been used to analyse the key questions asked of the participants in focus groups as well as one-to-one interviews. It has been grouped into key themes; some are common to both groups, whilst others are distinctly kaupapa Māori or non-Māori views. The differences between a collective cultural vs an individualistic culture are quite clear.

1.1.4 Chapter 5

This chapter focusses on the findings and recommendations. It is a summary of the data emerging, literature review findings and key recommendations. It discusses the idea of secondment as a vehicle to immerse non-Māori leaders in Kaupapa Māori Organisations as a key to becoming culturally intelligent. I did not intentionally research *cultural intelligence,* but it became very clear that in order for non-Māori to be able to

effectively lead in Te Ao Māori; this is a clear pathway for learning and adaptation into another culture. More research is still emerging to confirm this theory.

CHAPTER 2: LITERATURE REVIEW

2.1. What is the current leadership environment which Māori operate in?

2.1.1 Historical context

Before we can look at the current Te Ao Māori world in which the question on the contribution and limits of non-Māori leaders in Māori communities is addressed, it is important that the historical context of Māori in Aotearoa (New Zealand) is understood. Patara (2012) states it is crucial for teaching in Aotearoa to have an understanding of Māori history and modern aspirations. She goes onto state that we need to know the difficulties and struggles Māori have endured to legitimise their language, culture, their sovereignty over Te Ao Māori as defined by Māori for Māori.

The definition of Māori as stated by Ware and Walsh-Tapiata is “Māori refers to a multiplicity of identities that constitute the indigenous population who are descendants of iwi, hapū and whānau who occupied Aotearoa New Zealand prior to the arrival of Europeans and share common cultural and social institutions” (2010, p. 27). Māori arrived in New Zealand during the 13th century AD (Pio, Tipuna, Rasheed, & Parker, 2014) and “self-described as tāngata whenua or people of the land, often refer to New Zealand as Aotearoa, meaning land of the long white cloud” (2014, p. 678).

The traditional Te Ao Māori world was holistic in its view and incorporated both physical and metaphysical aspects into cultural traditions which included values and how they were practiced (Katene, 2013). Kātene states according to Sir Peter Buck (Te Rangi Hiroa) that the traditional Māori view of the world is one of believing in a supreme being referred to as Io, of demigods, creation of the world as we know it and mankind (Hiroa, 1949). Māori link their whakapapa (family lineage) to Papatūānuku (mother earth) and Ranginui (sky father) and ngā (plural) Atua - the gods. This is central to their belief system, a holistic worldview, which interconnects the spiritual (wairua), the physical human element and the environment (Ritchie & Rau, 2011). Marsden (1992) further explained Māori concepts on how the world came into being ”Te Kore (Pre-existence, the Void), Te Po (the Time of Darkness, the Night) and Te Ao Mārama (the World of Light, the dwelling place of man” (as cited in Katene, 2013, pp. 9-10)

This view of the world provides a foundational description of how Māori see and interact with the world, which then prescribes many aspects of human social behaviour, ways of being and precedents. Traditional Māori leadership built its model around ngā atua and " cult heroes like Maui" (2013, p. 10). It enables a cultural foundation belief to explain origins, values and practices along with social interactions (Ware & Walsh-Tapiata, 2010).

2.1.2 Kaupapa Māori philosophies

This world view can be expressed further in some core kaupapa Māori philosophies (philosophies based on *the Māori way*) - ways of knowing and being are enacted through these core philosophies that establish the way Māori act and interact J Ritchie (2012a):

- whanaungatanga – understanding the need for inclusivity of relationships and for this to be integrated into how people act, behave and how they connect;
- wairuatanga – spiritual connectedness to Atua, Ranginui and Papatūānuku and how we interrelate to this;
- manaakitanga – the act of behaviour that shows genuine caring, generosity, hospitality and;
- kaitiakitanga – guardianship or "a sense of interconnectedness with the living and non-living world"(2012a, p. 69).

Professor Graham Hīngangaroa Smith describes the core pillar as

> "Whānau -The Principle of Extended Family Structure. The principle of Whānau sits at the core of Kaupapa Māori. It acknowledges the relationships that Māori have to one another and to the world around them. Whānau, and the process of whakawhanautanga [establishing relationships] are key elements of Māori society and culture" (G. H. Smith, 1990)

2.1.3 Tiriti o Waitangi/Treaty of Waitangi

Another part of the historical context we need to understand alongside the traditional Māori worldview and how it impacted this worldview is the Tiriti o Waitangi (Treaty of Waitangi), an important piece of Aotearoa history dating from 1840 and still relevant today. Te Tiriti was put in place with well-meaning intentions by the British to allow British settlement (J Ritchie, 2012a) whilst respecting the sovereignty. But this did not prevent the loss of Māori lands, tino rangatiratanga (self-determination), their values, te reo and knowledge to a point of near extinction (2012a). Ritchie provides a very vivid example where she states “generations of Māori students being beaten for speaking their own language, with the result that many stopped speaking Māori with their children. In order to protect them” (2012a, p. 10).

As stated by Orange (1987) the protection of these was explicit in Te Tiriti (as cited in J Ritchie, 2012b) It is clearly stated by Zapalska, Dabb & Perry (2003) in more definite terms as follows:

> In exchange for granting sovereignty over New Zealand to Britain, the Māori were promised full exclusive and undisturbed possession of their lands, forests, fisheries and other properties, and the same rights and privileges as British subjects. Indeed, many Māori argue that full exclusive and undisturbed possession of their lands, forests and other properties has been misinterpreted as ceding sovereignty to Britain when the Māori version of Te Tiriti suggests otherwise. (p.166)

2.1.4 High level effects of colonisation

During the earlier era of colonisation, the colonisers sought to increase their resources and Māori were dispossessed of their lands. The colonisers saw no value in Māori knowledge, their traditions or their language, which had a devastating effect and that which had sustained Māori was disregarded (J Ritchie, 2012a). The Māori worldview was one that connected them to the land and they “had cosmologies and worldviews that differed greatly from those of the Western monoculture” (p. 63). The loss of land meant the loss of one’s spiritual, as well as economic base.

Te Tiriti became increasingly ignored as colonisation increased its it’s velocity (Zapalska et al., 2003) and socially and economically Māori became over represented in the lower socioeconomic grouping. The 2003 statistics reflected this in that for Māori compared to other cultural groups:

- educational achievements are much lower;
- general health and life expectancy are worse;
- they are over-represented in crime and imprisonment and;
- under-represented in employment and self -employment

More recent statistics (Unicef New Zealand, 2017) show in areas of health (e.g. teen suicide) and justice (rates of imprisonment) that New Zealand is one of the worst performing developed country in the world, while Māori in these areas are at most at risk. New Zealand also has high level of inequality compared with other developed countries and most indicators of inequality in New Zealand show that not only are Māori disadvantaged but that the gap between Māori and the rest of New Zealand in getting worse (Marriott & Sim, 2014) This inequality seeps into the business environment which " tends to be hostile to supporting entrepreneurial opportunities for Māori, thus exacerbating difficulties" (Zapalska et al., 2003, p. 167).

Examples of inequality are that poverty rates for Māori are approximately twice those of non-Māori (Marriott & Sim, 2014).This affects education, training and employment rates, particularly for youth. In 2012 NCEA Level 2 or equivalent achievement for Māori was 60.9% and 82.1% for non-Māori.

One of the most devastating statistics on the impact of colonisation was population decline. The Māori population at the time of Te Tiriti was estimated to be between 150,000 and 200,000, but the ravages of colonisation (war, illness and demoralisation) reduced this to 39,834 by 1896 (New Zealand Statistics, 1896) or just 5.6% of the population. Māori currently make up 15% of New Zealand's cultural mix (Statistics New Zealand, 2016a) or one in seven identifying as Māori (Te Huia, 2015) and with the estimated New Zealand population as of June 2016 being 4,697,636 (Statistics New Zealand, 2016b) there will be some 700,000 people that identify as Māori, with 46.5% of that group identifying as Māori only (2016b).

With the growth of the Māori population, there is now greater interest from non-Māori, in New Zealand Māori culture, and the importance of our indigenous culture and their business activities to our New Zealand economy (Zapalska et al., 2003) with the New Zealand Government and key leaders endorsing and embracing this. Society today is now more accepting and embracing of Māori identity, its culture and language (Ware & Walsh-Tapiata, 2010). Mason Durie (1998) highlights contemporary Māori development as:

> Comprising of Māori aspirations of greater autonomy, cultural affirmation, social equity and economic self-reliance. It has three broad aims: to facilitate access to Māori society and Māori knowledge; to enhance Māori lives and living standards; and to facilitate Māori access to the New Zealand Society, the economy and the wider global context (as cited in Ware & Walsh-Tapiata, 2010, pp. 19-20)

They state that "indigenous practices are relevant to contemporary development and can lead to sustainable modern models of development" (p. 20).

2.1.5 Māori renaissance

A prequel to the Māori Renaissance at the end of the 19th century was the influence of university-trained Māori intellectuals who wanted to be in positions of political power. These men Sir James Carroll, Sir Apirana Ngata, Sir Peter Buck (Te Rangi Hiroa) and Sir Maui Pomare were part of the Young Māori Party formed in 1897. This was an initiative by Te Aute College (Katene, 2013). They became influential in Te Ao Māori and the Pākehā world and were key leaders within Māoridom during the early part of the twentieth century, leading the recovery and reformation of Māori society. They were powerful mediators with government and supported unity movements. Some examples were Kotahitanga (unity) and the Kīngitanga (Māori sovereignty/king movement).They were referred often to as 'The Young Māori Party'. The group was often accused of being 'complete converts' to the Western World, because they saw the opportunity to adopt technology, medicine, science, culture and other aspects of Western culture, as a way of strengthening the 'best parts' of the Māori world. They had a strong desire for Māori to gain a footing in areas such as socio-cultural, economic, political and legal spheres but not at any cost (Hill, 2004).

The Young Māori Party were followed by the religious movement of the Rātana Church, and they joined forces with the Labour Party in 1935 (Katene, 2013). The

emergence of Māori Women's Welfare League and Māori Councils, which emerged under the Native Affairs Department in 1945, through the Maori Social and Economic Advancement Act 1945. The key drivers were the very poor economic and social conditions of Māori. Through the efforts of the Maori War Effort Committee in 1943, six women welfare and liaison officers were employed by the National Service Department, to engage with iwi tribal and executive committees. The Māori Women's Welfare League inaugural conference was held in 1951, with Princess Te Puea Herangi as Patron and Dame Whina Cooper as the inaugural president. The league's role was to tackle social and health issues, that effected women and children (Maori Women's Welfare League, 2015). The Māori Council Act 1900 came into force, with its main purpose to improve Māori health. It appointed influential Māori (university trained intellectuals) to sanitary inspector roles. This role was carried out via local marae committees (Raeburn, 2014).

2.1.6 Emergence of biculturalism – The struggle of maintaining Māori identity

The emergence of early thinking and action that would become more widely known in the later part of the twentieth century as biculturalism, with the Young Māori party's advocacy for their own Māori people, but also had to find acceptance with Pākehā. Pomare was quite blunt: "there is no alternative but to become Pākehā " (King, 2003, p. 295). Often depicted as total converts to Western ways and proselytisers for assimilation, in fact the Young Māori Party members generally sought to combine the technological, cultural and other benefits of European civilisation with preserving 'the best' of Māori culture. This line of thought was driven by the terrible position of Māori at this time. Only in this way could Māori 'save the race'. A whakatauākī by Ngata entitled 'The Challenge".

E tipu e rea, mō ngā rā o tōu ao,

To ringa ki ngā rākau a te Pākehā

Hei arā mō to tinana.

To ngākau ki ngā taonga a o tīpuna Māori

Hei tikitiki mō to māhuna.

Ko to wairua ki tō Atua

Nānā nei ngā mea katoa

Grow up o tender youth, in the time of your generation,

Your hand reaching for the Pākehā tools

For your physical wellbeing

Your heart dedicated to the treasures of your ancestors

As a plume upon your head (Hill, 2004, p. 44)

The Young Māori Parties views, including Ngata's 'challenge", had some alignment with Princess Te Puea views, as she increasingly saw "education as a means of regulating the introduction of European elements into Māori life without swamping Māori qualities" (King, 1977, p. 248). Those most educated had the most influence from what she observed.

Throughout most of the 20th century, European culture continued to suppress Māori beliefs, language and culture but as Walker (1989) states (as cited in Katene, 2013) the influence of the pragmatic leadership of the Young Māori Party prevailed:

> The pursuit of tino rangatiratanga allowed Māori to be identified as Māori, to value their cultural practices and to retain confidence in their traditional social organisations. Despite oppressive government policies such as land alienation, a resurgence of Māori cultural identity was developing, which manifested itself in cultural assertiveness. (2013, p. 86)

So while many Māori experienced forms of discrimination and racism, which turned them away from their Māori identity and language (Te Huia, 2015). As cited by Te Huia, Linda Smith (1989, p. 6) stated, that since the 1960's, "Māori have begun the process of renegotiating and reclaiming their past and te reo Māori has been central in this piece". Also cited by Te Huia, Penetito (2011) refers to some of the more common Māori identifiers claimed, which are whakapapa – lineage; mātauranga - knowledge of the Māori world; taonga - treasures or objects of significance, both tangible and intangible; te reo - their language; tā moko - physical markings on their body and maintaining an active relationship to Te Ao Māori through marae (open area in front of wharenui/meeting house) and whānau.

Part of this journey of reclaiming Māori identity, was a petition to parliament on 15th September 1972, delivered by a member of a Māori activist group - Ngā Tamatoa (The Warriors) - Hana Jackson, "supporting the teaching of Māori language and culture in schools" (Meredith, 2005). Ngā Tamatoa was a student movement based in Auckland and began its first disruptions in 1971 during Waitangi Day events (Ministry for Culture and Heritage, 2014, p. 6). Two other groups supported this petition, "Victoria University's Te Reo Māori Society, and Te Huinga Rangatahi (the New Zealand Māori Students' Association). A Māori language day introduced that year" (Ministry for Culture and Heritage, 2017, p. 2). In 1975 the inaugural Māori language week commenced.

Another key event was Dame Whina Cooper uniting Māori in 1975, to protest the loss of on-going Māori land. The hikoi (march/journey) departed from Te Hapua in the Far North, with thousands congregating at Parliament in Wellington following a month-long walk (Ministry for Culture and Heritage, 2014, p. 6). This was referred as "Te Rōpū Matakite - the group of visionaries" (Keane, 2011, p. 3). This reignited interest by Pākehā in race relations, which then flowed into a lot more interest in the Treaty of Waitangi, which Pākehā treated as an historical document. Treaty awareness workshops emerged and was followed by Waitangi Tribunal being established in 1975 to "investigate Māori grievances" (Ministry for Culture and Heritage, 2014, p. 6) .

The Māori Organisation on Human Rights (Keane, 2011, p. 3) was also an active member of these activist groups. These organisations were crucial to te reo Māori, to land claims and to the formation of the Waitangi Tribunal.

Also, a new Māori grouping called 'Urban Māori Authorities' began to form during the 1980's (Webster, 2002, p. 355). Urban Māori were often alienated or disconnected from their own iwi, hapū, marae and whānau. The most influential authorities were Waipareira Trust and the Manukau Urban Māori Authority. They were concerned with urban Māori and the working class, because it was perceived they were more disadvantaged than their rural counterparts.

2.1.7 From Integration to Biculturalism

In the 1960s the Hunn report advocated for "integration" where "the community has to arrive at a solution by adapting Māori to Pākehā ways" (Booth & Hunn, 1962, p. 8). As Haywards states, "until the 1980s New Zealand was unofficially monocultural, with government policies favouring Pākehā culture (Hayward, 2012, p. 1).

The move towards bicultural practice began in 1975 with the establishment of the Waitangi Tribunal, which provided an independent mechanism for Māori redress for breaches of the Te Tiriti that had occurred since 1840 (Ministry of Justice, 2017). These included the loss of rights to - te reo Māori, customary practices exercised through tikanga Māori and for these to have the same status as non-Māori practices and lastly land ownership and acknowledging Māori as tāngata whenua (the people of the land). The term 'partnership' is the basis of biculturalism and inherent in Te Tiriti. The partnership is the basis for a bicultural public service vision where power, responsibility and resources are shared equally between the two treaty partners. For example, as a result of the shift, biculturalism specialists were employed (along with Equal Employment Opportunity (EEO) Specialists) right across the public service sector and in various ways, working as : change agents around issues of equality and difference" (Jones, Pringle, & Shepherd, 2000, p. 368). Managing diversity became part of our workplaces vocabulary in 1994 addressing ethnicity, sexuality, gender and culture dimensions.

The Te Tiriti dimension in EEO is dominant and managing diversity "always comes back to the Treaty" (Jones et al., 2000, p. 370). That is to say the Te Tiriti must come

first and that this is foundational for Māori approaches to New Zealand cultural change (2000).

The other major area of bicultural development was the push to revitalise te reo Māori (Te Huia, 2015). Thus, we saw the establishment of the first Te Kōhanga Reo (Māori language preschool) in 1980, and followed by in 1985, the establishment of Kura Kaupapa Māori and Whare Kura (Māori language schools - primary and secondary), with the first Whare Wananga (Māori tertiary institutes) opening in 2009. This re-positioned the te reo Māori as fundamental to Māori cultural renaissance and maintenance. This was a significant paradigm change for Māori and Aotearoa, primarily driven by "discontent with the system" and the "educational failure" of Māori within it (Parata, 2012, p. 50).

Bi-culturalism policies however, created tension between Pākehā and Māori and other ethnic minority groups. As cited by Ritchie (2012), O'Sullivan (2007) feels that biculturalism "has, however, been critiqued as ambiguous, and also as having been co-opted by the dominant culture, in service of retaining its dominance and power". Māori felt that with biculturalism, Māori did all the work and Pākehā did very little to learn anything Māori. It became yet another Māori burden. Te Tiriti is critiqued by those who feel that New Zealand's society is multicultural and that the New Zealand government is only officially recognising two groups, Māori as tāngata whenua – the indigenous people and the dominant Pākehā culture (2012).

3. Māori Business and Services

3.1 Early Māori entrepreneurism

Māori entrepreneurship, enterprise and leadership was functioning very well pre-Te Tiriti 1840 in a free market economy and as an example, a pre-1800 tribe was exporting pigs, flax and potatoes to Australia plus they owned several ships (Dalton, 2010). Dalton states that this has subsequently eroded and that very few people know of the substantial economic clout and the exercise of business leadership Māori once had, but there is a new breed of Māori entrepreneurs working to restore economic and business success to enable Māori to create economic wealth such as they had pre-Te Tiriti. Baker states that Māori showed they had a very real sense of adventure and courage when they travelled to New Zealand and had the "seeds to succeed" (Baker,

2006, p. 28). This attitude of hard work, commitment and listening to others with experience is then translated into business (2006).

3.2 Trade regulations introduced by government-public ownership vs free-market

During the latter part of the nineteenth century onwards, the government began to regulate trade and play a greater role. State-owned and state dominated industry/business, centralised authorities, fiscal measures, laws and regulations saw the free market of the early colonial period diminish (Zapalska et al., 2003). The 1930's where the Labour Government turned large business/industry activities into public sector organisations and state-owned enterprises. This began to change in the late 1970's through into the 1980's such as "think big" projects (2003, p. 165). There has been a move back to free market economy with some public ownership to a total private ownership. New Zealand's economy is now a mixture of free enterprise, public ownership and state-owned organisations and government plays an active role (2003). But during the 1970 and 1980's, Māori were pushed into the background as a culture and in business.

There is evidence however, that this attitude towards Māori was changing in the latter part of the 20th century, because of the way that Australia and New Zealand have been re-orientating towards Asia and Asian management practices. The recent economic reforms have been quite significant and fast paced and have placed New Zealand ahead of Australia, but also of significance is the Māori influence on management practices, which has led "New Zealand to exhibit increasing similarities [in values] to Asian cultures" (Avery, Everett, Finkelde, & Wallace, 1999, p. 94). Nonetheless, Avery et al note there is still a very heavy influence of 'Anglo' countries values and orientation on New Zealand's and Australia's management practices, even with "modern multicultural influences" (p. 95). They go on to say that a survey of New Zealand and Chinese managers showed there are many similarities in style; in that both groups give their staff a significant amount of autonomy and they practice a participative approach in their decision making. So, Māori have had a moderating influence on the British model of management in New Zealand due to their egalitarian and collective way of thinking/being. In effect New Zealand has now embraced the culture of Māori into its practices of management (1999).

3.3 Māori entrepreneurship

Māori business has a profile that is continuing to grow in New Zealand, but it also has a global presence, with roots in fisheries, tourism, agriculture and forestry. The percentage of Māori gaining graduate qualifications has increased 64% between 1999 and 2015 with Business and Management growing by more than 100% over the same period (Education Counts, 2017). So there is a real need to understand how Māori practice and think about business in our current environment (Ruwhiu & Cathro, 2014).

As stated by Zapalska, Dabb & Perry (2003, p. 160), the number of Māori businesses has grown and there is a real need to "study the cultural, ethnic, educational, historical, and economic factors that affect the growth and development of the indigenous Māori entrepreneurs in New Zealand", but there is a lack of literature on Māori entrepreneurial activity. From their interviews and surveys, Zapalska et al believe this provides our New Zealand Government Agencies the opportunity to customise how they can assist and be more effective in promoting Māori entrepreneurship. The aim of their study (2003) was based upon five hypotheses - there is strong financial and non-financial assistance support for small indigenous Māori businesses, business and economic environment provides opportunities to develop entrepreneurial and business skills, cultural and ethnic conditions are conducive to entrepreneurial growth and development of Māori indigenous people and government policies have positive effects on indigenous Māori business development and growth. (p.162). Their results found the majority of Māori businesses resided in the North Island, are more communal ventures based within their iwi, covered a wide range of business types and were small in nature but successful and showed growth but that this was slower than their non-Māori counterparts. Māori are the largest businesses in New Zealand in regards to farming and fishing. The main aim of Māori business is to employ whānau and 'start up' businesses were funded by personal/whānau funds including bank loans. Being able to call upon family resources and time was an important ingredient. Māori entrepreneurs were often better educated than the general Māori population and had a huge degree of motivation to succeed (2003, pp. 167-173). Māori businesses have the same constraints as non-Māori in that they are constrained by law and government policies. They summarised saying that Māori entrepreneurship is continually improving and with stronger support, this would only increase.

The resurgence of the culture of Māori and a new view of corporate philosophy that embraces and integrates Māori culture and values has assisted in forming a new world view that embraces Māori as a people and their place in our New Zealand economy (Zapalska et al., 2003). As cited in Te Puni Kōkiri (TPK) – Ministry of Māori Development (2010), a report commissioned by TPK, Tirohanga Ōhanga mō Te Moana ā Toi Māori - Māori Entrepreneurship in Te Moana ā Toi and New Zealand Statistics for 2001 and 2006 (see Table 1 below):

> Entrepreneurs are a significant contributor to the Māori commercial asset base; and Māori participation in the New Zealand economy in terms of value added to New Zealand's Gross Domestic Product (GDP). From 2001 to 2006 the number of Māori entrepreneurs increased by 23.3%, which was marginally greater that the increase of 21.3 % for the total Māori workforce. The percentage of Māori entrepreneurs in the total Māori workforce remained near 10% in both 2001 and 2006. In other words, growth in Māori entrepreneurs has kept pace with the growth in the total Māori workforce (with a 0.2 percentage point improvement) (2010, p. 8).

Table 1: Māori entrepreneurs and the Māori workforce in New Zealand

Māori entrepreneurs & the Māori workforce in New Zealand, 2001 and 2006 censuses

Workforce Status *	**2001**	**2006**	**Absolute change**	**% change**
Entrepreneurs	**17,091**	**21,069**	**3,978**	**23.3**
Paid Employee	156,723	189,483	32,760	20.9
Unpaid Family Worker	3,996	4,008	12	0.3
Not Elsewhere Included +	8,007	10,797	2,790	34.8
Total Māori workforce	185,820	225,357	39,537	21.3
% of entrepreneurs	**9.6**	**9.8**		

Source: Statistics New Zealand's, Census of Population and Dwellings, 2001 and 2006. (Statistics New Zealand, 2006)

*Refers to people aged 15 years and over who are usually resident in New Zealand and employed in either the full-time or part-time labour force. It excludes people who are unemployed and seeking work, and those people not in the labour force.

+Not Elsewhere included refers to those people in the workforce who did not state their employment status.

3.4 Māori and non-Māori entrepreneur differences

In the February 2006 Global Entrepreneurship Monitor (GEM), a comparison was undertaken that analysed entrepreneurs in other countries, with non-Māori entrepreneurs Aotearoa and then compared Māori entrepreneurs and business owners (Baker, 2006). This was the world's largest entrepreneurship study of indigenous peoples and as stated by Baker "1004 respondents from the general population were sampled alongside 958 Māori" (Baker, 2006, p. 26). It then concluded that Māori who reside in Aotearoa were the world's seventh most entrepreneurial people in the world and functioned more strongly in opportunistic entrepreneurship, that is driven by business opportunity (83%) over necessity entrepreneurship. Necessity entrepreneurship is driven by the need to create better jobs through their lack thereof. A significant majority of Māori entrepreneurs (Zapalska et al., 2003):

> Call their firms a small family community that acts as an influence on the culture of their businesses. They are also proud of what they do, which has enhanced their working environment. Māori entrepreneurship also includes a high degree of employee involvement in business decision making, which increases employee self-esteem and morale. (p.167)

Interestingly Māori on the whole do not see wealth as a good reason to enter into business and opt for work-life balance vs wealth generation. TPK's Business Facilitation Service (BFS) which was instituted in September 2000, showing that out of the Māori 420 businesses who responded to their survey, 82 percent were still trading (Baker, 2006). This is significantly better than the Ministry of Economic Development statistics of an 80% failure rate for all new businesses in the first five years. This comparison is only valid for the BFS businesses who responded however so needs to be taken in context. Zapalska (Zapalska et al., 2003, p. 168) state that the approximate average age of a Māori business is "12 years and that respondents averaged 23 years of business experience" (p.168). The businesses on the whole stay small but remain successful, the Māori entrepreneurs are generally well educated, more so than the general indigenous population plus highly motivated to be successful. As well, Māori have developed businesses that fit with their culture and traditions and tend to be more communal business orientated ventures that are iwi affiliated. Cultural identification amongst employees enables commitment to their iwi, contributes to stability of the business and their social system (2003), which helps their business to grow. Thirty percent of businesses are created to employ whānau and they utilise family members

as a resource. This does create pressures such as socio-cultural and ethnic but they appear to manage these pressures in a positive manner. In contrast to the many smaller businesses “Māori [collectively] are the largest players in New Zealand’s farming and fishing industry” (2003, p. 168).

3.5 Māori knowledge economy

Baker (2006) states from the GEM report that “matauranga tau hokohoko (Māori knowledge economy) is a key differentiator – one that affects all New Zealanders” (Baker, 2006, p. 26). The report advocates that New Zealand needs to take note of this and that Māori need upskilling to be empowered to fully contribute in building the knowledge economy. The report states “Māori culture as whole brands New Zealand as a distinctive South Pacific nation with a unique indigenous tradition. In global economies, and in internet commerce, nation based distinctiveness is a significant asset” (2006, p. 26).

TPK believes that the proposition that it is cultural capital that underpins Māori business success is a misconception. Analysis of data from Business Facilitation Service has shown that the a large majority of Māori business are generic and operate to make money, but underpinning this is a strong value to support the wider whānau (Baker, 2006). While the values of manaakitanga and kaitiakitanga are very evident in business values, Rani Rangimoekau, managing director of DKW Personnel, ranked 13th fastest growing company in the world by Deloitte’s Fast 50 in 2005, “believes there is a degree of inequality and dividedness in the business community between Māori and non-Māori, and within Māori themselves” (2006, p. 29).

3.6 Iwi businesses and trusts

The Waitangi Tribunal signalled a new partnership between Iwi and the Crown based on the principles of Te Tiriti o Waitangi (Treaty of Waitangi) and providing redress for Iwi. Two significant settlements occurred that concerned commercial fisheries and forestry in the central North Island and these were pan-tribal (Ruru, 2013, p. 329).

The Iwi wealth explosion created by treaty settlements is another key aspect of Māori entrepreneurism and business. As stated by Birchfield, “Iwi trusts are becoming big business” (2010, p. 1) and quotes from an Auckland University study that iwi trusts are growing their investment in assets at a 50% faster rate than their community trusts.

The study of the 20 trusts showed that for the 7 iwi trusts there were key differences in the type and ratio of assets compared with the 13 community trusts. The iwi trusts are investing in equities and growth investments such as property, while the community trusts are investing bonds and interest on cash to earn income for distribution (2010), which shows iwi trusts have long term investment strategies. More importantly, they have the skills and governance structure to grow those investments

Birchfield predicts 7 of the iwi trusts he has studied will grow their asset based from $1.4 billion to $21 billion by 2060. In managing such assets iwi want to ensure they have the right people in these roles who are independent and completely competent.

Ngāi Tahu is the second wealthiest iwi in NZ and one of the two best financial performers. Its Crown settlement of $170 million is now worth $1.5 billion (Stuff, 2016). The iwi's model has two key principles: a commitment to distributing funds - people must come first; and giving away their intellectual property to another iwi. Ngāi Tahu CEO, Mark Solomon, in 2010 describes the iwi being value-based and "if your values don't match ours, we don't want to work with you. If they do, then welcome; let's have the talks" (Myers, 2012, p. 2).

4. The leadership role of non-Māori in Kaupapa Māori organisations

4.1 Current analysis

As the number and size of kaupapa Māori organisations (KMO's) grows, we find more non-Māori in leadership roles providing a variety of skills and experience that are complementary to Te Ao Māori. For example, Te Puke based business Kiwi 360, owned by local iwi (Kiwi 360, 2003) engaged Graeme Crossman, as managing director, to drive and grow the business. Two other good examples are Rob Hutchinson CEO of Ngāti Whātua commercial arm ("Iwinomics: Rob Hutchinson Ngati Whatua o Orakei CEO Speaks ", 25 July, 2013) and Trevor Burt, Chair of Ngāi Tahu Holdings Corporation Board (Te Runanga o Ngai Tahu, 2013). These examples demonstrate that there is great value in non-Māori being engaged within Kaupapa Māori Organisations particularly in the business and financial management areas as Treaty settlements provide resources for growth and health, education and welfare services to be transferred to Māori control (Te Puni Kokori, 2011).

In these latter areas, specialist skills in health, education and community development, rather than just business skills may be attractive to Māori organisations. However, questions arise as to how these key non-Māori staff can fully engage in Te Ao Māori and with protocol such as whakapapa, tikanga and gender-based roles. This is expressed by staff in a university study in which they relayed their concern that they were "growled at when they made requests which were culturally appropriate"(Pio et al., 2014, p. 684) to their non-Māori manager and that their manager would have difficulties understanding the Māori worldviews. However, even though there are many examples of non-Māori in leadership roles with the Te Ao Māori world, overall, there is little to no research on non-Māori leading in the Māori world.

4.2 Lack of research indigenous research on leadership

One of the challenges to accessing indigenous literature on leadership is that relative to the great body of work around values and behaviour in Western cultures, exploration of indigenous cultures, particularly by indigenous writers, is tiny (Lilley, 2012) and, therefore, on the specific topic of leadership, minute. Further, even though other indigenous cultures around the world may have values and behaviours very similar to Māori, " the reality is Māori can only speak for Māori" (p. 379) and this is a fundamental core value.

The assumption that in the industrial/technological state, indigenous models are a poor fit and Western models are good fit (Love & Tilley, 2014) is challenged as a form of colonisation and "for non-Māori working with Māori, thinking about one's own values, motivations and identity is therefore crucial" (Love & Tilley, 2014, p. 40). Pfeifer in *Māori Leadership "From good to great"* supports Dorfman's contention that "leadership processes are inexorably intertwined within one's culture" (Pfeifer, 2006). Jack, Zhu, Brannen, Prichard, Singh and Whetten (2013), along with Ruwhiu and Cone (2010) argue (as cited by Ruwhiu & Cathro, 2014) that there is "an increasing dissatisfaction with the overwhelming dominance of Anglo-American values, interests and theoretical frameworks that have cast the 'non-Western' or 'Indigenous' to the margins" (p. 1). This places, as Schedlitzki, Case, & Knights (2015) believe, indigeneous cultural leadership and management frameworks on the periphery of the dominant Anglo-centric view of the world.

However we live in a multicultural world and leaders have to understand how to influence other cultures who are becoming a key clients or stakeholders Pfeifer (2006). Leaders who have insight into themselves in regard to how they behave/act and then how people from other cultures interpret that, are able to adapt their behaviour within that cultural context. They can understand the cultural nuances and make adjustments to how they exercise leadership.

4.3 Universals in the exercise of leadership

Lonner (1980) claimed that the leader-follower relationship can transcend organisations and culture by four universals – simple, variform, functional and systematic behavioural that typify that relationship. Bass (1997) added a fifth to this list; variform functional universal – the consistent correlation between a leadership style that is viewed as positive and one that is viewed negatively. Both styles and their interaction impact on follower's satisfaction with leadership outcomes. This universal might especially apply to cross-cultural contexts. Bass concludes variation in the perception of these universals occurs because each culture has its own unique behaviours, beliefs, processes of thinking and implicit understandings and these moderate the leader-follower relationships. We shall see how Māori styles of leadership align to these universals.

4.4 Values that will underpin Māori leadership models

Before I deepen the discussion about the relevance of universals, it is important to identify three kaupapa principles whose underlying values lay a foundation to understanding leadership within Māoridom. Lilley (2012, pp. 380-385), in summary (p. 381) listed these:

1. Kaupapa Whakakaha – The inner strength of an individual and how that adds strength to the collective. The values that underpin this principle are rangatiratanga (chieftainship), whakamana (give authority to/validate), pono (valid/truth), wairuatanga (spirituality), kotahitanga (unity) and whakamōwai (modesty).
2. Kaupapa Tuakiri – Identifying as Māori and how this brings cohesiveness to the collective. The values that underpin this principle are whakapapa, iwitanga (tribalism), te reo (language), whanaungatanga (kinship/relationship) and kotahitanga.

3. Kaupapa Atawhai – How the collective relates to each other and how they will behave. The values that underpin this principle are tau utuutu (speaking procedure), āwhina (benefit/assist), rēhia (enjoyable), manaakitanga (hospitality/kindness) and tautoko (agree/support).

When individuals come together as a group, each person brings their own contribution towards these principles but they need to be cognisant of what others bring. Lilley argues that unity of a group's effectiveness is based on this, one person does not embody all three (3) principles but that "all of the values however, will be either present or capable of being practiced in the group" (2012, p. 386). The group members who are not fully familiar with the values and how they are applied, will over time pick these up including the expected behaviour but may never fully grasp the cultural significance of these (2012). This view of Lilley is very important for non-Māori to comprehend when they are engaging in Te Ao Māori and will take some time to come to a position of understanding only learnt by experience and exposure.

Practising these values is not restricted to Māori. Lilley has observed that in some situations, "non-Māori may have a deeper understanding of some of these values than the Māori members, who may not have had life experience in an environment based on Māori values and principles" (p. 387). Furthermore Lilley argues that some non-Māori are "more aware of their own identity" (p. 387) and where/how they immerse themselves within Te Ao Māori, being a lot more aware of what they should contribute and for it to be recognised by others. Socialising of these core values is important when bringing non-Māori into the group who may have the knowledge or familiarity of tikanga based values.

As an example of a conflict in values systems, Wilcox, Charity, Roberts, Tauwhare, Tipene-Matua et al (2008) investigating how Māori are engaged by non-Māori in controversial technologies; want social scientists to rethink how they "perceive cultural barriers" and allow themselves the time to observe how kaupapa Māori principles/values are lived from a Te Ao Māori perspective. Barber (1993, p. 39) states there have been 5 areas in which Māori and Pākehā have distinct differences (as cited in Avery, Everett, Finkelde and Wallace (1999, p. 97):

- the way in which managers from each culture make decisions;

- the use of specific communication channels: Māori managers tend to speak on behalf of the people and prefer face to face dialogue;
- the process of meeting and greeting visitors, business associates and potential clients;
- the resolution of conflicts: Māori prefer that a meeting is formally chaired and leading the people to a resolution; and
- the style of management appropriate to each culture: Māori decision making requires communal consensus/connection together; with the length of time taken being not as important.

They must have highly developed oral communication skills in order to succeed at this and avoid the overuse of written forms of communications.

4.5 Cross-cultural leadership

Effective traversing the multiple pathways of values-based leadership is at the heart of cross-cultural leadership. The *Global Leadership and Organisational Behaviour and Effectiveness* (GLOBE) study has a key focus on cross-cultural leadership and have undertaken a global study on the "interrelationship between culture and leadership in 62 countries" (Pfeifer, 2006, p. 36). In 2004 Victoria University commenced a study into the New Zealand context and researchers engaged with "160 participants representing over 40 iwi/hapū " (p. 36), comparing data from the 184 GLOBE participants. Results highlighted some similarities and differences that determine effective leadership within a Māori and Pākehā context. The Māori behaviours observed aligned with Lilley's (2012) kaupapa Māori values above and included:

- modesty (whakamōwai) in the way the leader conducted themselves and consulted with their followers, often preferring to be seen as being led by their followers, with success being attributed to the group.
- patience in how decisions are made by communal agreement, not as an individual making decision's for others (using kaupapa atawhai (sharing, supporting processes). Debates are held until consensus is reached and this can take time plus be prolonged, but it unites the group behind a common goal or objective. This is both a traditional and contemporary view within Te Ao Māori;
- integrating team members. The meaning of the word rangatira "is to weave people together" (Pfeifer, 2006, pp. 36-37), i.e. being a

> consultative leader within a communal setting. This relies on kaupapa tuakiri, approaches that bind people together.

However, surprisingly what was most importantly agreed upon by Māori and Pākehā; an exemplary leader was being 'inspirational, participative, visionary and having performance orientated values' that are not explicit in Lilley's 2012 framework, but the way these are expressed by Māori do incorporate kaupapa Māori values.

As an example of key differences, Te Rito discusses Winiata (1967) and he states Winiata "interpreted mana, or used mana to compare traditional Māori leadership with the European Western contemporary expression [of and] charisma" Te Rito (2006, p. 8). Charisma in the Western context is not unlike mana within the Māori context. Te Rito quotes Metge (1967) who reinforces that "Every leader has mana because he is a leader, and it is by having mana that a man gets to be a leader" (1967, p. 220)

Te Rito states:

> [Māori] leaders with mana (prestige/influence) had spiritual and mental balance, being harmoniously independent possessing superior physical abilities, whilst being highly knowledgeable individuals. These Māori leaders were endowed with or acquired sacredness, supernatural responsibilities, confidence, purpose, influence and motives to lead their communities towards a common objective, whether it meant survival or realization of the culture. Therefore, great leaders with great mana had spiritual and psychological balance, were harmoniously independent, possessed superior physical and mental ability, and considered highly knowledgeable individuals. Charisma therefore is inextricably linked to leadership, and I argue is linked to mana. Mana provides the basis of Māori leadership both from a traditional and contemporary perspective and is a vehicle that ensures the preservation of Māoritanga - practices and beliefs.(2006, p. 8)

So, to lead in the complex cross-cultural environment requires "immersion" and a "lifelong commitment" to the process of learning about other cultures and their practices Pfeifer (2006).

4.6 Training in multicultural workplaces

Organisations that are multicultural workplaces, need to engage managers with a multicultural focus that embraces management development as part of organisational culture (Avery et al., 1999). New Zealand is becoming increasingly a multicultural society like many other Western countries due to immigration (Jones et al., 2000), mainly from Asia which is raising the importance of diversity management and the indigenous profile. This will provide a boost for international and domestic management development programmes to target cross-cultural training as a significant part of their training (1999), which may help non-Māori leaders working in Māori organisations and vice versa.

5. How is it possible for non-indigenous people to operate within an indigenous cultural context?

5.1 Lack of substantive qualitative research; pitfalls vs success

There is a lack of substantive research accounts of the core competencies and characteristics of leadership in cross-cultural contexts (Betzaluz et al., 2012). Some work has been done on the contrast between Western and Chinese and Indian leadership attributes. Chinese and Indian leaders use subtle means (communal, consensus and trust building processes) to influence their followers with the result that they "were respected by their peers and by informed observers, such as media or relevant parts of the government" (2012, p. 71). A Western leadership style uses the employee skill development and growing organisational capacity to influence their followers, which are not often seen within the Chinese and Indian cultures.

New Zealand's increasing Asian (Jones et al., 2000), is raising the importance of diversity management and the indigenous profile. Increasingly, organisations are multicultural workplaces and need to engage managers with a multicultural focus that embraces management development as part of organisational culture. This will provide a boost for international and domestic management development programmes to target cross-cultural training as a significant part of their training, which may help non-Māori leaders working in Māori organisations and vice versa (Avery et al., 1999).

Thus, as Keyong & Ying (2010) suggest, (citing Adler, 1997) managers with cross cultural sensitivity and skill are very sought after in today's world. Managerial values are significantly impacted by culture, and conversely organisational behaviour is affected by managerial values (Keyong & Ying 2010). External culture influences employees' behaviour in their personal life, flow into how they behave within an organisational environment. Companies who wish to succeed through engagement with a variety of cultures, must incorporate management training and practices that are founded on knowledge, cultural sensitivity, that enables individual's values "to properly identify, understand and respond to differences in thinking, feeling and acting of potential team members around the globe" (p. 224). A move away from the traditional approach of only learning the language of another culture is needed to training that builds diversity into management, cultural sensitivity and imbeds core skills sets needed to successfully manage in a foreign culture. In China, foreign companies are expected to go through *three stages of cross-cultural management* beginning with an orientation to the Chinese cultural practices and norms; followed by immersion in the culture; and integration of the company into the Chinese culture.

China's government considers cross cultural skills are the "most important skill area [for development] in the next 10 years" (p. 225). Some basic principles that need to be applied include a pragmatic "design and build" approach from the start with good support systems. Part of that pragmatism acknowledges the importance of sustaining the unique culture of the host company while asking for "cultural penetration" in both directions, an equality of cultures and merit-based appointment processes that reflect this.

However, implementation of these principles is affected by the ideologies of Chinese governments have imposed over many centuries from Confucianism through to the communist/socialist era of the twentieth century and now to market socialism. Each has its own leadership traits, which are often extreme opposites and adds layers of complexity for a foreign leader.

5.2 Collaborative research partnerships with non-Indigenous researchers

As mentioned, there is little research in cross cultural leadership. Aneta Rawiri (2007, p. 45) asks "are Indigenous community-based collaborative research partnerships with non-Indigenous researchers possible?" (as cited in Reilly, 2011, p. 356). Rawiri

believes they are but applies a caveat that the researcher who is non-Indigenous has to be open and willing to operate outside of Western intellectual frameworks, embracing the cultural values, norms and language and exhibit an adherence to these, in effect becoming part of the whānau. A key mechanism is learning core behaviours by observing, listening and replicating these but holding in high esteem the sacredness (tapu) of knowledge of the elders (kaumātua) and ensuring you defer to the group (Glynn & Bishop, 1995) – a process analogous to the three stages of cross cultural management reported above.

How possible is this when, as Metge (1976) states, the two cultures of Pākehā and Māori are "complementary opposites" (as cited in Reilly, 2011, p. 357)? She continues "the two opposites are seen as mutually defining each other and united in a larger whole by shared characteristics and the process of mediation" (1976, p. 320), suggesting that cross cultural processes can work. However, Mason Durie does not entirely agree. He states that Māori students and communities prefer to be researched and taught by Māori as Pākehā struggle to have the same insights and cultural knowledge as Māori scholars (Durie, 1996). Where Pākehā have te reo and associated Māori values, they can have great relationships and work effectively with their colleagues, students and Māori community (Reilly 2011).

6. Key theories and models of leadership: Western and Indigenous

6.1 Western Leadership

Western leadership theory has been widely studied but very little research has been conducted into indigenous leadership. Yukl (2010) states that "more than 95% of leadership research describes the North American phenomena" (as cited in Zhang et al., 2012, p. 1065).

Leadership definitions span the centuries, focussing on key leadership traits/styles, such as influence, leading from behind, shaping and sharing vision, organisational values, inspiring people to achieve, honouring people and maximising the efforts of others towards achieving the goals. Kruse (2013) states that leadership is a process of social influence, which maximises the effort of others, towards the achievement of a goal. Here are two views of leadership millennia apart representing the subtle difference between Eastern and Western viewpoints. Lao Tzu, Chinese founder of Taoism, author (6th century BC) says,

> A leader is best when people barely know that he exists, not so good when people obey and acclaim him, worst when they despise him. Fail to honour people; they will fail to honour you. But a good leader, who talks little, when his work is done, his aim fulfilled, they will say, we did this ourselves (as cited in Scholars, 2009, p. 1).

American management guru John Maxwell sums up highest level of leadership as similarly based on respect where "people follow because of who you are and what you represent" (Maxwell, 2013, p. 4), but unlike Lao Tzu, taking most the credit.

Before outlining different models of Western leadership, it is important to note the distinction between leadership and management. Daft 2008 has described the bureaucratic style of leadership as, the "use of rules, policies and other bureaucratic mechanisms to standardize behaviour" (as cited in Daft, 2008, p. 353) which can be seen as management functions. This raises the question: is there a difference between management and leadership (Diffen, 2013)? Discussion of this varies but Ricketts (2009) explains that leadership exists in a wide range of forums of which management is one. Management can then be referred as a part of leadership and not separate from. This is discussed further under transactional leader in section 5.6

6.2 Summary of leadership theories

"Leadership is a phenomenon that everyone has an opinion on but few us seem to agree exactly what it really is" (Jackson & Parry, 2008, p. 12). Grint comments part of the problem is that leadership has been defined as a person, a position, a set of achievement, and a process (2005). They argue that each way of thinking has validity but we should not attempt one universal definition of leadership and that it "should remain 'essentially a contested concept' that is constantly being discussed and debated (2008, p. 14). Wan. K, Ezad, Siti, Noor, Hamzaini, Wan. M, et al (Wan et al., 2012, p. 1406) give their version of the key leadership theories:

1. Trait and *Great Man* theories: these theories claim that leaders are born with or develop physical, social and personality traits which both enable them to take on leadership and which are regarded as appropriate by their followers. These traits include drive: the desire to lead: honesty and integrity: self-confidence; cognitive ability: and knowledge of the business.(Kirkpatrick & Locke, 1991)

2. Behavioural theories of Leadership: In contrast to the trait theories, behavioural theories argue that leaders are made rather than born (Amanchukwu, Stanley and Ololube, 2015). Deming's (Mauro, 1999) *Profound Knowledge* theory, with its emphasis on leadership training, is an example of a behavioural theory.
3. Situational and *Great Event* theories: Situational Leadership Theory (Hersey & Blanchard, 1977) suggests that there is no one best leadership style. What works best depends on the situation. They name four leadership styles: delegating, supporting, coaching and directing which are appropriate as we move from high expertise and self-directing staff to low expertise and manager directed staff. These styles draw from Lewin's (1939) classic formulation of leadership styles (as cited by Manning & Kurtis, 2009) as:
    - Autocratic: Tight control over the group and its activities; decisions made by the leader
    - Democratic: Group participation and majority rule.
    - Laissez-faire: Low levels of any kind of activity by the leader (2009, p. 19)

The *Great Event* theory is also situational but is tied to the *Great Man* theory in that it's *Great Events* that bring out the transformational *Great Man*.

6.3 Leadership Influence – transactional and transformational

Examples of situational leadership models are the transformational or transactional models discussed by (B. Bass, 1991). The transformational leader (more often democratic or collaborative) is characterised by:

- Charisma - provides vision and a sense of mission, installs pride, gains respect and trust;
- Inspiration - communicates high expectation, uses symbols to focus efforts, expresses important purposes in simple ways;
- Intellectual Stimulation - promotes intelligence, rationality and careful problem solving; and
- Individualised Consideration - gives personal attention, treats each employee individually, coaches and advises.

Transactional Leadership (more often autocratic, laissez faire and/or bureaucratic) is characterised by:

- Contingent Rewards - contracts exchanges for rewards for effort, promises reward for good performance, recognises accomplishments;
- Management by Exception (active) - watches and searches for deviations from rules that might affect standards, takes corrective action;
- Management by Exception (passive) - intervenes only if standards are not met; and
- Laissez-Faire - abdicates responsibilities, avoids making decisions.

Bass argues that the first two points above of transactional leadership (contingent rewards and active management) are essential in any group or organisation routinely deploying resources (physical and human) to achieve an end goal. Transformational leadership, however, is change orientated (B. Bass, 1997), motivating and inspiring people to go much further than just managing resources to an standard end goal. The leader instils pride, ownership of the vision/mission, stimulates people to solve problems and create innovation but allows for individuality. They are relational, paying attention to individual employees and they tend to elevate employees above their own self-interest to the best interests of the group (Bass, 1991) as a result their employees go the extra mile.

Bass states that personality traits and styles will affect their delivery of their leadership, and their individual personality and style means that they will exhibit the characteristics of transformational leadership differently. As a mentor/coach these trait/styles will affect how the people they lead perceive them and this can be positively or negatively. The leader has to broaden their followers understanding, maturity and motivation to move “beyond their own self-interests for the good of the group, organisation or society” (B. Bass, 1997, p. 130) and, at the same time, build their followers sense of self-worth.

Transformational leadership emerges as a staff member moves into a senior leadership role, in part, pushed by the expectations of followers and, in part, from the transformational leadership of their seniors. As junior leaders their style may be transactional, but they have to go beyond a mere reward-based system to understand

the psychology of inspiration and motivation. But not all transactional leaders can make the transition to transformational leadership (B. Bass, 1991).

Bass states, “Transformational leadership can be learned, and it can – and should – be the subject of management training and development” (p. 27), Leaders can be trained to become more charismatic in their performance, both nonverbal and verbal; management style can be modified through training of a practical nature, to become a transformational; and “leader specific behaviours can be described, observed, and adopted” (p. 29). But training alone won’t turn a “purely transactional leader into a transformational leader” (p. 30). Transactional leaders may not be able to genuinely engage, because it’s not only about skill development, it is both an “art and science” (p. 30). So, there can be major organisational risks in moving transactional leaders into transformational roles if the hold onto their old values and areas of self-interest. The transformational leader must be more democratic/collaborative, so as to model believably the key principles.

However, Bass points out that transformational leadership should not be applied to every situation as there are many situations where transactional leadership is required – i.e. where there is chronic disorganisation or high uncertainty. Organisations need to use the appropriate style for the season they are in and adapt as needed within the two styles of leadership.

Although Transformational and Transactional Leadership theory hails from the individualistic West (the United States), Jung, Bass, & Sosik (1995) argue for it’s application to collective cultures. Transformational leadership exhibits in many forms such as autocratic, directive but may also be participative/democratic (B. Bass, 1997). Bass points out that in North America the expected style of transformational leadership is participative while the culture is individualistic but in Asian collective societies the leadership style is expected to be more directive.

6.4 Authentic leadership

The suggestion that leadership must be driven by values relating to the wider social good, that sits within Transformational Leadership is amplified in Bauman’s (2013) articulation of *Authentic Transformational Leadership*. Leaders must stay true to their

values, and maintain integrity through being prepared to make the hard decisions. Integrity is about having moral character - a “purity of character as well as wholeness” (2013, p. 415), but he believes, (citing McFall, 1987) that there is a key difference between moral integrity and personal integrity. Personal integrity is “a leaders unwillingness to compromise her values or statements” (2013, p. 415), regardless of their morality. Thus, demonstrating morality is seen as a consistent theme in modern leadership theories and a character trait of transformational leaders.

What constitutes moral or ethical leadership can be defined in different ways. George (2013) a Professor of Business at Harvard emphasises that “integrity is just not the absence of lying, but telling the whole truth, as painful as it may be. If you don’t exercise complete integrity in your interactions, no one will trust you.” (George, 2003, p. 20). It is also a deep commitment to staying true to yourself and honouring obligations across all settings, business and personal.

Bass and Steidlmeier (1999) take the view that a strong ethical core is evident in authentic transformational leaders. Bauman (2013) refers to Gardner, Avolio, Luthans, May, & Walumbwa (2005) that authentic leaders achieve authenticity through their actions, relationships, self-awareness [and] self-acceptance. Fry (2003) and Reave (2005) link moral leadership with spiritual leadership. Bauman describes Fry’s (2003) theory “using one’s values and behaviours to intrinsically motivate flowers and oneself to experience ‘spiritual survival’ through being called or being a member of the greater whole” (Bauman, 2013, p. 419).

Summarising the relationship between transformational leadership and an authentic moral and ethical framework, Gardner, Cogliser, Davis, & Dickens (2011) agree with Cashman (2003), who calls for a new type of value-based leadership that is secure, focused, humble, self-aware of strengths/weaknesses, seeking self-improvement, is concerned about the welfare of others, trustworthy and guided by an ethical and moral framework including the social values of the organisation.

6.5 Emotional intelligence and influence

Embedding or enhancing a moral framework in the centre of business practice requires the ability to interact and influence followers, and a subtle understanding of the emotional qualities of human nature (Ling & Paul, 2009). Emotional intelligence (EQ) is "the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth" (2009, p. 349). Studies confirm there is a correlation between effective leadership, performance and EQ, that also includes skilful relationship management, self-awareness, self-management and social awareness (Goleman, Boyatzis, & McKee, 2002). Ling and Paul (2009)) contend that there is "strong positive relationship" (2009, p. 350) between EQ and transformational leadership.

How EQ applies across different cultures is an important question. Each culture views a leader's actions through their own cultural lens and draws a conclusion that may look very different from other cultures. Leaders must be able to navigate and understand those idiosyncrasies (G Yukl, 2002) but this is difficult and often not acted on by the leader foreign to a culture. A leader's behaviour in a managerial sense needs to adapt and change.

6.6 Cultural Intelligence

Not only does leadership require emotional intelligence, it requires, according to Ling and Paul (2009), cultural intelligence or CQ. Earley and Ang (2003, p. 9) define CQ as "a person's capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context" (2009, p. 350). Ling and Paul argue that leadership effectiveness in a cross-cultural situation is more than a knowledge of norms and cultural dimensions. They refer to Earley and Ang's (2003) three interactive essential components of CQ:

- Cognitive -the ability to see into and comprehend a new culture by identifying cultural cues;
- Motivational - a person's commitment and self-motivation to make the necessary adaptation/adjustments to a new cultural environment; and
- Behavioural - the person's ability to learn new behaviours and ways to act that display your cognition and motivation.

Ling and Paul emphasise that CQ requires perception and full understanding, that is translated into actions adapting to a new cultural dimension/setting. It is an ongoing learning journey in which the person with a higher level of CQ is more likely to learn/adapt to a new cultural context.

In figure 1 below, leadership effectiveness in cross-cultural contexts is represented as an intersection of Transformational leadership (TL), EQ and CQ, all of which are equally as important (p. 351).

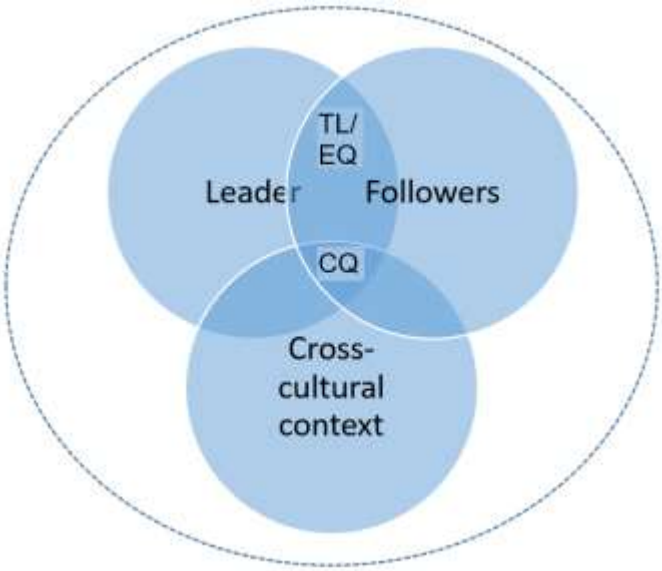


Figure 1

Cross Cultural Leadership Effectiveness Conceptional Framework

Source: Ling and Paul, 2009, p. 351

Ling and Paul argue that the cross-cultural context is typically absent from TQ and EQ research, concluding that too little is known on how to support leaders to be effective in a cross-cultural leadership context or the relationship between CQ and TL/EQ. They do argue cross-cultural leadership effectiveness diminishes if one of these elements is not present. However, it is not proven if TL can be applied universally as a leadership model in a cultural context that is foreign to the leader. Spreizter, Perttula and Xin (2005) argue that TL may not always be the right fit in other cultures. Yukl (1998) argues that TL needs studying to identify what enables or disables TL and that it may be negative in certain situations/irrelevant. Interestingly, Bass (1997, p. 132) observes that "transformational [style of] leadership emerges more readily in collectivistic societies of East Asia".

However, Ling and Paul's finding "show that EQ ability contributes to transformational leader behaviour and subsequent performance" (Ling & Paul, 2009, p. 353). The three (3) components of TL – idealised influence, inspirational motivation and individualised consideration; and four (4) components of EQ – self-awareness, self-management, empathy and social intelligence, all need to be evident for a leader to have influence and be effective in their interaction with people, as it is based on "respect and trust, as well as patience, openness and flexibility"(p. 354). Their research indicates in order to lead in another culture, the leaders CQ is significant to optimising cross-cultural leadership effectiveness. The four (4) key areas from their research (p. 354) that assist a leader to adapt to another culture's differences are:

1. Cultural awareness;
2. Motivational cultural adaptation;
3. Adaptive behaviour; and
4. Effective cross-cultural communication

They also refer to a principle called "management localisation effectiveness" (p. 354).Their research showed that leaders can be more effective in another culture by getting the right balance between foreign/local managers, getting organismal (viewing the organisation as if it were a single biological unit [1]) commitment through employing qualified local managers who bring their core local values, and practising an open-door policy, that enables employees' access to managers, with the freedom/ comfort of employees to share their views/opinions.

[1] https://www.synonyms.com/synonym/organismal

6.7 Social awareness in another culture

As mentioned earlier social awareness in another culture requires good self-management/relationship management skills, which Ling and Paul refer to as having "cultural depth" (2009, p. 355) This is the ability to regulate emotions in new situations, which may be outside of one's personal comfort zone. Demonstrating emotional and social intelligence and modelling understanding, listening skills and sensitivity, will aid in gaining another cultures trust/respect.

Showing a real commitment to learning and taking pleasure in another culture is also key. Accepting differences between cultures, constantly improving ones knowledge, including the cultures history, gives a leader a good understanding where they need to adjust their leadership style/behaviour (2009). Ultimately a leader who increases their EQ and CQ through practical experience and knowledge, will lead to having the ability to be placed in unfamiliar situations, make the right decisions and act accordingly in a new cultural context. This ability requires more than cultural knowledge and good intentions; it requires the learning and application of specific communication and relationship skills.

6.8 Western leadership conclusion

In conclusion, Western leadership focuses on identifying leadership styles/traits using a behavioural analysis. Leadership can be defined as either transactional (management of resources) and/or transformational (influencing and inspiring people to perform). Bass states transformational leadership adds value to transactional leadership in that it motivates and satisfies people. This leads to them following a leader, owning the organisation's vision, mission and values but does not substitute the need for transactional leadership (B. Bass, 1997). Also, ethics, morals, values, influence, soft skills such as EQ and social intelligence, and feature strongly in modern leadership theory and underpin the concept of authentic leadership. Cultural Intelligence as a key component of leadership is an emerging theory.

7. Leadership Styles/Theories in non-Western and Indigenous Societies

7.1 Core differences in indigenous leadership styles and traits

As previously mentioned, there is a lack of indigenous leadership research (Zhang et al., 2012, p. 1065). *Leadership Quarterly* reviewed 285 papers published on leadership from 2007-2011; and under 2% (5) were indigenous studies with Western scholars conducting three of these. Citing Zhao and Jiang's work, (2009, p. 1065) they state that indigenous leadership phenomena are embedded in history, traditional values, spiritual and culture practice, and cannot be fully described by Western theories.

Harris & Wasilewski (2004) describe indigeneity as an "alternative worldview' (p. 489) having four R's; *Relationship, Responsibility, Reciprocity, Redistribution*, which conflicts with Western theories two P's - *Power* and *Profit,* stating that "indigenous peoples who maintain their core culture have much to contribute to the larger global community" (p. 489). Harris & Wasilewski (1992) and Poupart and Martinez (2003) assert "that there are common core cultural values shared by most indigenous peoples" (as cited in Harris & Wasilewski, 2004, p. 491).

While Western leadership styles and traits are evident in indigenous leadership , Bass (1997, p. 132) asserts that " variation occurs because the same concepts may contain specific thought processes, beliefs, implicit understandings, or behaviours in one culture but not another", so leadership is implemented in different ways within each culture. However, theoretically, this is reflected in the discussion already presented on emotional, social and cultural competence.

This is reinforced at a practical level by non-western writers such as Michael Ba Banutu-Gomez (2002) from his experience as an "organisational development consultant in Africa, Asia and Middle East" (p. 29) who observes that "a lack of skill in managing cultural differences, on the part of many American or Western managers, blocks positive business negotiations in developing countries" (p. 29). He discusses the way in which Western managers seeks to impose their own world-view, and feels that part of the problem is that they don't understand their own culture well enough. If they did, they would become acutely aware that their own culture is not the only culture.

In understanding the challenges of overcoming parochialism and breaking away from one's own deeply embedded cultural norms Banutu-Gomez turns to Nancy Adler (1991) who argues:

> In order to really open our mind's eye, we need to acknowledge these truths about what we believe is the truth:
>
> 1. Our perception (of reality) is selective. We only allow selected information through our perceptual screen to our conscious mind.
> 2. Perceptual patterns are learned. Our personal experiences teach us to perceive the world in a certain way.
> 3. Perception is culturally determined. We learn to see the world (and other people) in a certain way based on our cultural background.
> 4. Perception tends to remain constant. Once we view reality in a certain way, we continue to see it that way. We perceive what we expect to perceive, according to our cultural map (as cited in 2002, p. 30)

Banutu-Gomez says that we can begin this journey by applying a cultural value analysis framework that seeks to understand ten areas of knowledge and practice "Sense of Self and Space, Communication and Language, Dress and Appearance, Food and Feeding Habits, Time and Time Consciousness, Relationships, Values and Norms, Beliefs and Attitudes, Mental Process and Learning, and Work Habits and Practices" (2002, p. 33). Also knowing if a culture places more value on collectivism, or more value on individualism is important.

It's on the ground that the challenge of translation of a Western model becomes acute. Banutu-Gomez tells how the Manjako ethnic group from Gambia, Guinea-Bissau and Senegal define culture as: "our world of yesterday, our world of today and our world of tomorrow, which creates and nurtures co-operation, development and sustainability among our people in our society" (Banutu-Gomez, 2002, p. 30). Manjako culture is the foundation for society, community and family and cannot be avoided or pushed to the side. It has a timescale that extends well beyond the business cycles and life-spans of Western organisations and the rapid transitions of Western cultures.

The interface between Western business models and culture is not just an issue for non-western rural or emerging industrial societies. In a Chinese case study, looking at "work motivation process" (2007, p. 203), Humphries sought to validate a Western model of alignment of self-concept of an individual with leader/follower personality congruency (as cited in Humphreys & Einstein, 2004) by "examining work motivations… [in the context of] the unique traditions and beliefs that influence the work motivation process in other cultural settings" (2007, p. 208). China still retains a collective way of being, thinking and acting as a group, which in turn portrays a real sense of conformity to group processes based on maintaining harmony. There is power distance still between the leader and follower with followers buying into the leader's vison and accepting it, which is quite different to how Western followers would act. Relationships are highly valued and the group will act in a manner that is most beneficial to the group, over and above that of the what an individual may want.

Two Confucian concepts help explain Chinese leader/follower relationships – Guanxi and Mianzi. They refer to Seah's (2001) definitions, which are:

- Guanxi: "refers to the relatedness of connections among sets of individuals" (as cited in Humphreys, 2007, p. 209) and is reciprocal, unspoken and voluntary; and
- Mianzi: Maintaining and showing the respect of others, so as to "maintain face" (p. 209)

Guanxi, based on favours and personal connections, underpins how Chinese business is done and can be more binding on business agreements than the law. Guanxi is transferable between relationships, needs to be reciprocal, is intangible in that it is an unwritten code between people and not honouring can result in losing face. It is also voluntary and will be different and confusing in an organisational context (2007). Mianzi 'maintaining face' is integral in Guanxi.

Within the Chinese context, participatory leadership from a Western perspective may not motivate Chinese workers as they prefer to be given direction and work within a defined structure. However, Chinese workers prefer to be approached individually for their input so as they don't lose face. Cultural values drive their culture over individual needs and values and they will prefer to fulfil their role over and above being given

tasks that suit their own interests and put in extraordinary effort (2007). Chinese show respect and give status to the leader from inception of their working relationship as they value position highly. Group incentives are valued higher than individual.

Humphrey's conclusion is that their model proposed in 2004 (Humphreys & Einstein, 2004) can be adapted quite easily to other cultures with minimal effort to take into account a culture's traditions and beliefs. Leaders (as cited in Jung & Yammarino, 2001) must be able to adapt to "understand how followers' cultural orientations moderate/mediate leadership and group processes" (2007, pp. 212-213). Leaders need to go beyond their cognitive thought processes of acknowledging cultural differences to fully understanding and taking hold of what that actually means in a day to day practice when leading people in a different culture (Betzaluz et al., 2012).

8. Summary of models of leadership in Te Ao Māori: Traditional and modern

8.1 Traditional Māori leadership

Traditional Māori society focused strongly on whakapapa (family lineage), which then determined the position a person held within a tribe. Kātene refers to Te Rangi Hiroa's (1949) description of leadership as a transactional style that was prescriptive/directive, a top down approach based on the structure of "ariki (gods), rangatira (leaders), tohunga (chiefly priests) and kaumātua - elders" (as cited in Katene, 2013, p. 9). In Pre-European times the waka (canoe) captains exercised the authority of role that that waka gave them and were original chiefs when taking possession of Aotearoa New Zealand and as time evolved, these groupings of people from a waka became what we now know as iwi, hapū and whānau that form the foundation of Māori society and tracing back their genealogy to a common male or female ancestor. Leaders are identified from this foundational viewpoint.

Whakapapa is central to *Te Ao Māori* the Māori worldview that encompasses Māori philosophies, ways of thinking and being, including the practice of leadership. Te Ao Māori describes a world as fully integrated and connected in time and space and thus collective in relation to the meaning of life (Ruwhiu & Cathro, 2014). Central to this way of thinking is matauranga - traditional knowledge including that which relates to a particular iwi. It allows Māori to comprehend what is significant to their life and how to understand and respond in a way that is inherently Māori. Knowledge is seen as a

taonga (treasure). The person who has the knowledge is a storehouse for the people. “To pass it out as they need it, to pass it on to future generations” (Awatere, 1984, p. 94). People are central to how Māori think and act and a key way of being is through how they “operate through the continual transformation of social activity, where individuals are both individually and collectively orientated” (2014, p. 4). We see this in operation through whānau, hapū and iwi connections.

The *class structure* of Te Ao Māori supports the principle of whakapapa and a transactional leadership model. Chiefs, commoners and slaves were the three classes and movement between these classes were quite rare. Slaves were adults taken as prisoners of war as an outcome of waring between tribes and they had no rights but interestingly their children were not slaves but became members of the tribe. Chiefs were selected from family lines of chiefs; with the oldest son being first in line unless the older son showed no ability to lead and a younger son who showed the ability would take on this role. It was not strictly the realm of men who were selected to chiefly roles as some tribes allowed outstanding women to take on a role of leadership (Crothers, 2013). In general, “leadership in traditional Māori society rested on age and seniority, with elders respected and their advice was commonly followed” (Chamberlain, 2014, p. 25). Traditionally, in Te Ao Māori, roles for men and women were complementary. Wisdom was passed down equally to both genders. The roles they carried out were valued equally, including the differences (Jones et al., 2000).

Ngā tikanga are the foundation principles of Te Ao Māori. Ware and Walsh-Tapiata reference H.M Mead (2003) “Tikanga determine a culturally appropriate approach or a way of doing things” (as cited in Ware & Walsh-Tapiata, 2010, p. 20). The root word in tikanga is *tika* which can mean correct, right, appropriate, ethical and accurate (Ritchie & Rau, 2011). Tikanga affects all areas of life and are a set of behavioural rules that define what is right and what is wrong and guide social interactions. “Inseparable from the language, are the *tikanga*, the belief systems and cultural practices that underpin enactment of ‘being Māori’” (2011, p. 4). Tikanga is particularly helpful in determining how certain activities need to be completed when Māori find themselves in a new environment (H. M. Mead, 2003). The practice of tikanga differs from one tribal region to another and is dictated by the tāngata whenua – the local people who have a right to occupy that land (Ritchie & Rau, 2011).

Overlapping with and drawing from tikanga is the term *kaupapa Māori (*the *Māori way)* which defines the cultural practices and protocols which are underpinned by core values and philosophies of Te Ao Māori (see section 2.2). Kaupapa Māori processes define how Te Ao Māori adapts to new situations. Love and Tilley (2014) state that "the principles of kaupapa Māori suggest that partnership is only possible when all parties define the objectives for a relationship in consultation, and all parties have the opportunity to evaluate the success of the relationship process" (2014, p. 41). A key process to building relationships in Te Ao Māori is kanohi ki te kanohi, doing things face to face, or he kanohi kitea which is to be recognised as the 'face seen' and to be an individual whose face is seen regularly and is trusted and thus held in high regard (Pere & Barnes, 2009a). Knowing each other leads to a better partnership.

The Waitangi Tribunal (1987, p. 133) highlighted the importance of he kanohi kitea and these can be seen in the leadership attributes of Wiremu Te Rangikaheke, a Māori chief from the 1800's who believed that leadership was linked to a person's proven whakapapa and exhibited "a strong display of certain personal attributes" (as cited in Katene, 2013, p. 16). His list of attributes in 1850 which were summarized by Hirini Mead (1997, p. 197)

1. He toa, bravery
2. Kōrero tauā, war speeches
3. Mahi kai, food procurement
4. Tangohanga, feasts of celebration
5. Pupuri pahi, restraining the departure of visiting parties
6. Kōrero Rūnanga, council speeches
7. Kōrero manuhiri, welcome guests
8. Atawhai pahi, iti, rahi, looking after visitors small or large (as cited in Katene, 2010, pp. 10-11).

These attributes mostly are activities of connection and reflect a facilitative and collaborative style of leadership (transformative), whereas a second list (see below) from another early Māori leader, Himiona Tikitu, describes a leader who is an expert in many activities and able to direct others in these areas of expertise and therefore probably more transactional in style (Hirini Mead, 1997, as cited in Katene, 2010, p. 11). His list in 1897 stated:

1. He kaha ki te mahi kai, industrious in obtaining or cultivating food
2. He kaha ki te whakahaere i ngā raruraru, abled in settling disputes, able to manage and mediate
3. He toa, bravery, courage in war
4. He kaha ki te whakahaere i te riri, good leader in war, good strategist
5. He mōhio ki te whakairo, an expert in the arts especially wood carving
6. He atawhai tāngata, hospitability generous
7. He mōhio ki te hanga whare rimu, waka rānei, clever at building houses, fortified sites or canoes
8. He mōhio ki ngā rohe whenua, good knowledge of the boundaries of tribal lands (Mead, 1997, p. 198)

8.2 Modern Māori leadership

8.2.1 20th century formulations of Māori leadership

One of the drivers pushing traditional leadership into a more modern frame was the Kīngitanga movement of tribes in the Central North Island whose founder and first Māori King was Pōtatau. The Kīngitanga movement was born out of a need to unite the Māori people, to create a group of people who called themselves Māori so as to have equal standing in New Zealand with their European counterparts. Pōtatau leadership was based on traditional ideas of leadership. Pōtatau "in the eyes of his supporters, the chiefs who had raised him up,[was] a repository for their own mana and tapu and for that of their lands" (King, 1977, p. 25), and his mana and prestige enhanced by this and the significance of this mana transfer was to embolden his people to go to any length to uphold the kingship. People of the Kīngitanga movement held this in awe and Pōtatau descendants known as "Kāhui Ariki" came from his hereditary line (1977, p. 25).

However, it was a descendent of Pōtatau whose leadership over four decades up to 1952 transformed Kīngitanga and led to Waikato-Tainui becoming the first iwi to settle their Treaty claim. Te Puea Herangi was 35 years when she challenged tradition by taking on the role that was the realm of the senior male offspring of senior male descent within the tribe (King, 1977). She also spoke publicly, which was not customary of the Waikato tribes, as they did not a allow women to do this and this was a break from tradition. She was a powerful advocate for Kīngitanga and Māori, a skilful fundraiser

and communicator, a businesswoman and farmer, a marae and community builder and a spiritual leader (Parsonson, 1996).

Te Puea leadership capabilities are captured in a formulation of effective Māori leadership from Mead, Stevens, Third, Jackson, & Pfeifer (2006), which is further summmmarised by Kātene (2010):

1. Manage, mediate and settle disputes to uphold the unity of the group.
2. Ensure every member of the group is provided base needs and ensures their growth.
3. Bravery and courage to uphold the rights of hapū and the iwi.
4. Leading the community forward, improving its economic base and its mana.
5. Need for a wider vision and a more general education than is required for every day matters.
6. Value manākitanga.
7. Lead and successfully complete big projects.
8. Know the traditions and culture of their people, and the wider community

Kātene references (2010, p. 11) Maharaia Winiata (1967, p. 23) who argues that in te Ao Māori:

> Leadership status [is acquired] by holding a superior position in one of three spheres (traditionalist society, European institutions, and Māori–European systems); has also the essential qualification of ethnic affiliation; and, has a close association with the Māori people (2010, p. 23).

8.2.2 21st century formulations of Māori Leadership

In many respects the role of Princess Te Puea and Dame Whina Cooper set the scene for leadership by Māori women in the 21st century. Seuffert (2002) claimed that

> "Māori women have been central to the revitalization of Māori culture over the past two decades. Many occupy powerful and influential positions within Māori culture and society, and "have maintained a vanguard position on Treaty issues and debates with the Crown." A recent survey of Māori people revealed that … two of the only three Māori

leaders who gained over ten percent recognition outside of their iwi borders were women" (p. 612).

Selwyn Kātene (2013, p. 2) identifies three interconnected core leadership 21st century themes to discuss and explore in his book, ' The Spirit of Māori Leadership'. These are:

1. He aha tēnei mea te rangatira (What makes a good leader);
2. The importance of whanaungatanga (people and relationships); and
3. Access to knowledge in the form of Te Rautaki a Mauī (Mauī-like plan)

As discussed in traditional Māori leadership the first theme above allowed leaders to be appointed through genealogy (whakapapa) and placing a high importance on the authority based on preserving prestige (mana) but Kātene refers to the introduction of European influences that lead to what were considered to be charismatic leader/ prophets in the 19th century and intellectual transformational leaders in the 20th century introduced a new concept of Māori leadership based on merit. The intellectual leadership was "focused on change' and in modern times a more progressive, organic, servant leadership style has been evident" (2013, p. 5).

The second theme is that people and relationships are at the core of a Te Ao Māori worldview of leadership. Each leader brings skills and expertise, relationships but no one leader can encompass all that is needed to progress an initiative, so the importance of having the right leadership mix present to contribute to the whole is valued highly. The leaders all have differing perspectives, but they are bound by a strong sense that is encompassed by the notion of Māori development to work towards the greater socio-economic good for Māori as a people group and this unites them. Kātene states that "there is no place for rigid boundaries and isolated initiatives. People must co-operate" (2013, p. 4). Kātene believes that the most effective Māori leaders who have a strong foundation, come from families (whānau), subtribes (hapū) and tribes (iwi) where membership to all 3 groups is very strong.

The third theme is to provide a strategic pathway and direction for Māori and for Māori leaders to stand up, provide strong leadership and deliver on this. Kātene refers to Hirini Mead's (1979) invocation to not take the easy pathway of maintaining the status quo or not wanting to take responsibility and avoiding the hard decisions needed.

Kātene asks the question about why Māori leadership is so important today. He quotes Durie (2003), "The object of Māori leadership is to enable Māori to live and advance as Māori in their own country, to participate fully as global citizens, and to enjoy good health and a high standard of living". Kātene then quotes a leadership theory (Lussier & Achua, 2010, pp. 7-8), " the secret to success seems to be to foster a leadership mentality that is influential change-orientated, and focused on people and their relationships".

Notwithstanding this more flexible modern approach, Mead, Stevens, Gallagher, Jackson & Pfeifer (2006) argue that Māori leadership must also incorporate the principles of *Tikanga Māori*. Tikanga is the outworking of kawa, which guides tikanga Māori practices. Kawa tends to be unchangeable but tikanga has to be adapted from generation to generation. Māori leaders and non-Māori leaders must be familiar with local tikanga in regards to culture, customs, formality and protocols in order to lead correctly (Chong & Thomas, 1997). To gain a fuller understanding of tikanga, the knowledge of Māori language - Te Reo - is needed. Barr (2011) states that the learning of tikanga and Te Reo goes hand-in-hand.

Also embedded in tikanga, is the concept of kaitiakitanga - guardianship, care and wise management (Spiller, Erakovic, Henare, & Pio, 2011). Businesses must create spiritual, cultural, social, environmental and economic wellbeing by bringing values and practice together in the spirit of kaitiakitanga. Other tikanga/kaupapa Māori concepts of *kanohi ki te kanohi*, *whanaungatanga*, *manākitanga*, *tāngata mauri (a person's lifeforce)*, *pōwhiri*, *mihimihi* and *karakia* (Pere & Barnes, 2009b) must also be part of business practice. Underpinning all these is wairuatanga - a word of many meanings – but described by Ritchie (1993) as "the principle of cultural integration that hold all things together over time; it is as material as it is metaphysical; as contemporary as it is ancestral" (p. 87).

8.3 Māori and non-Māori leadership

Pfeifer and Love (2004) have conducted research on Māori and non-Māori leadership within a New Zealand context in relation to assessing them against Bass's Multifactor Leadership Questionnaire (MLQ-5X) to measure traits under transactional and transformational leadership characteristics. The results showed that Māori scored higher in transformational leadership factors than their non-Māori counterparts and suggests that Māori perceive their leaders as more transformational.

Māori organisations are often led by visionary and transformational leaders (Baker, 2006) but often lack transactional leadership in regards to day-to-day management (Te Runanga o Ngai Tahu, 2013). The effect of this has led to Māori organisations lacking structure that comes with the people with management leadership skills and has given rise to non-Māori being employed to add this skill mix as cited in the introduction to this literature review ("Iwinomics: Rob Hutchinson Ngati Whatua o Orakei CEO Speaks ", 25 July, 2013). This has created a new and positive dynamic within Māori organisations as they seek to honour tikanga but also walk the fine line of ensuring the organisations they lead have the right skill mix to thrive in our complex/dynamic modern world.

8.4 Summary of indigenous leadership

In summary, indigenous leadership is affected by customs, history and culture. The outworking of these values impacts on a leader working within an indigenous framework. Transformational leadership is evident and practiced within Te Ao Māori and transactional is more evident in relation to the outworking of tikanga - customs, protocols and beliefs. Campbell (as cited in Herbst, 2008, p. 19) states “Māori are natural leaders and doing the right thing is very important to us and reflects the transactional-transformational leadership paradigms”. Indigenous leadership has subtle differences to Western leadership and needs to be understood in cross-cultural research and leadership.

One of those key and important difference’s for Māori Leaders as stated by Patrick Te Rito (2006, p. 9) he argues “the nature of Māori organisations, its responsibilities, function, purpose and ultimately leadership qualities, when compared with non-Māori organisations are very different”. Being accountable to the collective group for a range

of outcomes that is strongly linked through whakapapa, multiplies the level of responsibility and role. He refers to Harmsworth, Barclay-Kerr, and Reedy (2002) who state “Māori organisations and Māori leaders often occupy several different positions, roles and responsibilities to both fulfil cultural and organizational requirements for the development of sustainable futures (2006, p. 9)

The Western research on leadership has very little focus on indigenous leadership. In the New Zealand context, there is a growing body of Māori leadership research by Māori and also cross-cultural research conducted by Māori and non-Māori but there is very little research on the value and limitations of non-Māori leading within Te Ao Māori. Because there are many non-Māori in leadership roles in kaupapa Māori organisations, this research will have application in New Zealand, and as indigenous values are built into business cultures around the world, my research can be adapted and applied internationally.

CHAPTER 3: METHOD

3.1 Methodology

3.1.1 Paradigms

One of the two paradigms that informed this research is the transformative paradigm (Mertens, 2010). The transformative paradigm is a newcomer to the research community and has grown out of the constructivist paradigm, with which it has some commonality both as a data collection and analytical framework. At the heart of transformative approach is a commitment to social justice and hearing and presenting the voice of people who are marginalised in order to bring about social transformation. As with the constructivist approach the transformative approach acknowledges the social construction of the world we inhabit and the need to use qualitative methods such as interviews and focus groups to reveal that world. This approach is also broadly consistent with the interpretivist approach as stated by Smith and Osborn (2008) that has as its aim the exploration of the lived experience of participants and how they make sense of their personal and social world. The transformative approach also supports mixed and multi-methods (Mertens, 2010) and I have used multi-methods (focus groups/hui and interviews) and Interpretative Phenomenological Analysis (2008).

3.1.2 Kaupapa Māori research paradigm

The second paradigm used in this research is the kaupapa Māori research approach. Donelley (2014) states the kaupapa Māori research approach is underpinned by Māori philosophies and principles (as cited in G. H. Smith, 1990). It fits well within the transformative paradigm and the framework that I have used in my research in regards to how I engaged the individuals within the focus groups and one on one interviews. Some of the principles as outlined by Smith, that underpin my research approach are:

- Tino Rangatiratanga – The Principle of Self-determination
- Taonga Tuku Iho – The Principle of Cultural Aspiration
- Ako Māori- The Principle of Culturally Preferred Pedagogy
- Whānau – The Principle of Extended Family Structure
- Kaupapa – The Principle of Collective Philosophy
- Āta- The Principle of Growing Respectful Relationships

The principle of Āta first introduced by Taina Whakaatere Pohatu and published again in the Journal of Psychotherapy New Zealand (2013, pp. 15-16), where the focus is on

the relationship between the researcher and teachers, and their participants or students is the fundamental aspect of conducting the focus groups and interviews. Fiona Cram's (2001) who describes the Āta guidelines, are reiterated by Mertens (2010, p. 30), as aligning with the Transformative approach, include:

- Respect for people in regards to people defining their own space and meeting on their terms.
- Meet people face to face – kanohi ki te kanohi. This is fundamental.
- Look and listen – this will assist you in finding the right time in which to speak.
- Sharing, hosting, being generous – researchers need to acknowledge their role as learners and to give back to the community.
- Be cautious – the researcher can cause harm through lack of political astuteness or cultural sensitivity.
- Do not trample on the dignity of a person (mana) – do not be impatient, patronising when informing people. Use of sarcasm or wit needs to be watched.
- Avoid flaunting of knowledge – Find ways to share your knowledge that empowers people so as not to make people feel inferior".

The project initially had a kaupapa Māori advisory group made up of respected Māori leaders who mandated my research within Ngā Mataapuna Oranga (a Māori health NGO), and who also hold leadership roles within the wider Te Ao Māori. They are Janice Kuka, Trudy Aki and Graham Bidois Cameron, all of whom whakapapa directly to the local Tauranga Moana iwi. Janice and Trudy hold master level degrees in social practice and Graham has a Masters in Māori Theology. All three have management and leadership qualifications.

Some of the issues I had to deal with during the process of this research are my own values and values of the participants in the focus groups and interviews, and possible worldview value conflicts between the Western and Te Ao Māori for all participants. The constructivist paradigm argues, "that research is a product of the values of the researchers and cannot be independent of them,"(Mertens, 2010, p. 16). So, I needed to ask 'what do I bring as a researcher that might constrain the context through values and lived experience?' A process of rigor in regard to the analysis can compensate for

this. One way is to use bracketing (Tufford & Newman, 2010), which is being aware of my own context/view can be subtly overlaid upon the participants and needs to be controlled.

3.2 Methods of Data Collection

3.2.1 Focus Groups

The research I have undertaken is qualitative and uses the constructivist paradigm. I have chosen stratified purposive sampling, more commonly referred to as quota sampling (Patton, 1990, pp. 182-183). As stated by Patton, "Interviewers are required to find cases with particular characteristics". I will run two extended focus groups each with 8 participants, one Māori and the other non-Māori to explore my key questions from two different worldviews, collectivist and the other more an individualistic Western view. I will conduct eight follow-up post-narrative interviews with four participants from each focus group. The key criteria for inclusion in the focus group were as follows:

Non-Māori Leaders

- Must have been in a leadership role such as CEO, trustee, senior executive team, advisor or consultant within in Te Ao Māori for at least 3 years. The key reason for this is that a significant amount of learning and self-reflection occurs within the first 3 years of leading in another culture's worldview;
- Must be employed or volunteering in fields of interest that are strongly related to human service organisations;
- A gender balance of 50/50 for focus groups is desirable. Male and female perspectives on experiences of leadership should not be expected to be the same (Collard & Reynolds, 2005);
- At least four participants will be over the age of 40 years, and at least two under that age. Mature life experience will be important, but it will also be important to have some younger perspectives as well; and
- Must have had experience of working in non-Māori human service organisations and thus have a good knowledge/observation of the Western world's leadership methods, so as they can make comparisons between Western and Te Ao Māori leadership styles/traits/values.

Māori Leaders

- Must have been in a CEO, trustee, senior executive team, advisor or consultant, iwi or hapū leadership role within in Te Ao Māori for at least 3 years. The key reason for this is that they must be a recognised leader and have been selected by Māori for this role;
- Must be employed or volunteering in fields of interest that are strongly related to human service organisations;
- A gender balance of 50/50 for focus groups is desirable. Again women and men have different roles and experiences in Te Ao Māori (Ministry of Women, 2012) and might be expected to have different perspectives on leadership.
- At least four participants will be over the age of 40 years, and at least two under that age. Mature life experience will be important (pakeke, kuia/kaumātua), but it will be also important to have some younger perspectives as well; and
- Must have had experience of working in non-Māori human service organisations and thus have a good knowledge/observation of the Western world's leadership methods, so as they can make comparisons between Te Ao Māori and Western leadership styles/traits.

3.2.2 Focus Group Function and Facilitation

Focus groups are ideally made up of 6-12 participants to create diversity but also small enough to allow people participate (Bridgman & Gremillion, 2013). The aim was to run a two-hour focus group with each participant group. This was followed by a one to one interview with four participants from each focus group.

The questions for the focus groups were centred around participant family upbringing in a bicultural society, differences they have noticed in the societal structures , what led them into leadership roles, what are their values, what were the precursors that put them on a pathway to work in Te Ao Māori and how do they add value to Te Ao Māori? The questions will flow from descriptive to evaluative to solution orientated (Davidson, 2003). Demographic questions cover age, ethnicity, gender, occupation, hapū , iwi and their leadership role (Bridgman & Gremillion, 2013). See appendices 4 and 5; pages 161-164 for the interview questions.

I ensured each person's voice was well heard by facilitating in a manner that drew each person into the conversations and questions, and unpacked their answers as needed for clarity. I needed to ensure that I did not join into the conversations to add my own views, which took a lot of self-control. I voice-recorded the focus groups dialogue, took notes on key points, ideas/themes that were displayed on flip chart paper for the group to review/confirm and avoided having too many questions for the group. Focus group participants received the questions a month ahead of the focus group meeting to allow them to write down key thoughts and prompts.

I used residential homes for the main focus groups as well as participant's business premises/offices. Participant comfort was important in creating an atmosphere where participants were able to relax and be open with each other. Providing refreshments/kai was important (manākitanga) as it is integral to honouring people's time and commitment. Following kawa and tikanga, the protocols of mihimihi, whakawhanautanga, wairuatanga to lift tapu and to put individuals within each group into a state of noa (including sharing of kai), was vital for kotahitanga and a sense of comfort to participants' individually and collectively.

I completed eight one to one narrative post-focus group interviews following a similar interview structure, as the focus group lead me onto levels of enquiry I had not fully anticipated. I selected eight (8) participants from the two (2) focus groups, four (4) non-Māori and four (4) Māori with an equal gender and age balance. I selected the individuals randomly from each of the two groups for the interviews.

3.3 Ethical Issues

In addressing the ethical issues for this research I followed the requirements set out by the Unitec Ethics Committee (Unitec, 2014) and in their guidelines for researchers regarding Māori and Community Social and Cultural Responsiveness. As I am a non-Māori researching the Māori world, I needed to ensure my supervisors were culturally competent in Māori process and that one is Māori. As noted in 3.1.2, I had a local kaupapa Māori advisory group to verify/validate my proposal, process and findings. The advisory group members are in leadership roles within Te Ao Māori, and are local tangata whenua and recognised by hapū/iwi. Also, I needed to have a kaupapa Māori NGO sponsor to bring provide organisational permission for the research and to vest ownership of the information collected. Nga Mataapuna Oranga agreed to this and I

have identified and confirmed people for the advisory group. This may also have overcome the issue of publishing the material as a non-Māori (Bridgman & Gremillion, 2013).

.

Cultural considerations/sensitivity was respected (2013) for both focus groups (as the non-Māori focus group participants have been working in Te Ao Māori), by the use of a Kaupapa Māori process as outlined in sections 3.1.2 and 3.2.2.

No 'risk of harm' was anticipated to participants as personal and cultural sensitivity was minimal following a kaupapa Māori process. This was be mitigated as per the previous two paragraphs. There were some potential conflicts of interest around recruiting participants that I knew in a professional capacity who work or lead in Te Ao Māori. Participants needed to know that whatever they said within the interviews/focus groups would be anonymous and that I would not breach this by sharing with any of the organisations they worked in/with.

Confidentiality will be protected in regard to interviews/focus group members by using pseudonyms for their names in the transcripts for anonymity and ensuring that no identifying information is connected to their transcripts. Transcript around matters relating the jobs and roles of participants but were phrased in a way to protect them and are not identifiable. The rules of 'what is said in the group stays in the group' will apply.

3.4 Thematic Method

I have used the thematic analysis method to code and identify themes (patterns) in the data, as this is applicable to interpretive phenomenological analysis (IPA) and narrative analysis approaches. As stated by Fereday and Muir Cochrane (2006) it is a process that identifies themes by the careful and re-reading of data (as cited in Rice & Ezzy, 1999, p. 258). IPA was the overarching model I used to interpret perceived meaning and phenomenon (as cited in J. Smith, 2014) through the lived experience of the participants (Gremillion, 2014, p. 2).

The focus groups followed by one on one interviews have lent themselves to a narrative analysis (Mertens, 2010, p. 20). A narrative analysis aligns with a social constructivist theory, which has a direct relationship with the constructivist paradigm. Bruner describes narrative knowledge as "created and constructed through stories of

lived experiences, and the meaning created" (Bruner, 1986). Throughout the interviews and focus groups I aimed to keep track of the themes of individual participants to ensure no one was dominating with their agenda and potentially preventing alternative ideas being raised.

The content of the story and meaning of stories would be analysed from the focus groups and interviews using Braun and Clarke's (2006) thematic analysis method. This method was summarised and stated by Gremillion (2014, pp. 11-12) as follows:

1. Familiarising yourself with the data;
2. Generating initial codes. Searching for themes;
3. Reviewing themes. Defining and naming themes; and
4. Producing the report.

Initial themes were already present in the summary literature review in chapter 2. They focus on leadership traits/styles and values. In each culture's values there were key themes to interpret and has been a key research aspect of my thesis. It has quantified some core differences and tensions between Western and Te Ao Māori leaders. My supervisors received and reviewed transcripts and gave guidance for the analysis, themes and interpretation.

CHAPTER 4 – ANALYSIS OF DATA

4.1 Introduction

Before I begin to unpack the themes and analysis it is important for the reader to understand the diversity and backgrounds of the participants, as the perspectives put forward are from those who are Māori and lead in Te Ao Māori; but also, those who are non-Māori but have/had the privilege of being in leadership roles within a Te Ao Māori context.

The focus groups were intentionally constructed to give a mix of age and gender to ensure generational views were captured. There were no clear or evident gender views or bias in the focus group or interview sessions nor any themes evidence in analysing the transcripts.

The majority of Māori participants are all involved in iwi and hapū leadership roles in voluntary capacities. Their paid roles are within the kaupapa Māori health sector, generic Hauora Māori and/or Mental Health and Addictions, or Education within full immersion schools. A number have worked in mainstream as a public servant or corporate business. One is a Māori evaluator and researcher.

The non-Māori participants have a variety of back grounds in business, health and education, social work, public service/NGO's, including Christian based organisations in a voluntary capacity. All are intricately involved in Te Ao Māori through their current roles paid or unpaid in some form of leadership capacity. Like their Māori counterparts a number have a strong focus around Hauora Māori, social work including child welfare plus engaging with Māori leadership at a hapū and iwi level.

To ensure the privacy of each individual, when I use direct quotes from the focus groups or individuals, I will use the term M1-M8 (Māori 1 to Māori 8) for all Māori comments and NM1-NM9 (Non-Māori 1 to Non-Māori 9) for all non-Māori comments. I added another participant to the non-Māori group as following the focus group session as I felt I needed a stronger leadership balance amongst the non-Māori participants.

The focus groups occurred in late 2016 and early 2017, while the one to one interview's occurred throughout 2017. Focus groups and interviews were transcribed verbatim

and will be used extensively in the analysis of answers to the 8 questions I posed to the focus groups and 4 questions to the one to one interviewees. I travelled throughout the Bay of Plenty, East Coast and Rotorua regions to conduct the one to one interview's and also in some cases to finish focus group questions with Māori leaders who could not attend either one or both focus groups. The first three questions for both focus groups elicited some quite in-depth answers and discussion, in particular questions one and two.

4.1.1 Māori Participants Backgrounds

The Māori participants were from wide leadership backgrounds of Hauora Māori/mainstream CEO's, mainstream corporates, iwi/mainstream boards, kaupapa Māori NGO boards, Māori land trusts directorship roles, national committees [subject matter experts], district councillors on territorial authorities, clubs and business development boards. Also, kaupapa Māori research, public servants, clinical leadership roles in health and social work, Māori entrepreneurship, such as private business and property investment. Lecturers at Māori tertiary institutions, Māori governance consultants, Kaiako (teachers) at kura (school) and hapū leadership roles.

Iwi/hapū affiliations were Te Whānau-a-Apanui, Te Rarawa, Te Arawa, Te Whānau-a-Maruhaeremuri, Ngāti Rora, Ngāti Maniapoto, Āti Haunui a Pāpārangi, Ngāti Tūwharetoa, Ngāi Tamarāwaho, Ngāti Ranginui, Ngāti Porou, Te Whānau a Rutaia, Ngāti Tapu, Ngāti Kuku, Ngāti Hangarau, Ngāi Te Rangi, Pirirākau. Some highlighted their other ancestry such as Scottish and Irish. Kaumātua/Kuia refers to Māori elders in table below.

Table 2: Māori Focus Group Participants

Participant	Age Range	Gender
Māori 1 (M1)	Kaumātua	M
Māori 2 (M2)	Kuia	F
Māori 3 (M3)	40-50	F
Māori 4 (M4)	Kuia	F
Māori 5 (M5)	Kuia	F
Māori 6 (M6)	50-60	M
Māori 7 (M7)	30-40	F

Māori 8 (M8)	30-40.	M

4.1.2 Non-Māori Participants Backgrounds

The non-Māori participants were from a wide variety of leadership backgrounds such as clinical managers, CEO/general management, operational management, case management within Hauora Māori, educators, voluntary council committees [subject matter experts], pastors/eldership/youth work within church contexts, self-employment, international or local parachurch organizations, NGO boards, public servants, consulting to Māori NGOs and their boards. The common factor was all are involved deeply within Te Ao Māori through their work and/or voluntary roles.

Their ethnicities ranged from being born in or immigrating to New Zealand from Germany, United States of America and Zimbabwe or being of English, Scottish or Welsh descent. Some were married to Māori, fluent or on a journey to becoming fluent in te reo, with a reasonably good understanding of practicing tikanga and kawa.

Table 3: Non-Māori Partcipants

Participant	Age Range	Gender
Non-Māori 1 (NM1)	30-40	F
Non-Māori 2 (NM2)	38	F
Non-Māori 3 (NM3)	33	M
Non-Māori 4 (NM4)	60 plus	M
Non-Māori 5 (NM5)	60 plus	F
Non-Māori 6 (NM6)	45	F
Non-Māori 7 (NM7)	60 plus	M
Non-Māori 8 (NM8)	55	M
Non-Māori 9 (NM9)	42	M

4.2 Focus Groups Analysis of Key Questions

4.2.1 Growing up in a bi-cultural New Zealand

The theme of growing up in New Zealand was influenced by the participant's age, how they were raised and whether they had a rural or urban upbringing or lived outside of New Zealand (NZ) during part of their childhood. Three (3) non-Māori participants

emigrated to NZ as older adults, so their view of a bi-cultural NZ was quite different to those who had grown up in NZ society over a number of decades and witnessed the changes in NZ society in race relations and the growing strength of the Māori voice.

4.2.2 Racism and discrimination

For the majority of participants, they had no insight when they were children that racism existed between Māori and non-Māori. In most cases and for the older participants this did not become apparent till they were in their high school years when they were exposed to comments that were racist such as, "don't have lunch with the brown people" or accused of theft (M2} - "[at] [school] assembly … a camera had gone missing and all the non-Māori children were taken out … and we [Māori] were searched …something as horrific [as that] – it scarred [me]"(M2). Older Māori participants, whose parents were both Māori, made the following observations about high school education.

> I always knew that there was something not quite right … with dad around why we couldn't do things Māori. We loved it. My mum … actually… influenced us getting involved in kapa haka … when we got to high school, I felt the raft of racism for the first time. I had a principal tell me that it's not good that I have lunch with my Māori friends. I remember going home to tell my dad and my mum that he was racist and was challenged by my dad. He said I knew this would happen - you need to listen to what the teachers say and just do your study … my mum who stood strong … came to the school and spoke to the principal, and saw what I saw too. It was terribly racist the high school I went to. (M5)

And tertiary education where Māori were relegated to the 'Trades' due to their skin colour.

> I went to … enrol in a course. I got into the wrong line, me and my cousin, and I saw this woman who said to me you should be applying for trade training. And I said okay, what's that? So, I'm now on this pathway through trade training which was designed for Māori … I had to live in a Māori girl's hostel. (M4)

Racist motel owners and landlords were another challenge.

> Probably some of the blatant things … when we went to watch the rugby in Napier, and called in at a motel. I was told that they had a room, and I walked in with two Māori mates, and the motel owner said 'oh look sorry, big mistake, I re-looked at the bookings again and those rooms are booked' ….it was quite blatant. (M1)

> I really felt … the racism side 'cause we used to rent and go to different places around Tauranga. And I remember every time we used to try and get a flat it was always difficult and my dad would dress up in a tie and suit and try and impress the landlords so that we could try and get a flat. There was definitely a lot of racism then. It was really hard to get different rentals. (M6)

The older generation of Māori, experienced racism critiquing their culture and speaking their language. "They were beaten if they spoke te reo … he didn't want his kids to go through the same thing" (M5). Older Māori tried to protect their own children by integrating further into the non-Māori world and pushed them to pursue education through mainstream schooling and dropping their language. "[My father] believed for us to survive in this world that we were to learn the Pākehā way." (M5). Another Māori participant stated: "My koro (grandfather) was really fluent in te reo but for some reason he didn't want it for his kids, so none of them learnt te reo and so my dad didn't have any knowledge of te reo." (M6)

For some of the Māori participants, who had one parent who was Māori and the other non-Māori they experienced racism in a different way as

> I don't look obviously Māori, I never … experienced racism because people just didn't know. Negative in …that you're most of the time seen as Pākehā … then you hear a lot of things that people say without thinking they're going to offend you … back then. I think things have changed a little bit. I'd like to think we've progressed quite a lot. (M3)

If you don't look Māori, then people make a judgment based on the colour of your skin and can conduct themselves in a manner that is racist. Some did not even know that being Māori made them different, "Kids at school had called me 'Māori' and I didn't realise that that was a negative thing. I didn't actually realise that I was different." (M6)

Another stated:

> Cultural interaction and differences didn't ever enter my thinking as I grew up. It's not until you leave and you reflect. My dad worked in the post office. Not until I got older that I reflected on some of my experiences, having a non-Māori mother … walking up the road … people looking at us strangely, but naïve to what that really was. I used to think, why are they looking like that? (M8)

This type of racism still existed for the younger participants in the Māori focus group, but was more complex in expression. For example, M8 felt that "racism … [is] fuelled by both sides" and M7 saw it as "Māori versus Pākehā" and not so apparent to children – "as kids growing up it was never ever forced upon us. Once you become a young adult that's when we started forming some of our own views."

Finally, some of the Māori participants talked of enriching experiences, where their Māori parent fully embraced their Māori heritage and exposed their children to it, even when they were in a predominant non-Māori community. Pointing to the courage of their parents, M5 said "my mum … stood strong" in a time where assimilation into the non-Māori world was still held as the best option by the majority". M8 adds "My dad - we always had that connection to our tikanga Māori side so we would regularly go back to the King Country … not just for tangi (funerals) but for other celebrations".

For the non-Māori participants, their viewpoints on racism and discrimination varied a lot dependent on the cultural mix within their family and the country they were born/raised in. Five of the nine participants were born outside of NZ so had a different view. For those raised in NZ, some had no interaction with Māori, "so we never actually saw any Māori people." (NM2). The two cultures did not mix at all "back then ... It was quite a separatist sort of town … I grew up not knowing anything about Māori culture at all. Not that I was against it - I just didn't know anything - we just didn't mix" (NM6). NM9 stated that Māori and Pākehā kept to themselves and own circles of families and friendships.

> I grew up in Invercargill so not really exposed to any real biculturalism at all down in that neck of the woods. Not that Māori aren't there and participating actively in society … but in [the] circles … we were getting around in, there weren't too many Māori kids at school, and there weren't too many Māori whānau that we knew.

NM4 had different exposure to Māori people from a young age because his father embraced the Māori language, but this was in a family where “all my brothers and sisters told racist jokes” and it took many years for an affinity to grow with Māori. However, his “father’s affection for Māori somehow translated here (pointed to heart). and I can’t ignore it.”

For some non-Māori focus group members who grew up outside of the NZ context, they were exposed to a level of racism that is not evident in our NZ society today, involving extreme violence and murder. But as children they were often unaware of this till, they became older.

> In Zimbabwe … I wasn’t aware of a racial divide growing … I wasn’t aware really at all of a racial divide … in terms of institutionalised racism. South Africa was always a shock. You’d go there for a holiday to the beach and you’d see these signs on the beaches. And then living there I became aware of - and I guess being educated progressively by my parents - [about racism]. (NM5).

One very graphic example was shared as below.

> When I was growing up, I was the only white kid but I wasn’t really aware of that … [being the] only white kid in my school. My friends weren’t my African-American friends or my Mexican friends or my Puerto Rican friends – they were just all my friends. It wasn’t until ’92 when we had the riots in LA on the back of Rodney King. He got beat – just a stone’s throw from our house, and we were trapped in house arrest, as a white family in that neighbourhood. I was nine at the time, and we had bricks coming through the window and this kind of stuff from the families that were our friends. It was that tension that was sitting below the surface that was not on the surface in day to day interaction. But when the African-American community saw that the police …. were acquitted … all of this pain emerged to the surface and it became extremely violent all around us. And it was in those moments that I actually began to realise our family was different and that we were seen as being different. (NM3)

Participants emigrating from the South African continent were sometimes assumed by Pākehā to understand about "the Māori problem".

> I got a lift with somebody to go to Auckland, and he heard I was South African. He said 'oh all this trouble with this Māori.' He said you'd understand and you'd know how to deal with this too. And I said well I'm not so sure I would. He said aren't you South African? I said yeah, I am, but not all South Africans are racist. He didn't say much after that (NM7)

Non-Māori were exposed to discriminatory comments about Māori, because their circle of friends was predominately Pākehā - "the only time that you heard about Māori was fairly derogatory but not vicious." (NM7)

NM8 "had never heard of New Zealand … didn't know that there were Māori people here", but the family was used to being in different cultures from their own. They experienced discrimination as migrants, moving to a predominately Māori populated town and got treated differently.

> Growing up in Germany … we were very used to travelling to different countries … normal to learn at least two languages. We travelled extensively from childhood through Scandinavia, Italy, Spain …it was normal to see different countries at the time, languages, cooking styles … very much the norm for me growing up. We were treated differently as non-Māori … having come from Germany rather than being born here as Pākehā. That only dawned on me after a while. Being German … seemed to make a difference … in the right ways and the wrong ways.

NM4 noted "if Pākehā can discriminate, Māori can discriminate too", but discrimination by Māori was seldom mentioned by non-Māori until it became more evident when a non-Māori immersed themselves in Te Ao Māori. M5 said:

> I have a manager … [non-Māori] … fluent in te reo. But he's challenged all the time by Māori staff, and I see … the hurt when he's talking to me about it… mainly in his eyes. [M5 commented further that] …when you think the challenges that Māori face … that happens in the Western world as well. [My non-Māori colleague] doing bicultural degree … felt that sometimes through that journey there was borderline of racism on both sides.

M7 commented that “my grandparents were racist against Islanders.” An interesting point is the non-Māori participants refer to indigenous people “discriminating” but didn’t use the word “racism.”

Some of those who emigrated to NZ had a romantic view of how Māori and non-Māori integrated in NZ and this was based on what they had seen in their own countries, which was at the extreme end of the racism and discrimination scale. Thus, NZ race relations were significantly better in their view. For NM5 “It seems this is a healthy, emancipated indigenous population, and relative in terms of history to other indigenous populations, Māori are just awesome and amazing how they’ve navigated their way through this fraught history of colonisation around the world.” However, as NM5 got more involved in NZ society, she discovered there was still an “underbelly” of racism, but not as extreme as the cultures they had come from. NM5 again:

> In conversations in the predominantly Pākehā world, you’re hearing some derogatory comments … And obviously then going through the Wānanga – because I really did Te Reo first to understand more - just an increasing awareness of the differences between these world views and this immense clash … these world views and ways of being are not aligned. We need to be so much more culturally intuitive to embrace each other in a way that there’s a real understanding, and not an arrogance of predominant way of being.

4.2.3 Embracing Māori Culture

M6 said that “it ... wasn’t … until I went to high school that I really wanted to learn my Māori roots ... start learning Te Reo. I had to learn at an older age rather than just being brought up naturally with te reo”. This was generally true for the Māori participants aged over 40. Their grandparents’ experiences of colonisation led to some participants’ parents having little knowledge of Māori culture and not encouraging their children to learn about their culture or heritage. However, where there was some exposure to Te Ao Māori, that learning “tikanga was always part of it. When you go to the marae you just learn it naturally.” (M6)

For the Māori participants under 40 years of age, their world view embraced both the Māori and non-Māori world, taking what they saw as the “good from both worlds.” This was encouraged by their parents and to be comfortable in both worlds. M7 explains “it was important to my parents that we were able to be competent in both te reo Māori

and te reo Pākehā, because they were ... two separate worlds still at that point". These participants did not have an either-or view of two different world views and M8 wondered just how distinct these worlds were – "when we were growing up it was being Māori in society – it wasn't really bicultural - or for us anyway. For us it was just part of what it was. But that culture, that society, included Māori."

M7 as an adult takes a superordinate position of engaging in a world which is "not defined by what's te reo Māori and what's te reo Pākehā… This is the world we live in and what I think is important for me and my family, or for me and my job". Whereas a result of M8's father becoming radicalised when he "went to university, when Ngā Tamatoa (Māori activist group) were starting up or in their heyday", was that M8 went "to university to learn te reo" at a time when "it had only just become popular … to be pro-Māori in a bicultural world". M5 reflects on the transition process saying that in the past "the best thing to do was to get a Pākehā education. To be as much Pākehā as you possibly can be – educated in a Pākehā world and understand how they think because I'd be treated differently." The over 40-year-old Māori participants believe that for Māori to succeed, they need to learn to live and embrace both worlds; Te Ao Māori and Western, to enable them to succeed in a bicultural society, but not at the expense of marginalising their Māori worldview and tikanga.

According to M7, the perspective of Western superiority persists in some of the rural remote regions that have high rates of poverty and unemployment where:

> that whole idea of te reo Māori is not going to get you anywhere is alive and kicking. And it's a shock to go from here [where te reo is embraced], to go to a place … [where] te reo Māori is not going to get you anywhere …the attitudes have been really, really challenging.

In these communities' parents are encouraging their children to embrace an education in order to succeed in life and that te reo is to be reserved for the marae and speaking amongst whānau.

But for the over 40-year-old Māori participants, they have forged a way ahead for their own children to embrace their Māori culture by exposing them to Kōhanga Reo and allowing them to embrace both worlds for education but giving them a hunger to pursue their Māori roots.

> Our kids all went to Kōhanga Reo … they've got to learn to live in … bicultural [world]. They have to learn this and … when they were really excelling in a mainstream school, we left them there because they were excelling. But later in life their passion for who they are took them down the indigenous path [to a kura kaupapa school]. They've done that themselves since it was innate with them. It was something they needed to do and search for. (M2)

4.2.4 Bi-culturalism

It was evident throughout the focus group discussion on this first question relating to bi-culturalism, that Māori participants who were raised in rural communities, particularly regions in NZ that were remote and more isolated from our main cities, were raised in a Māori way and were more immersed in their culture in contrast to the above comments on current marginalising of Te Ao Māori in remote communities. But as families moved around, they also experienced a Pākehā world. You either lived in a Māori world or non-Māori world. There was still the use of the name "Native School" (M2), which referred to schools for Māori, where the majority of the population was Māori. The participants argued that the ideology of "biculturalism "only came into New Zealand in the last few years" (M2). M2's description of childhood – "I had a tūturu (genuine) Māori childhood and a very Pākehā one as well, so it wasn't a mix of cultures, it's about where I lived at the time", reinforces M7's discourse on the separation of cultures. M2 explains

> When I was up north … people only spoke te reo - that was your daily conversation. I went to a native school … that was quite a different community in Ahipara. Moving away from there … such a culture shock, … I remember saying that in a Pākehā school I went to, and everyone looking at me like I'd come from Mars, but it was like I didn't know what was wrong … so for me it wasn't bicultural, it was you were in a Māori world or you were in a non-Māori world - was my experience.

Biculturalism also created a tension within institutions when Māori were pushing to be recognised as equal partners and for their culture to be recognised, embraced and respected. According to M2 this happened in the "mid to late-80's when" the kaumātua … was down ... in the polytechs … [and] he pushed biculturalism in health and nursing and it split the polytech[nic]s", so badly that "we ended up on 60 Minutes" (M5).

While biculturalism was at times a painful non-event for many of the Māori participants, it was hardly on the radar for the non-Māori participants. One non-Māori participant who was of European/Chinese descent (NM1) explained that her:

> mother was from a minority, and mother's Chinese culture is very similar and aligns with Māori culture … We did a lot with Māori … with maraes, we did a lot socially because my mother felt comfortable and my father was always comfortable … [We] just saw it as that's who we hang with. Colour, race, culture – nothing was ever defined … we were just immersed in it anyway … [and] did not see it as biculturalism …. [just] what we integrated into.

The term biculturalism was unheard of in earlier days by the non-Māori participants, including by New Zealanders they associated with. More recently, they had their thinking "corrected" when using the word "multiculturalism" and had it realigned to seeing NZ as bicultural. The participants who had migrated to New Zealand from Asian, Indian and South African cultures were familiar with the term "multiculturalism" from their own background. One such migrant (NM7) said that when she

> went to Te Papa, one of the guides there [was Māori], and I used the word 'multicultural' and she turned to me … in a very determined way, looked me in the eye and she said this is not a multicultural country, this is a bicultural country. I must have looked puzzled and then she explained to me this whole thing. I had never heard that and neither had any of my friends spoken of it.

4.3. Pathway to leadership

The pathways to leadership and the philosophy of who gets to become a leader was starkly different between the Māori and non-Māori participants.

4.3.1 Tuākana Tēina (oldest to the youngest)

For a number of the Māori participants who were the oldest sibling, it was expected that they would become a leader. This is one traditional pathway into leadership for contemporary Māori, regardless of gender. If you were a male Māori and the oldest, it was traditionally an expectation "a practice I've seen a lot of where the eldest is groomed" for leadership from a very young age, although "sometimes it wasn't actually the eldest, it was the second eldest." (M5)

Often the child was not given a choice as stated by M8 “probably for me there was no choice really in the end – oldest – male. My father was the oldest – that’s what it was.” M7 agreed “I would say [he] was groomed … didn’t have a choice”. M3 commented on this but also alluded to how people’s expectation of the role shapes the journey of leadership. M3 has become “the ‘go to’ person .... When people want their whakapapa, they call me … I am kind of a leader … just because I’m the oldest. I have learnt some things along the way because of my responsibility as the oldest”. This shaping is subconscious – it is the traditional process of how Māori are organised within the family unit. M8 explains

> I’ve got three sisters and a brother … any decisions to be made regarding us, I made them ... I didn’t really know too much different … I was looked upon … to …. lead us … But it’s not because I want to lead, it’s because I want to get it done.

Leadership of the eldest applies to women as much as to men within the traditional Māori whānau. If the oldest sibling was female, their siblings looked to her to lead. M2 is the eldest in her family and had

> a lot of responsibility … if [her siblings] had issues they would always expect me to sort them out which I used to. But for me, my greatest example of leadership that I saw growing up as a child was our kuia. In our whānau, it’s the women who are leaders. We don’t have too many men leaders.

From a young age the eldest girl, as M5 remembers, “would always be put in charge of the kids even from a really young age. So yeah, that’s something that’s just part of my life.” (M5)

Tuākana tēina applies beyond the immediate family. Women would pass their skills on younger women, so that when they passed away, their skill and knowledge was embedded in the next generation. M2 speaks of one of her a kuia

> she was a leader in the reo and the Ratana Church, and the people came to her for whakapapa and all that sort of thing … she’s … gone now but that was handed to one of her daughters who carries that on today.

Modelling of leadership from parents and kaumātua/kuia (elders) is part of a Māori worldview and those selected for leadership from a young age are mentored by older

leaders plus are exposed to leadership through active modelling. They are also given opportunity to lead as they grow older and are entrusted with it. Also, traditionally Māori foresaw leadership in a child, and it was, as M8 describes, “placed within them”, a spiritual sense and awareness which “for me is her wairua - her purpose - you can just feel it.” M4 describes the inevitability that she was to be a leader - “there’s some stuff from my parents [naming the role], but I actually think that’s just the person I was going to be… I didn’t realise I was going to be that person”. However, it was the older leaders who draw this understanding out of the child and help them discover their purpose.

However, even though people may have a natural leadership ability they are born with, this still needs shaping and growing by other leaders. Leadership is both ‘caught and taught’ as M7’s story illustrates

> But yeah leadership for me is like part and parcel of that seed that was planted with my parents … But in my own family, being the oldest, relied upon to make a lot of decisions, help my father out. As a kid I was with him everywhere he went to like maraes, any hui I was with him, and he was … was relied upon and entrusted with the whakapapa … of our whole whānau, our group of whānau … that’s what I grew up with. But leadership – growing into it … lately with the kura … especially in our hapū stuff we’re doing at the moment … which is part of the journey really. I’m not going to say I don’t strive for leadership, but it’s just a by-product of how I am.

It is clear from the Māori participants that the tuākana tēina principle is an active one that underpins Māori leadership practice.

Non-Māori did not describe any equivalent principal, although M3 (with a Pākehā parent), noted the powerful responsibility she had as the oldest child to take a leadership role with younger siblings.

> In my whānau I am a leader because I’m the oldest so I’m the ‘go to’ person. …And growing up, because we’ve got a massive family … I would always be put in charge of the kids even from a really young age.

4.3.2 Mentoring for leadership from an older leader/person

Some Māori participants worked in mainstream before they led in the Kaupapa Māori NGO sector, spoke of being led and mentored by non-Māori leaders and the incredible learning from that.

> Graham would have been my boss for at least 19-20 years… so he was hugely influential in my leadership style. I really … appreciated the manner in which Graham mentored me, coached me, and supervised me, and I attribute a lot of my leadership and supervision traits from him. (M4)

For the non-Māori participants, their parents modelling leadership was also part of their pathway into leadership but "they were … very Western – my father … was also in management. My mother was in management … but still very people-orientated, very team centred. I'm really lucky as far as where my leadership came from … my role models" (P1). A participant stated:

> Well I was in leadership positions in my trade … that was just driven by how I was brought up, being individual achievement and ambition - hard work. Ignore any pain … and do long hours. So that's very much how I was groomed really, by my military officer dad. I mean I started having to climb mountains at age five, and that was just grit your teeth and get on with it basically. (NM8)

Being given opportunities to lead was spoken about by many participants and was a core component to their leadership journey, "I got some good opportunities … but also quite a supportive set of management." (NM9), which lead to more opportunities.

> [It] fed the next opportunity, the next opportunity … And then when people are away, you'd get to cover, you'd go up to Wanganui and you'd sit in a room with Ken Mair (political activist and iwi leader) and negotiate contracts, so a pretty exceptional opportunity to learn from those people. (NM9)

4.3.3 Age based leadership

4.3.3.1 Māori

This section continues with the theme of the last section on the destiny that you have to fulfil. However, that destiny is seen by someone beyond the whānau and represents what you have made of yourself rather than your position within the whānau. This journey is not it seems available to non-Māori, at least not until they have proven themselves within Te Ao Māori.

Within Te Ao Māori worldview, leadership is often viewed as 'you must be of a certain age before you can lead and be respected', so M1 had a problem:

> you had to be 60, 70 plus to fill a role as trustee on the marae, and I would have been only in my 30's, which was fairly unusual … within that trustee group there was a couple that challenged and 'oh you're just a boy'.

This is a principle that is held to quite strongly on the marae, in trustee and managerial positions within Māoridom. In many cases leadership roles are reserved for the kaumātua/kuia, particularly when it comes to marae, hapū or iwi business and younger people are considered to know nothing, even if they are leaders within a mainstream or Kaupapa Māori NGO. M7 knew that on marae "all people could see was my age, and that I'm a woman. [They would say] 'How old are you? Oh well let me school you on how it actually rolls down here." That was M1's experience when he was made a trustee - "I was the youngest trustee … In those days you had to be a kaumātua … So, it wasn't openly supported". However, some older leaders would see the potential in the younger leaders and 'buck the system' as they wanted to pass on knowledge and wisdom, plus they carried enough mana to resist anyone challenging them. Thus, M1 was well supported by the "two or three key leaders …[who] mentored me into that role and saw me as the liaison between the mill and the marae, for the support of marae development".

M1 describes how a kaumātua saw him in his mainstream workplace and "at a very early age …he used to mentor me … He would talk to me about the depths of Māoridom, what it meant, our whaikōrero, whakapapa". The message M1 was given was

> I will share all my knowledge with you. I've seen you as a young person. I am open to share with you because I think you'll hold it. You'll use it in the right way, not to be arrogant, not to dominate, but just to have that knowledge stored in the back of your head.

This "triggered" in M1

> that sense of you need to take your place in Māori leadership. You're the new younger generation, you have this extra ability or you've grown up in both worlds. You really have a responsibility to represent Māori and engage the cultures, advocate for Māori.

Some Māori participants responded in a similar way to mentorship offered by older Pākehā people... M4 worked in mainstream before moving to the Kaupapa Māori NGO sector, spoke of the powerful learning from that.

> My boss for at least 19-20 years… was hugely influential in my leadership style. I really … appreciated the manner in which he mentored me, coached me, and supervised me, and I attribute a lot of my leadership and supervision traits from him.

4.3.3.2 Non-Māori

The non-Māori journey has a different narrative of parents modelling leadership., NM1's parents were "very Western – my father … was ... in management. My mother was in management … but still very people-orientated, very team centred. I'm really lucky as far as where my leadership came from … my role models". NM8 "was groomed… by my military officer dad" who pushed" individual achievement and ambition - hard work. Ignore any pain … and do long hours". NM8" started having to climb mountains at age five, and that was just grit your teeth and get on with it basically."

Being given opportunities to lead was spoken about by many participants and was a core component to their leadership journey, "I got some good opportunities … but also quite a supportive set of management" (NM9), which led to more opportunities.

> [It] fed the next opportunity, the next opportunity … And then when people are away, you'd get to cover, you'd go up to Wanganui and you'd

> sit in a room with Ken Mair (political activist and iwi leader) and negotiate contracts, so a pretty exceptional opportunity to learn from those people.

4.3.4 The exercise of leadership

Leadership is exercised in a wide variety of ways and how that actually looks in a work environment is dependent on the leadership traits/style of that particular leader. There was no clear style that defined Māori vs non-Māori, but certain styles were more favoured over others. The autocratic or directive style was directly referenced by three participants and indirectly by others in their descriptors as not favoured, whilst the participative leadership style was alluded to in their descriptions by participants as more favoured, only four stated this directly. The term facilitative, team centred and people-orientated was used by three other participants. M1 described "participative and empowering leadership" as

> leadership within the organisation … encouraging decision-making at the service delivery area … building people's confidence, to make their own day to day … decisions without checking [in for] sign-off … [moving away from] traditional style leadership where everything has to be approved …. effective leadership is to build your team to the point that most of the decisions are made from within the team. (M1)

M7 felt that in leadership in a Māori context, there was a greater "expectation that your role as leader is more fluid … I don't think there's that same expectation in mainstream … You just do your job … that's it" In Māori organisations it's what "is not on your job description that's still expected of you because you hold that position…. there's so much added extra". Both Māori and non-Māori participants tried to model in their past and present leadership roles the participative/servant leadership style, what NM9 called "the inclusive approach", while not getting too "task-oriented and getting too involved into the detail of operational leadership" (NM8); i.e. remaining flexible...

NM1 described the leadership as "marae style … everyone's got their set jobs … it's not … an autonomous decision-making kind of leadership. It's more dictational but in a nice kind of way. … This is the way that we need to do it". This was not a negative but just different within a work context, where you were expecting a more participative style.

Non-Māori described throughout the focus groups and one to one interviews about the values of Te Ao Māori and how these impacted them personally and were reflected in their use of the participative/servant leadership style of Māori, and embracing the wairua (spiritual dynamic) of Te Ao Māori. NM3 says

> What I find myself doing most of the time is leading non-Māori in a Māori way, or at least trying to …. In my experience when [we] has sought to lead in a Māori way … it … always actually caused non-Māori to flourish as well. Feeling like … this is so good to be a part of something where family and relationship is the core value … There has been very little reaction or tension from non-Māori towards being involved in doing things in a Māori way … actually there's been a huge amount of hunger for more understanding and more of that." (NM3)

NM3's non-Māori colleagues have embraced the style of leadership because of its high relational component. This is quite profound as it shows a non-Māori leader is continuing to transition from their Western thinking to fully embrace a Te Ao Māori worldview. This is a significant *journey* and the constant reference to this expression by the participants suggests that this process takes a long time.

4.3.5 Challenges of leadership – Western vs Māori approaches

One of the leadership challenges for both Māori and non-Māori participants, was reporting to government funders on contracts that are very focused on quantitative results - "they look at numbers in a box as opposed to the complexity of working with whānau." (M1). As much as funders talk "about collective outcomes … those contracts [have not] come down to our space". We have "individual ministers funding individual outcomes without a collective view." (M1). This disconnection from Māori models of health causes difficulties in contract delivery.

> The biggest difference is the need for quantifying outcomes … in a Pākehā context there is a need for definable, measurable outcomes, whereas within a Māori context most of the goals are around quality and not so much around quantity …it's more the belief that … quantity will follow the quality, while … a quality of connection is our goal, those other things work themselves out. (NM3)

A second challenge to a Māori leadership approach is that funders and mainstream organisations expect a much faster, more directive leadership approach, that may not involve a wide consultation process. As NM3 notes “creating a platform for everyone to have an equal voice … slows things down dramatically in most cases. but it means we move forward together. [It is] a convening style of leadership where I’m going to convene a conversation” (NM3). This process of getting people on board through conversation and working together will produce a better long-term outcome.

However, some non-Māori participants feel that at times, that a directive style of leadership is expected from their Māori staff.

> People … have been frustrated that [the leader] does not lead in more of a Pākehā way because at times there’s been the sentiment of that’s all cool and cute, the indigenous stuff, but when are you actually going to stand up and really lead us? (NM3)

NM1 responding to this pressure feels that she’s been labelled as a “token Kaupapa”, but still worked in a Māori organisation as she strongly believed in “the underlying values of the organisation.” (NM1)

4.3.6 Servant or Participative Leadership

As noted in 2.8.2.2, in contrast to the more directive approach discussed above, a servant leadership style and the modesty and willingness to serve that goes with this is a quality that is admired in Māoridom. The need to be a servant or participative leader was identified by both groups.

Both NM1 and in NM3 above, support the model of servant leadership. This aligns with NM1’s support of kaupapa Māori values “I’m not a person as a leader to dictate and tell everybody how it is. You have to have buy-in and everybody working together …I think my approach is probably a support person”. NM5 likes” very much a participative style. A love of learning … [with] a love of empowering others to be their best. I always say I like to lead from the back.” But as with NM3 above, she can find this “very difficult” and wonders how she can bring her version of participative leadership into alignment with Te Ao Māori – “I think … if only we’d come along the same runway, we all had the same understanding. We’d all be on the same page and it would all be so much easier”.

Māori commented on the attributes of servant leadership: M7 talks about the modesty she observes in Māori leaders:

> He's definitely being modest in terms of his leadership, and he does have … a way with people, and leadership is about leading others... Leadership is about trust. They believe him to be a man of integrity, and so they all follow.

And M8 noted that although "It's something I do thrive on ... it's not about me when it comes to leadership". M2 and M1 emphasise the importance of service when it comes to leadership: "I love people, and just trying to help people get to where they want to go" (M2); and "I've always had a philosophy for the well-being of others and the rights of others." (M1)

Supporting whānau and colleagues is not seen as a burden, it is part of a collective worldview of putting others ahead of themselves, which is true servant leadership -

> "Whatever they're involved in I support them. And people say to me … I suppose you're off down to the kapa haka and you're off to … [be]cause I go to support them … And I don't find that hard. I love decision-making." (M2).

4.4 The Journey to engaging and working in Te Ao Māori

4.4.1 Non-Māori

For non-Māori three strong themes emerged in regards to how they found themselves either working within a Kaupapa Māori NGO environment or deeply engaged in Te Ao Māori. Their roles were either voluntary or paid or a mixture of both. A significant number of the participants had exposure to the NGO and/or Te Ao Māori world, most often not planned or envisioned for themselves, but feeling their way into it by applying for jobs. These can be summarized under the following themes:

4.4.2 A sense of 'a calling'; a spiritual journey and often a faith-based journey

Five of the nine non-Māori have strong spiritual beliefs and see themselves as embarked on a faith-based journey. This came through very strongly with four participants, that they felt "called" to community support work with people, which led

them to having significant engagement in Te Ao Māori. Five of the non-Māori group expressed, as NM5 put it, “a passion – a love of life and a love of people – and then a very real relational faith where purpose and calling is my pursuit or an energy, a call of God on their life that they could not ignore.” For NM7, “It is this inherent thing … planted in me by God, of compassion … that is an incredible gift to people if they have that”. This sense of vocation “to take care of people”, was felt by NM3 “from a young age”. This calling was expressed as an intrinsically a part of who they are and had become; over a journey through life’s ups and downs. The challenges of learning about Te Ao Māori only occurred once the journey had begun.

> You just took the challenge because you believe in the vision …It became apparent that I needed to understand more about the culture that I was predominantly serving. And that’s why I went into the social work field …did a two-year Christian-based leadership programme to assist that process. (NM5)

4.4.3 Exposure to the NGO/Te Ao Māori world

All of the non-Māori participants were exposed to the Māori NGO world or Te Ao Māori in a variety of ways; parents, church or parachurch (Christian value-based organizations), local territorial councils, volunteering on boards/committees, start-up NGOs whose clientele were predominantly Māori, and becoming a public servant engaging with Māori - “I started in ’99 with health and by 2005 I was CEO at a [Māori] PHO.” (NM9)

In all cases Māori engagement grew from exposure, either intentional or unintentional, to reach a point where working with Māori either in a paid role or voluntary role had now become immersed in a continual learning journey with Te Ao Māori as a part of daily life. NM8 said that “by studying within a Māori organization … another door opened … Then entering the … [predominantly] Māori environment … [it was] the Māori model that stuck with me most in my learning”. NM9 was encouraged by “some pretty inspiring Māori leaders in that team from time to time, so all that stuff just rubs off, you just pick that stuff up … so [it was] a pretty exceptional opportunity to learn from those people”.

For others it was their personal lives that drew them in. What drew NM2 into “an understanding and deep respect of the culture [was] that my friends are all Māori and

my husband's half Māori/half Cook Island. I genuinely had a heart for young people. I knew that there was a need". NM6's "children all went to school in the bilingual unit … we went to Kōhanga for three years …volunteered every day and started the journey of learning Te Reo Māori".

4.4.4 A life event that changed their life focus and direction

Three of the non-Māori participants described a life changing event that sent their lives in a different direction to what they had planned. They were in the stressful corporate/private business world. NM8 was

> in leadership positions … Ignore any pain … do long hours. And eventually you just crash really … A crisis followed by a deep depression period, and the people that pulled me out of that were the Māori people … it was a mix of my own energy but also of that Māori environment, and not only my colleagues, but also a predominant Māori client group, and all the kaumātua.

NM2 "failed spectacularly" in business. Friends invited her "to a [youth] council meeting" and then told her "we're going to vote you the chairperson." This led onto a further engagement into Te Ao Māori. NM3 also had "a personal crisis" where he decided to let go" of a stressful overseas job that if he" stayed longer [he]… would end up taking over the full responsibility for the whole organisation". He turned to

> a Māori friend of mine who was … here in NZ who called me at the time and invited me to come and join over here and it brought me back to my experiences as a child with Māori. There was just a totally different depth of spirituality and connection.

Spiritual connection was key in NM4's turning point when he went "to Bible College and then I got drawn into this prison ministry."

4.4.5 The Journey of Becoming a Leader for Whānau, Hapū, Iwi

For the Māori participants their journey was quite different. This is because of growing up in Te Ao Māori, some being the oldest child, a sense of service to their people and the expectations being placed upon them. Aspects of these themes have been discussed in 4.3.2.1. Here we explore further being invited or called into a role and new themes of working in the mainstream and career change.

4.4.6 Working in mainstream before working in Kaupapa Māori

All nine Māori participants worked in mainstream environments first, gaining experience in mainstream management and structures (not always by choice, their whānau or iwi chose for them), undertaking formal study, before taking these skills into Te Ao Māori. M4 said she "definitely [had] a passion for community, … [but she] spent 25 years in South Auckland in senior management roles in Child, Youth and Family". Her engagement with Te Ao Māori, as with many non-Māori, was "not something I had planned, I fell into it."

Māori brought a different set of values into the mainstream environment which their employers wanted implemented into their work environment. M1's mainstream bosses "gave me a blank piece of paper like that and said write out a job description on how you can add value to this organisation. And I went back the next day and I said this is it." The bosses said

> We need people of your make up to actually change the culture of this organisation, the hierarchy of different styles of management and directors … We need people that have worked both sides of the fence that can bring some people values in terms of trying to change the culture of this organisation. (MI)

This did not happen without "a huge wall of resistance from within the professional field" and even from "one of our most progressive senior managers [who] refused point blank to attend till he was absolutely directed". This proved transformational.

> At the end of the second day we sat down [collectively] …He stood up and he stood there for probably a couple of minutes – never said a word – and then he just started – tears flowing and not just a soft sob … "I am not Māori. I couldn't see any value in this for an organisation. I thought it was just downright stupid, he said. I grew up as an adopted child out in England, I've always lived in my world, always looked after and

protected myself, but for the first time in my life I sense an issue of connectedness, a sense of belonging, a sense of valuing and understanding what whānau and doing things together are". (M1)

4.4.7 A 'calling to go home' or desire to work in Kaupapa Māori

After being in mainstream it was time to go home. M1 had

> "had 42 years [in this corporate business] … So, I went home for a year and a half. I stayed with my old uncle. And we just worked on the land, daylight till dark, fencing, scrub cutting, sharing time with him, and going on rides with him. He talked to me about whakapapa and all the things that he thought were important to share with me knowledge-wise, before he went. And then one evening I came back home and I got a call from … the cultural welfare forum to say that [organisation] was in trouble, would I consider going there for a month just to care take the operation until they try to sort something out. So, I did." (M1).

Forty-two years is a long time away. M4

> didn't have any aspirations in being a leader of a kaupapa Māori service, and if I'm really honest I couldn't think of anything worse back ten years ago. But when I was in [approached by the organisation] I was appreciative of not just kaupapa Māori services but generally community groups that they provided services to.

Although M1 and M4 had been working in mainstream they had continued to support their own iwi, hapū and whānau. They felt they needed to come home and use their skills directly to serve their communities. "What was the journey", asked M4, "I had this huge empathy for community, I'm now going to go and work for them."

4.4.8 Wall of resistance

M1 was met by a wall of resistance at times within a kaupapa Māori environment as they can even treat their own [Māori] as 'outsiders'. M1 experienced resistance in regards to the pre-existing staff/boards feeling like they were inferior to those who are being invited in to improve business practices. This was not verbalised by the incumbents but was inherit in their behaviour and they did not want it known that they did not have the skill to take the organisation forward. This can be a common issue

with NGO's, including kaupapa Māori NGO's, the initial board and staff are driven to make a change in the community but passion and a lack of skill/experience can only take an NGO so far before they need to bring in further skill and experience.

M1, taking on a leadership role in a Māori organisation, had a response that seemed more aggressive. He faced

> a huge wall of resistance … Who was I? What did I know about health? I was sort of the 'lackey' of the board, out of my depth in there … there were issues of counter-prejudice as well. I was quite challenged about my knowledge of tikanga, or even being Māori … by a core within that team.

M1 also had to face the fact that his Pākehā knowledge and qualifications were rejected:

> as within the total organisation no-one had any formal qualification … What sort of experience or what qualities did I have to actually come into their space? They saw themselves as being long term practitioners, experts in their fields, and their belief was we know our people, we just need to talk to them. We can solve the issues better than any clinician.

4.4.9 Being invited into a role

Stepping back into Te Ao Māori is not straight forward. Māori tend to watch and observe people before they approach that person for any leadership role in that community. They are looking for people who can lead, have integrity and that they can trust. This puts a real sense of lifelong obligation on the person who is being asked to lead within a Te Ao Māori setting. M1 summed up how that transition should be made:

> I was the marae trustee rep … there were lots of people older than me. But before I took that role, I went to what I saw as those key families … I've been invited to that role but I can't take that role without your endorsement … But they unanimously agreed it should be me and supported me … "As long as we know you're there we trust you and it's okay. Maybe when we come to your tangi we'll let you get out of it." It's very hard to get off. (M1)

For some it was discovering early in their career that what they had studied was not for them, so when the opportunity arose, they moved into a role within a Māori organisation. Being people focused was a theme.

> What led me into this particular one was because I did psychology … So, I did my BA up in Auckland and then I took a year off, and then I applied for my Masters, and that's when I started working here [in Tauranga] … And that's when I kind of learnt … clinical psychology wasn't the pathway that I wanted to go down. (M3)

4.5 Having an understanding of Te Reo and Te Ao Māori

Both focus groups were very strong in their views that te reo and Te Ao Māori were essential components for anyone who intended to work in kaupapa Māori, no matter their cultural background. M5 responds to the question of how important is te reo Māori? "I think that pronunciation is critical, I think it [te reo] is really important." In the focus group M8 laughs "That was an easy question" and M2 adds "We all agree".

4.5.1 Te Reo

Māori did not expect fluency in te reo but having base line te reo and being able to pronounce the language, particularly people's names and knowing some key everyday use language was more essential, although M4 said "I don't think it's important that they have te reo … what is important is their pronunciation of words that are important". (M4). Māori pronounced incorrectly can make Māori cringe - it's "grating on your ears" (M2), "it's like your fingers on the blackboard." (M6) M8 said that it's great, "if someone non-Māori … learns te reo and having an affinity to the tikanga and to the way that things are done", but what's "really tokenism" is when someone says a pepeha (who I am and where from), which … [names] the wrong people and is said the wrong way." However, Māori will be forgiving if non-Māori can't pronounce the language correctly, as long as they acknowledge they can't at this point and don't fake it. Māori appreciate that non-Māori have to resolve their own struggles of holding two worldviews. M3 explains that

> If you're going into te reo Māori or you're going into a kaupapa Māori space, and you're not Māori, then you're bringing different experiences that may be or may not be in conflict with those with te reo Māori or that context, but we're just bringing different experiences …

M3 acknowledges that she does not "have a proficient knowledge of it [te reo]" and what's important are

> the greetings and being able to say things properly" … If you're a leader and you … had no te reo Māori or te reo understanding, then it would be really, really important that you actually acknowledge that. You don't want to really try and fake it till you make it kind of stuff. (M3)

M7 emphasises the practical necessities of full participation as "it's important for non-Māori people to speak Māori if you're going to take a leadership position because Māori people tend to express themselves in te reo Māori. You don't want to be left out of the conversation."

Non-Māori commented about immersing themselves into Te Ao Māori and understanding te reo basics. NM2 said "I'm not fluent in te reo but I understand key words … speak basic Māori. More importantly, I understand … practice tikanga and those cultural values that differentiate Māori from Pākehā … you've got to live it – I believe" (NM2). Other non-Māori participants agree that "you can't be part of a Māori organisation without understanding … the basic vocabulary ... the tikanga … learning to be respectful …be humble" (NM6), and NM4 notes the element of submission that is required for this: " my capacity to learn Māori … to submit to a Māori teacher …hear his heart – … his experience - was huge for me". Given the challenge of this journey for non-Māori, it's not surprising that NM1 found it difficult to have Māori leaders not using te reo - "I find it very hard when you have [Māori] leaders in your kaupapa Māori organisations that don't use te reo."

4.5.2 Te Ao Māori

Te reo is seen as a gateway into understanding Te Ao Māori, but learning about the idiosyncrasies of Te Ao Māori comes over time, with the person needing to be willing to learn and immerse themselves in the culture. M4 argued that Te Ao Māori knowledge should come first and the language can follow:

> I think you have to have an understanding of Te Ao Māori, because if you are totally immersed in it you will never actually get all of it, so it would be unfair to expect non-Māori to have that kind of complete world view … I think sometimes non-Māori spend too much time trying to speak te reo which actually does them a disservice

NM9 agrees “Te Ao Māori is pretty important, and much more so than [speaking] te reo.” (NM9). NM8 thinks a basic understanding of te reo “is hugely important. It’s almost inevitable if you work with the Māori in that environment. I couldn’t imagine how you would not get at least a basic understanding.” It’s similar for Māori who go overseas and spend time with other indigenous cultures, suggests M5 whose daughter “travelled the world and entrenched herself with our whānau in Hawaii - and the Indians…She said it’s really important that [she does this} … and that they respect [these cultures]”. (M5)

Non-Māori need to be very respectful, understanding that they are invited guests into Te Ao Māori, where they “will never be experts” (M8) and not to become “mōhio” (know it all’s - M8). Non-Māori need what the boundaries are in a kaupapa Māori world, and, as M5 observes

> the rub is that sometimes that line gets crossed when they’re telling me that [they are] an expert in things Māori, and I just felt that they takahi [tramped] all over me. So, at the end of the day, just know the boundaries.

To avoid this M2 said “I think that would be one of the things I’d say to them - just shut up, listen, and observe until you get asked”.

However, Māori participants also feel that Pākehā who have taken the time to learn Te Reo fluently, immerse themselves in Te Ao Māori can be given a hard-time by Māori. M5 comment about a Pākehā who is “challenged all the time by Māori staff, and I see sometimes the hurt.” There’s an element of trying to be Māori and M5 says “you can’t be Māori. But at the end of the day he’s practising things tikanga [and] te reo. But I get the hurt.” Where Pākehā were raised within a Te Ao Māori community from children, the challenge to their inclusion is most troubling.

> They’re the closest Pākehā I know to being Māori, if you know what I mean? And I feel aroha for them …because they are very Pākehā - looking men, and I can’t even imagine what it must be like for them to be treated like that from the people that they’ve [grown up with] … well not the same people, but … Māori [like] that they’ve grown up with all their lives. (M7)

M5 sees this as “subtle racism, if you like. Sometimes we forget as Māori that they [non-Māori] feel it the other way now, because I know what that feels like.” Māori commented on the attitude of some of their own people who resist sharing knowledge and customs with the non-Māori world, which the participants did not understand and disagreed with this attitude. As stated by M4 … “but we have this wall that we put up and we don’t want to give anything away. I don’t get that. They really fight against the non-Māori world”.

4.5.3 How much knowledge and practice is actually necessary to lead?

In this section we explore what understanding of te reo and Te Ao Māori is needed for non-Māori to have leadership roles within Te Ao Māori and what are the limits of this leadership? For the Māori participants, non-Māori being able to speak te reo does not always engender the same level of respect as learning about and having knowledge about Te Ao Māori, even though te reo is appreciated and valued still. “When you know the people that work here, they’re not judging you on your reo or that you don’t speak reo. They’re actually giving you an assessment on your empathy and commitment to Māori, that’s what they’re after.” (M4). Being fluent in te reo was not a prerequisite to working/leading in Te Ao Māori. M4 prefers good understanding of Te Ao Māori

> over actually speaking te reo … When Māori leaders and others who work in Hauora Māori ... see a non-Māori really trying to immerse themselves and gain understanding of the [Māori] world view, they generally have a lot of respect towards that person.

The broad consensus is that having knowledge of Te Ao Māori and being able to demonstrate this in your actions/interactions is inherently more important. (M5) “thinks most definitely [non-Māori can] influence, and that’s probably to do with the fact that they have a grounded understanding of where it is Māori are coming from, especially in terms of practice.”

However, there is a place for te reo. As M7 put it “being a reo speaker, tikanga practice person, they would be able to be part of the conversation.” As noted above pronouncing people’s names and place names correctly is important, but being able to “use every day Māori words woven into your English conversation suggests and an

understanding some of the core concepts of the language …[and that's seen as] somebody that's making an effort" (M4) and worthy of greater respect. The language was seen also as assisting non-Māori in their decision making – M1 concludes that "knowing te reo and having a better understanding of the nuances of language …… would possibly help them to make more informed decisions".

Around te reo Māori fluency, Māori can hold conflicting views. For example, M1 disagrees with the "view within certain Māori, if you aren't fluent in te reo you're not Māori." This would make it very hard to practice within Te Ao Māori and in particular leading a Kaupapa organisation, no matter what ethnicity you are, if this statement above is true. M1 notes, however, the learning te reo can be a matter of luck (being good at languages) – "some have had the fortune to learn. Others [not-fluent] through their genealogy are definitely Māori … it's just a sense of feeling of identity, connectedness. It's about respect, it's about equality". M4 agreed in frank terms "[Māori] couldn't give a stuff whether you speak te reo or not. But people [non-Māori] think that you have to speak the reo to get their respect. That's not what they're after. They're after the other stuff, the empathy stuff." However, M4 suspects that for some non-Māori the purpose of learning te reo is career advancement and not a lot to do with empathy.

> One of the things that really irks me is people that learn the reo and use that to advance themselves when they're non-Māori, and I've seen that happen. That brasses me off, because I see people using our language, as their ticket to moving them up the ladder at the expense of our people.

M7 and M8 while agreeing with M1 and M4 have a more pragmatic approach M7 states that "I think then race is not an issue because you're there for the kaupapa. It's about what do you bring to the table in terms of expertise, understanding of the kaupapa, how are you going to push the kaupapa forward." M8 feels that it's all about getting the job done.

> You're there to do a job. How you engage in that job and all the people around you it depends on your attitude towards the whole kaupapa. So, if you're chosen to be a CEO of ……an iwi and you're non-Māori, but if you can engage with the people around you that are there to support you, and your stakeholders, you're accepted on the grounds that you're

there for [the kaupapa], you're there to do [the work], because all those factors have been taken [into account].

The caveat for this pragmatism is that non-Māori should not be leading in isolation, but with Māori supporting non-Māori, they can have delegated influence equally can't represent Māori. M1 notes that non-Māori "still have to work or make decisions within the parameters of their responsibility … and that they couldn't really go outside of that unless they had permission to", and that requires , according to M6 " the support of Māori leadership alongside, and they need the mana of Māori leaders."

> She [a non-Māori leader] doesn't walk that leadership line without the support of Māori leadership, ……she can deliver messages – key Māori messages – but she has the support and the tautoko from Māori. That's when you're influential. Yeah, they've got your back. Leadership can't be done in isolation - in isolation of Māori. And she had to bring someone with mana and influence in the Māori world in terms of Te Ao Māori, because you're dealing with, and you're meeting with, an [iwi]. (M5)

4.6 Boundaries

"Whatever role you've got you still have to work within boundaries." (M1). Te Ao Māori is driven by clear boundaries and rules for their own. The Māori participants were clear about knowing their own boundaries and influence as determined by their own whānau, hapū and iwi. These structures, and the hierarchies within them, set limits on how much influence and mana you may hold, and Māori tell off their own if they overstep the mark and make decisions that are not theirs to make. M6 explains the care he takes engaging with other whānau, hapū and iwi.

> I never went without the right support, and it was always very dependent on the situation and how formal it was, and who was in a particular meeting. But I ... very clearly knew my boundaries. And they were almost unwritten boundaries. You learnt them as you went and certainly got smacked on the hand if you overstepped them".

Non-Māori have none of these whānau and whakapapa connections to guide them and going into a kaupapa Māori environment as "someone who wouldn't have [the] knowledge … they would go in guns blazing, and ….do all kinds of things that were inappropriate and offensive which would then just make it so much harder to actually

get their job done". Knowing your place within the hierarchy and coming to terms that you are non-Māori working in Te Ao Māori. M3 points out that even though you're a "non-Māori going into a Māori organisation" in the role of leader, you have got to build "relationship and respect around who you are before you can maybe even start doing your role." Non-Māori have got to work out the 'unwritten' boundaries. Non-Māori, for their part, felt that they were quite clear about their boundaries/knowing their place and how much influence and the role they play as non-Māori leading in Te Ao Māori. "So, you do need to know your place, and it is sort of founded on the marae basis. Everybody has their role to play." (NM1). NM2 believes

> you can have influence through these things. The wider Māori group that you're working with allows you to move the organisation forward. If you don't have that influence then it's like banging your head against a brick wall. But you're able to move it forward, to some point anyway, I think, if you have the influence.

Non-Māori talked about the limits of the leadership role. NM1 calls it" a glass ceiling. There's only so far you can go as a non-Māori in a Māori organisation." (NM1). You need "permission to lead", (NM3) and that influence to lead is granted by Māori, again within boundaries. NM5 describes what the process of permission looks like. The

> "The kaumātua gave …[you] his blessing to do the whaikōrero. And maybe that's all you need for you to be able to be acknowledged that it's okay to do that. But the kaumātua …[also] has [had] to go and approach others to see whether you can stand and speak on behalf of the organisation." (NM5)

A strong point was made by non-Māori participants, that if non-Māori learn the language and customs of Māori, they can't just practice this at work only, they must also do this outside of the work environment such as your own home. A need to embrace fully Te Ao Māori as a part of who you are and you can't just pick it up at work and then leave it at work at the end of the work day. "When you've learnt the language, you've learnt the customs, and yet you can't actually embrace it unless it's in your own house." (NM2). This is a fundamental shift for non-Māori who think in a more Western individualistic worldview. They have to realign their thinking to a more indigenous collective worldview that is more inclusive and not as compartmentalised.

> I can embrace it [te reo and tikanga] outside of the office - like I'm invited to all sorts of other places to do the mihi there and so on. It's used all the time, but not at my own site ironically. But maybe it's listening and being humble. (NM8)

M8 endorses non-Māori who give this level of commitment in leadership roles.

> Their principal is Pākehā. But he knew that if he was going to that he had to learn te reo Māori. And he says 'I'm Pākehā'. But he is fluent, he's immersed himself, and he's only been at [the school] in the last three years. So, he's that kind of non-Māori that it's not tokenism. He didn't learn Māori just to get that job. It was part of his life. (M8)

4.7 Tensions at the interface

Notwithstanding the whole of life engagement proposed above, there are tensions between work and the rest of life. NM3 identified one point of tension being Māori who were not overly fluent or knowledgeable about Te Ao Māori, can struggle with the kaupapa Māori practice of when

> I give my mihi and my [pepeha] … it actually produced a lot of pain and tension … for Māori who are disconnected from their roots … it actually causes insecurity and actually can cause frustration and resentment towards me.

This had adverse effects on non-Māori leaders who know kawa/tikanga and te reo are confronted in quite an aggressive manner by those with far less Te Ao Māori knowledge. NM8 said "I'm sort of being punished at times for something, and it's wearing me down". It sends some very confusing messages to the non-Māori leaders.

> "It's a really strong point that for some Māori colleagues that have not learnt te reo themselves, there's some underlying almost [negative] thing happening sometimes, because there's a deep sense with some people [Māori colleagues] of some emotions that are probably not positive." (NM8)

NM8 gives an example of how he was put into a difficult situation.

> When we had a whakatau they [some Māori staff] insisted they bring one of their own kaumātua, even though the kaumātua [who was brought in] said [to me] 'we know that you can speak te reo. How come they're bringing me into do this?' And so, it's hurtful – it's quite hurtful sometimes - to me. So, it's got its advantages becoming fluent with non-Māori, but it also brings some pain, and it's sort of quite hard to understand or explain."

NM3 commented that he has learnt to be more aware and careful when in a Māori context and that it is something he is still coming to terms with.

> I interact with people who are disconnected from their Māori roots. And I have to be careful because I found myself more than a few times in a situation where I stand up, and I give my mihi and my pepeha, and it actually produced a lot of pain and tension for Māori disconnected from their roots … It actually causes insecurity … frustration and resentment towards me, as though I'm trying to usurp something. I'm grappling with these things in my experience at the moment.

In contrast, iwi leaders who were fluent and knew their own culture were much more gracious and accommodating to non-Māori leaders. NM8's experience of

> iwi leaders and iwi services leaders who are quite certain in their own fluency, and so on ... [was that they], are the most generous people to me. They allow me latitude, and they work with me, and they have no issue with that at all.

A second point of interface tension raised by non-Māori leaders, is that they at times find it confusing and tokenistic working in a Te Ao Māori environment when a Māori leader does not practice tikanga Māori consistently in that work environment. NM1 states that "If your manager doesn't [consistently] practice tikanga Māori, at our place, we feel like its tokenism." It's not clear how staff should act in that environment and when they ask for guidance, they can get a patronising answer - "they have a tikanga person there but [they are] patronising as well." (NM1)

> It just conflicts with your own understanding of Kaupapa. For 95% of my career I've worked at kaupapa Māori and I feel that a lot of kaupapa is

> token gesture, and … that doesn't always feel right with me, and I'm not even Māori. (NM6)

A third area of interface tension is between the organisation and the marae. NM8 states that non-Māori have to get used to the collective concept that when you work with Māori as colleagues, they "are …. in close contact with their marae … that will always come first for them. The main allegiance … will always be to their own whānau first, no matter what, or hapū, marae, iwi". This will always be a tension that will need understanding and good management if non-Māori are leading Māori and it is full of tension, even for Māori leaders, as M4 explains.

> "We can't separate our whānau, hapū and iwi politics with making decisions … Each of them are related to one another … I think people get caught up in that as opposed to leading the organisation … They think they're still leading their hapū. Well no you're not. You're leading this organisation which has a specific purpose … a direction and is time framed. A whānau isn't, and a hapū isn't - they're for life, and sometimes people don't know how to differentiate between the two."

A challenge for Māori [and non-Māori] leaders in a kaupapa Māori environment is that Māori staff expect them to apply rules that are on the marae and carry those over to the work environment, when in fact they would be breaking NZ laws and regulations if they did.

> We're on a marae, and marae rules are supposed to surpass all other rules which of course it doesn't in terms of our role as educators and teachers, so members of my staff will expect me to bypass on certain rules in order to meet the expectations of our people on the marae setting … That tension is real … someone is challenging a school decision with a Māori decision or marae decision. (M7)

4.8 Leadership transcending cultures

4.8.1 Common elements

Participants from both focus groups both felt that there was value added by non-Māori leadership in Te Ao Māori. As one participant commented, "I think they bring a

structured style of leadership …. a lot of tools within leadership styles, so there's a balance of both. I think to be in a strong business organizational environment you need both skill sets. I think one complements the other. To be successful you need an understanding of both sets of tools …. you can draw out of that kite (bag) of knowledge and apply each in its relative spaces is important". (M1)

Some Māori participants went further commenting that "leadership traits go across cultures" (M7 & M8), and that "there definitely are [leadership principles] that are similar to all cultures" (M6) and which are transferable. The exercise of leadership can transcend "situations as well." (M1), although caution must be exercised as there are leadership skills that are more prevalent in different environments, including culturally derived environments like the marae. But even then, there are hundreds, if not thousands of marae, and each of those has a different tikanga that affects how leadership is expressed. Diversity probably trumps any attempt to systematise a particular leadership trait/style. "It can ... [transcend], but I still think - within boundaries." (M2). The large majority of participants agree but with caveats, as all cultures are different and driven by different shared values. A caveat stated by M4 relates to gender roles, is that "part of my leadership … is to ensure that we maintain our mana at all levels … anything to do with tikanga is for tane [the males]". Respect for gender roles is important in Te Ao Māori as it is in all cultures. Another caveat reflects the importance of consensus, where "the final decision sits with the leader … [there must be] a consultation process, they [non-Māori must] still now allow time for people to feed in their thoughts." (M5)

One non-Māori participant had a slightly different view in that leadership could not transcend culture unless a fundamental trust between the leader and the body has been established.

> Leadership is totally within the context of culture … leadership in one culture has produced absolutely nothing in another context. If we look at leadership basically being trust essentially, do you have influence, so do people trust you? What produces trust within one context does not necessarily produce trust in another. (NM3)

In analysing this statement, the participant was looking at the question from another angle, on how values and motivators can "play out differently" across cultures, such as trust. But he did agree that the exercise of leadership does need to occur across cultures.

Knowing the culture is key to establishing trust.

> But knowing the culture you are working in is important, becoming familiar with the surroundings, its people and building relationships. As one participant put it, "you need to know your surroundings and you need to know where you are, and who's there - who the people are. It's just the relationship– building of relationships. (M8)

A strong personal dedication to upholding the kaupapa and tikanga creates trust.

> It's about whether the person first of all upholds the kaupapa of your organization or whatever it is that they're leading. It's whether they respond and act accordingly with the values that you've set up, and the protocols, and it's about how dedicated they are to uphold those principles and values – the cultural ones - and how they will demonstrate them. (M2)

While leadership skills are transferable, the overwhelming consensus is that you can't automatically assume leadership values and style will be effective in another culture. NM9 felt that there are people who couldn't make the transition – "it wouldn't matter what their skill set was on leadership, you couldn't put them in a Māori organization. … You could just simply say good leadership skills equals a good leader regardless of the cultural context". (NM9)

4.8.2 Situational Leadership – flexibility and a desire to learn

The flexibility required for situational leadership was raised as being relevant to leading in a new cultural context. M1 argued that "the model for situational leadership is looking for the person with the right skill sets or knowledge, given the set of circumstances or the issues that you're facing." Previously as a leader of a mainstream organisation, He has found that adaptation of skills and knowledge is a must for leading in very different cultural contexts. He talks about

> [sitting] down and had an extensive discussion around what type of culture… [staff] wanted in the work place involving the team…getting participative contributions [looking for] people that'll stand up in times of various situations … [and] provide critical leadership because of different skill sets relative to the situation.

Central to the flexibility required in situational leadership is an attitude of continual learning. Leaders who make the conscious decision to work and lead in another culture need to do their research and increase their cultural knowledge. That hunger for learning and the humility that stems from it is very engaging. NM3 reflects

> I have watched … [those] who have approached … [Te Ao Māori] with an attitude of humility and a desire to learn …[but] who are shocking with their pronunciation, and know very little. It just blew my mind at how quickly they have found themselves in places of deep trust. However, others who have got all the knowledge, and they've even learnt the history and all these different things, really get stuck because they're without that attitude of humility and a desire to learn.

NM8's personal experience confirmed this view.

> It was ... highly respected, my efforts, of learning te reo and tikanga …all the concepts behind it. It's hard to explain but it just somehow flows back and it opens doors, and things are possible in terms of collaboration with iwi and iwi services and leadership that wouldn't otherwise be possible, and all of a sudden, they become very easy.

That hunger for learning is true for Māori as well as Pākehā. M3 points out that "if you are ngako Māori ([having] the essence of what is Māori), you're willing to engage and you embrace it [Te Ao Māori]." It's this "embracing" attitude, particularly from the younger Māori participants that underpins a broad acceptance of "non-Māori being in Māori institutions or leading, as long as it's not tokenism…I totally agree that non-Māori will never be experts but they can still participate and I'm the type of person that there is no us and them". (M8)

For the younger Māori participants “the issue is not with nationality or ethnicity, it’s based on how well they can push the iwi kaupapa forward.” (M7). M7 recognizes that this is a generational view - “what I’ve seen is whether that works or not; is based on generations. I think there’s some Māori who I know struggle with having a non-Māori/non-iwi as CEO.” She feels that where non-Māori “can’t do that job, which is what [they have] been hired to do, then it’s about [the] lack of skills supporting the iwi, not because [they are] non-Māori.” She thinks that the older generation “would have a different view.”

One final caveat to the theme of transcendent leadership is that a non-Māori person must be secure and strong in their own identity, while questioning their “ethno-centrism; where we naturally think our culture is superior.” (NM4). M5 says that if you are new or not used to engaging in the Māori world, “you come with a bias.” Non-Māori need to remind themselves to actively change the way we think and act plus give others permission to “pull us up” on this. NM3 clarifies this.

> My number one thing I would say is don’t kid yourself into thinking that you are not ethno-centric, and don’t think you’re immune to that. You think your culture is superior … it’s okay. Just embrace it, and get ready for it to be exposed … get ready to apologise and walk with humility. It’s the people who think that ‘I would never think that’ – those are the ones who I find really get themselves into trouble.

Non-Māori need to be proud of their own ancestry and have a willingness to engage in another culture by choice but not become of that culture. M3 explains that

> one the reasons that a person can transcend leadership if they are very secure in themselves and very happy with who they are as a non-Māori person from England or a person from wherever, and that they’re very grounded in that. They’re willing to transcend into another culture but not become that culture.

One Māori participant (M7) summed it up for her group, “don’t try and be a Māori … no-one wants you to be that actually… don’t try and be the white saviour … and think that you’ve got all the answers”.

4.9 A summary of the essentials of Te Ao Māori leadership

4.9.1 Leadership processes

Leadership with the people. "In Māoridom you're not a leader without the people. In the Pākehā world you're a leader whether other people are there or not [following you]." (M7). This reiterates the value and concept of bringing people on board with you when you are leading in Te Ao Māori. If you have no followers, you are not a leader. "Relationships are one of the key things - they're critical in Māori." (M3). M7 describes a leader as "having that certain charisma where they can connect with all the people. They actually listen to what is being said no matter if you're a child or an adult … a good communicator …very humble…but very strong as well … [but] we don't like cockiness". (M7)

Kanohi ki te kanohi (face to face). A point that came out strongly across a number of the questions and from the participants is that leadership means taking the time to meet with people face to face and in their own environment. One participant articulates this key principle in Te Ao Māori:

> There are methods of Māori communication that are so simple and so easy. What's really important if you want to get information, knowledge, or share something important, take that extra time to go to their home, knock on the door, and talk to them face to face. What you do then is actually showing that person that you're prepared to take the time out, that you're prepared to come and acknowledge them in their home, share time with them, share a cup of tea, talk about how their children are, their family are, other bits and pieces. Don't go direct to the business. So, it's a process about respect, not just picking up a phone, I want some information, and what do you think about this, because in all those processes when you go to their home you never go direct to the business, you talk about processes. (M1)

A sure way to fail is not to engage on a face to face basis with Māori on important issues. M1 gave an example of a Western corporation not getting the process right "and they hadn't got past first base on any of them. You have to be open; you have to be consistent in what you offer, and the processes around it, and you have to take the time." (M1). The corporation was guided through the engagement process. They were

“not go to [talking about] the business [first], talk to them about the day, the weather, how’s life, how’s the kids, all that sort of stuff.” (M1). Then talk about the business and work through any concerns that are raised. Interestingly in this situation, when the group went back to engage, a relationship had been established and they were able to get agreement and a way forward as the Māori landowners had connected with the ‘corporate’ people on a personal level. They knew where they were from, who their families were and what interests they shared in common. It is important for Māori to find a point of connection with others; what binds them to others.

Connections play a significant role in negotiations between parties and can open doors to engaging in business together and remove barriers. For non-Māori learning this principle early, of face to face conversations is really important. A Māori participant gave the following example:

> And the guy that stood up to do the mihi to us he started off on his korero [speech], the complications [he saw] and questioning us coming into their space. And then he was about half way through and he goes e-kai-a-hoa-e. I’d been in Rotary with 30 years before and got to know [him] really well and the whole tone just changed. He turned to his committee and said ‘I know this man, he’s a good man. I’ve known him all my lifetime, and whilst you’ve got concerns about his coming in, I know we can work with him. I’ll make sure the board work with you and direct our staff to work with you …’ But if we hadn’t gone there, if we’d tried to send a staff member there, or without going through that formal process and requesting a meeting, I don’t think we’d have ever got into that community or made any ground at all. (M1)

Collective responsibility and accountability. This collaborative/listening kanohi-a-kanohi approach Is part of the wider cultural practice of “collective responsibility and accountability within a Te Ao Māori leadership. “M5 explains the if

> we didn’t achieve the outcome we wanted to, then I can go back to the collective … ‘this didn’t work so where do we go from here …we probably need just reflect and think about that and go in a different direction’. I feel a strong responsibility to go back to them … they’ll have your back when things fall over.

M5's view of non-Māori leadership context is that responsibility and accountability "sits in … [the] leaders lap and from a Māori perspective, I never get that".

Achieving collective responsibility comes from building trust, but trust needs to be accompanied by hard work and action, and a front person who is 'all talk and no action' or 'all hui and no do-ey', will be exposed for the sham that they are. Not following through is a breach of integrity and trust and creates a fundamental barrier to Māori working with others, including their own. If you can't meet your commitments, it takes a long time to build trust again. M7 explains how a good leadership operates.

> She has a lot of integrity and she also does the mahi [work], and I think that part is an important character trait for leaders, in that, they're not just kōrero [talking] from the front. (M7)

Collective Decision Making. Decision making processes are a fundamental part of Te Ao Māori leadership and being able to debate and dialogue on issues is seen as very important. It is a mechanism to move people forward, without necessarily reaching a 100% consensus and "your decisions ain't time-framed. It takes as long as it takes." (M5). It's a process where:

> everyone deserves to have a say …. [in] finding a solution to the kaupapa that's on the table … you're not going to get consensus necessarily, but as long as everyone feels like they've had a say, and that they're heard, because not everyone is going to agree. (M7)

Involving people in decision making is fundamental to Te Ao Māori and collective cultures. Even though it takes more time, the outcome and collective ownership of the decision is important for Māori to move forward with you. M5 states she'd "never make a decision without listening to what the people have said, and that's different to my [mainstream] colleagues." Valuing what each person brings 'to the collective' is seen as important. "No matter whether you hold a leadership role or not, each of you comes to that role with different skill sets, different things to contribute, and we need everyone's collective input to make a difference." (M1)

It's not the same process everywhere, and M6 describes "coming into working with the hapū, there's such a huge difference in style in terms of collective decision-making." M6 learnt his Western leadership style wasn't helpful as he would

> make the decision, go out there and do it, and make it all happen … I got wrapped over the knuckles … because … I'd just went out and did it … They said … 'no you've got to [hui on this].' And so, I realised… I needed to bring [my style] in line with collective so that everyone's on the journey … not just going off and doing it and getting it done, which takes longer.

NM3 commented on Western decision making saying that if we have a disagreement, we tend to not move on and "if you have a grudge you cut that person off … and that grudge stays there …The way … [Māori] manage conflict and disagreement, and … move on and still stay connected, there's a lot to learn from that".

The Place of Debate. Managing conflict is an essential leadership skill. Non-Māori have to get used to vigorous debate within a Te Ao Māori context and that heated discussion is normal to enable Māori to reach a point of agreement, whether to move forward or not on the issue being discussed.

> When we have the korero and hui … it can get quite heated, you know different arguments on different sides, but once everyone is on board then it's like this real powerful, unified group that will ... even if not everyone agreed, everyone's behind it and will go for it. (M6)

Even when Māori "agree to disagree, but boy, will they support you … when they've been a party to it. "(M5)

M3 points out that Māori have a" challenging side" and non-Māori have to get used to this and "not to take that personally." Even though it can be challenging there is usually a strong desire for Māori to "always move it into the more comfortable space. It's hardly ever left in this uncomfortable kind of [space]." In that process Māori are challenging you to prove yourself under pressure and to see if they can trust you. "Making people prove themselves in a situation is around trust and relationships and to a certain extent [the effects of] colonisation." M4 adds "You've got to be brave … I guess that's what makes you strong though".

Directive vs inclusive leadership. M1 views "western leadership [as] a directive style of leadership – autocratic – power." He views Māori leadership as more inclusive, valuing people's knowledge and where "people expect to be treated with respect, and if they've got some knowledge be appreciated for it." Others stated some key differences as follows; "I think our approaches are different. Our language is different. Empathy is different." (M4). "We value knowledge." (M7). "[It is] where we place value {that is of importance and this is different to Western leadership]." (M8). "Its collective responsibility versus an individual responsibility." (NM2)

Gaining peoples buy-in and commitment to the vision is fundamental and the ability to sell this without resorting to a directive style of management. Inclusive leadership says M1; is

> not just driven through one person. But the most important thing is that you can sell that vision to others, to be passionate about it, and get them to commit to it, and not through the mainstream style of management – directive control, as opposed to gaining people's commitment to a philosophy, a vision.

A Non-Māori (and slightly cynical) take on this approach is having an attitude of "whatever you do has to be mana-enhancing, hence if you make it think it's their idea." (NM1).

Non-Māori participants saw Western leadership as "more task-focused, as opposed to Māori is more relationship focused" (NM5). Another saw it as "result-orientated … [whereas Māori leadership] is process-orientated" (NM3). NM4 commented that "I've learnt more from Māori in terms of leadership than I have from mainstream … the main one is it's about people … and you need to be humble and teachable". NM3 argued that Western leadership has a "fixation of [being] results [focussed] and [the] fall out [then has] unintended consequences of this." The fixation on results forgets about the people factor and that people are important and part of the process. However, NM1 saw the fact that Māori leadership was "not actually [overly] task-oriented" within an NGO environment, as a possible negative and that there needs to be a balance.

The directive nature of Western leadership tends to compartmentalise roles and authorities which is in stark contrast to a Te Ao Māori inclusiveness and it can cause hurt and confusion for Māori operating under a leadership style like this. NM3 recounts how this can happen,

> In a Western context we are very acutely aware of the boundary around my personal domain, and I'm very comfortable with exercising authority strongly within that context. The biggest fall-out I ever had with a close Māori friend was when I absolutely gave myself total permission to lead very strongly within what I felt was my personal domain, and he felt so hurt and so wounded that he wasn't given a very significant voice.

A related observation from non-Māori is observing how Māori can be so fluid in having to change roles and position hierarchy between the work environment and the marae where leadership and positions are, at times, age-based. It does emphasize the need for situational leadership and being a servant leader no matter what environment you are in. The role of whanaungatanga and manaakitanga (relationships and caring for each other) are pivotal in allowing this dichotomy to work in role changes between situations and people.

> You often have management team members who might be a bit younger than some of their managers, so they could find themselves on the weekend in the kitchen at the marae being told what to do, and then on the Monday the same people almost switch roles. (NM9)

Another take on roles and inclusiveness is the overlap between the leadership role and the broader requirements of service within Te Ao Māori. M7 says that Māori notice and talk about it, "people are aware of who you are and what you do [be]cause they're watching." They want people to do that overlapping. They expect you will be

> giving up your time… When someone in a particular marae passed away I would go even on the weekends and by the time I got to work on Monday … everybody knew that I'd been there, even though they may not have been there themselves at the same time as me … the Māori community talks about that. (M7)

It is important that the non-Māori leader shows they can overlap in both worlds, as well as between their work life and personal life.

M7 describes another way of viewing the overlap of roles of Māori leadership.

> There's no job that a leader can't do … they should be able to go wash those dishes too … that's how you grow in security … as a leader in te reo Māori … you actually go to everything. You're not necessarily always the one up the front but you're there to support whatever the kaupapa is.

4.9.2 Collective vs individualistic values

The inclusive nature of Māori leadership is driven by a very strong set of collective values that work for the benefit of all. This is in contrast to a Western individualistic view of leadership where service can often be subordinated to career or as M1 opines "in the mainstream leadership style there isn't that same breadth of understanding or looking for the benefit of all." Māori leaders look to those modelling those values to enable them to learn from the best.

> There is significantly greater contribution recognition in Māori leadership around values, people, processes, and looking at the collective view as opposed to the individual view. The whole fundamental basis of whānau, hapū, iwi, is part of the world view that they look at things with. The Māori leadership that I look to, and that I've sculptured my learnings on, generally had significant values. (M1)

The significance of whakapapa. In traditional leadership in Te Ao Māori was whakapapa (family lineage) is a powerful driver and connector. Within a Western context, family lineage can be relevant to leadership, but is much less influential. and as M2 puts it, "it doesn't matter how great your non-Māori leader is, they can't whakapapa into Māori" and this places a limit on the exercise of leadership even for Māori, as M2 explains, in relation to visiting to an unfamiliar marae.

> His next … [marae] was an area where he didn't whakapapa at all … he went to his father and he said to his father … we don't whakapapa there, how shall I know what to do? And his father said you shut up until the people there ask you to speak.

But lack of a whakapapa connection does not prevent non-Māori leading in the Māori world. M2 explains:

> it's about how well the non-Māori person manages their role, manages their leadership, and is still able to lead Māori staff or team effectively but … knows what the boundaries are. My non-Māori team leader continues to do learning in cultural things … is still very clinically efficient …able to lead staff, able to work well with me, and I have no need for a change just because somebody comes in and they're Māori.

Looking to the past to plan for the future. The narratives that are the essence of whakapapa are the basis of a practice that looks to the past to gain knowledge and understanding (what can we learn from the past and not repeat the same mistakes?) before moving forward to the future. In contrast "the Western model … is always looking towards to the future … what goals can we set for the future" (M6). Western leadership can focus the latest new idea and completely ignore the past and what worked and what didn't. In contrast, Māori, says M6

> look towards the future by looking to the past and seeing what has happened in the past and acknowledging our ancestors with the stories … the ingrained wisdom of the years, so that the mistakes of the past aren't repeated and the wisdom is carried on. You bring your whakapapa with you." (M6).

This practice of looking back into future means that planning timeframes are very different with Māori where they tend to have a generational view. In "western leadership", explains M6,

> you do an annual plan and you probably do a strategic plan that is like five years, but we're thinking generations in terms of planning and whatever we do is going have [impact] for the next generations … more of a longer-term focus.

Protocols and rituals. Protocols and rituals are the connectors that bind cultures and more powerful in collective cultures. In Te Ao Māori

> There [are] all sorts of things that happen differently …start[ing] with karakia … tikanga is different isn't it between Western and Māori …

> there's more rituals … more obvious steps that you go through. And just even the way that you start hui … those kinds of things are distinct differences. Whakawhanautanga (getting to know who each of us are and our points of connection) is a key point of difference. (M3)

Understanding some very basic protocols around how you act and things that you need to do when engaging in Te Ao Māori are fundamentally important such as showing respect and upholding key values and practices. These can be a

> simple thing as don't put your bum on a table, don't put your hat on the table, be humble around food, always let your guests eat first, don't take too much on your plate … How do you earn respect and credibility? It's those simple observed behaviours' that you can be judged by without you even knowing you're being judged. (M1)

Because protocols can differ from hapū to hapū having someone who can get alongside you and "get some good cultural advice and guidance around the most simple of protocols, [such as] manaakitanga – hospitality - what that embraces." (M1). Build "a really close relationship, so then they can be their … mentor within the organization" (M2). If a non-Māori makes a mistake mentors must, "be open enough to talk to them about it rather than walk by. Give them good feedback." (M1)

It is important to have a mentor who is respected by Māori as it gives them confidence that non-Māori are getting good guidance. In effect the mentor "basically handed over a bit of their mana to you…. [this] is really important to know … they should always remember that it was that person that opened the door for them". (M7). M5 reinforces this point - "you've got to be gifted the mana" and that comes, according to M6, with humility

> Getting people who have the respect in Māori leadership to provide advice … The right approach, is being humble with it rather than being ... putting yourself up there … saying this is how it should be done. It's getting that support, but also that humility, maybe you're not necessarily the expert but then you actually get the mana from the people.

M5 gives an example of what this looks like in practice:

> … he's a priest and he'd spent …44 years entrenched in things Māori, and Māori claim him to be theirs. But from a young age he's always taught me that because he's not Māori he will never be the expert. He'll always seek guidance and support from Māori … [Non-Māori] always have to be able to have someone to call on in terms of their expertise.

Non-Māori referred to having a mentor and some other key points about protocol that they had learned, some of it very basic - "just follow what everybody else is doing" (NM6), and advice that when non-Māori are going into an environment that is unfamiliar

> first of all, to find out as much as they can about wherever it is, they're going …That they find out as much as they can about that … the differences in that particular place … the nuances … how this particular group operates here culturally. Who are the key people in that group? Which people, or who commands respect and why? Who are they and what relationship do they have with that organization? Also, to sit back and observe. (M2)

NM4 gives more specific advice:

> Don't sit next to kaumātua on the marae … unless they ask you to. He just called me up – 'haere mai come and sit beside me' … it was like my grandfather who I had never met asked me to come and sit beside him… I realized that day something significant happened.

Māori need to know who you are to be able to respect you and equally you need to know their story as Māori. "Don't think they're being nosy by asking you all about your whānau - that they're trying to find a connection." (NM2). NM4 notes that finding a common point of connection is critical for Māori and part of whakawhanaungatanga.

> Māori need – in order to be able to respect you – they need you to know who you are. And you can't honour rightly if you don't know their stories, and know the story of the land that you stand on, and how your own story connects to it.

NM1 expands on this theme - “Ask about their family. Talk about your family …ask about their family. Before you get into anything that’s one of the first things you do … whakapapa” (NM1). Non-Māori have to learn, when they meet Māori for the first time, that is not “what do you do … [but] where are you from. That’s the difference” (NM2). NM3 describes his experience, while learning te reo, of understanding this fundamental process of connection “the order of what’s important [is] about a person’s identity [where they are from and who they are connected to], their actual name was way down the list. It blew my mind.”

Non-Māori have to immerse themselves in the culture which means, according to M8, going even deeper.

> the word ‘immersion’ – to immerse yourself – I think in Māori it’s rūmaki (roots going down below the surface) … it’s got way more meaning … rūmaki isn’t just immersing yourself. It’s living it … breathing it, … part and parcel of what you do … it’s a bit different. It’s part of what you do.

It is fully enacting and believing in the fundamentals of that culture “based on their values and beliefs … not [just learning about] that culture” (M7). “Māori live and breathe who they are.” (M5). M8 adds “You’re not there just for your job. … you’re there to put your heart into it”. Fortunately, or not, food or kai is a key element of that immersion. NM8 notes “Food is … of high value” (NM8) in Māoridom and non-Māori have learnt that this shows respect and hospitality. “Always accept kai when it’s offered to you – don’t decline ...Do not worry about waistlines.” (NM1)

All this takes time and, consequently, learning the art of patience is also critical within Te Ao Māori and as non-Māori you need to take things slowly. M3 advises people “relax and just learn to be patient … there’s steps that they’re going to have to go through before … they can get into what they want to get into within their role”.

Mana and wairua. The centrality of mana in relation to leadership has been emphasised in Ss 4.5.3. As a non-Māori It is important to recognize that there are

cultural spaces that you can't enter. The term *mana* was raised as another point of difference in the conversation in S 4.8.1 - "Pākehā people don't understand that word fully …. [and] Māori people too (M8) … people misunderstand – misrepresent that kupu (word)". Māori describe mana as a supernatural force in a person, place or object, that gives prestige, status and influence to the person holding the mana. This is not easily translated into a Western world view and thinking, but connects with other kupu like whakapapa (family lineage) and whānau (extended family), which have far deeper reverberations relating to blood connections that are not covered in the simple translations not accessible to non-Māori. Mana, however, is.

"You've got to maintain your own mana as a non-Māori but be empathetic and supportive of different world views." (M4). Mana depends, in part, on following through on what you say you will do and maintain relationships. Mana is not grudgingly given according to NM9 this because

> so many Māori concepts … actually work for everybody and so conducting yourself in an appropriate manner … will get you the opportunities to speak to the people you need … [and] the support from those people… On the whole Māori whānau and leadership are incredibly forgiving on people who are respectful and make an effort and deliver on what they say they're going to do, and [do] just the absolute basics of maintaining a relationship.

Where things need to change you must ensure that "'people do not lose mana." (NM1).

Speaking te reo can be a mana enhancing process can break down barriers and engender trust. Even at a basic level, says M6,

> someone who says your name properly - they've broken down that barrier … someone who can talk te reo … identify more as they become more known to you and have proven themselves … you kind of … bring them closer to your whānau. (M6)

However, having te reo and tikanga knowledge alone, does not guarantee mana. M7 explains that

> If there was a non-Māori leader leading a Māori organisation and they were charismatic, had te reo Māori, a great understanding of tikanga

> Māori, and all the other great things that we were talking about, but their value is placed differently, then that will affect their success.

What's missing here is wairua. M7 states that "understanding Māori spirituality is critical, and M5 adds that "the spiritual dimension … in the Western world it's not really thought about". It connects everything and everyone says M8, "all that whakapapa is all part of this country … it's part of you … it's all about 'in here' (pointed to his heart) for me … you can feel it, you can hear it straight away". Despite that whakapapa and whānau are exclusive to Māori, wairua embraces us all. For M8

> as someone is accepting and is genuine about adhering to tikanga Māori and building those relationships with Māori, outside of the organisation, in the organisation … it's about their whānau, it's about who they're connected with as well, so it's all about opening eyes and hearts to all things … you can totally feel the people that are really genuine about te reo. I felt today coming into this house was like walking into one of my whānau houses. You can tell that straight away.

"The wairua?" asks M2. "Yeah

4.9.3 Be a perpetual student

One conclusion that we can draw from this summary on the essentials of leadership in Te Ao Māori is that there is quite a strong consensus between Māori and non-Māori on this matter. For both groups this is a learning journey, but more so for non- Māori. The Māori world has many faces as there are differences in kawa/tikanga across iwi. Never have an attitude that you have learnt it all and don't be 'a know it all' (mōhio). As NM8 states "the learning is endless – it's quite frustrating … [when you] discover what you don't know" and that you have to learn more. It's not just the vocabulary, it's the process that's hard to get used to. NM8 explains that

> in traditional Māori society, power flows from the bottom up. So, our concept of having a centralized power or person, and that's the boss or that's the organization, that leads from the top down, is very foreign to traditional Māori concepts, and I've only just kind of fully woken to that concept. So yeah, it's just frustratingly endless but hugely important.

NM1 feels that “the more I learn, the more I know I don’t know, and will never know, and it is endless.” He finds this both “exciting and frustrating”, frustrating because he’s taking on Pākehā staff and “oh my goodness’ … [there is] a lot of work to be done to create an understanding of te reo Māori and tikanga/kawa”.

Even NM4 who has managed the “huge undertaking” of becoming fluent in Māori knows that he will

> never fully understand who she [his kuia] is, because … there’s so many things that can’t be translated. … You have to speak the language and you have to be totally immersed in that to actually get what that means. When I sit at the marae, and I know my kaumātua …there are certain things that he’s sharing from his heart … that I will never fully grasp. He translates them to English but I just know I’m never fully going to understand the treasures that are on his heart.

Having a goal of learning te reo is important as it opens up a whole new world of understanding that you will never get if you remain ignorant of the language. It enables non-Māori to fully participate.

4.11 Conclusions

The views and opinions of participants are their opinions and how they see the world through their own experiences, which lead to some views that were at opposite ends of the spectrum. This does create some tensions in analysing the transcripts for themes, with some very clear themes/views for Māori participants under 40 that were polar opposites compared with Māori who were over 40. Younger Māori raised by Māori parents who wanted their children to be fluent in Te Ao Māori and Western worldviews, most often immersed initially in Te Kōhanga Reo and then mainstream schooling at some point had very different experiences to older Māori and viewed the world through a different lens. There was no ‘them and us’ but comfortably living in both worlds a very inclusive view.

What follows in this section are three concluding questions relating to the contribution and limits of non-Māori leadership within Māori organisations.

4.11.1 The value of employing non-Māori in leadership roles in the Māori world?

Participants talked about employing non-Māori in leadership roles primarily for their skills, experience and knowledge base - M2 has "chosen a non-Māori clinical team leader and that was based on the person's experience, knowledge of the job, expertise." NM9 also refers to bringing in a "that specialist skill piece, [as] there are some times where if you can't find a particular skill set within the Māori community then I think they'd bring non-Māori expertise in." This has been quite a common theme throughout the discussions with all focus group participants.

M6 chose non-Māori because they bring a "different style of leadership", but set "the parameters of the role, what their leadership responsibilities are, what the accountabilities are, what I expect." This is about the boundaries and protocols that the staff member needed to respect as a non-Māori leading in a kaupapa Māori NGO, but also it was about keeping the person safe within their role and not overstep their authority and limits. Non-Māori understanding of Western systems was attractive for M8 as "there's one thing that Māori are probably still growing at, it's knowing how the system works – fitting in … it's foreign." This was reiterated by M7 explaining that "Māori weren't part of the creation of that system." This has been a strong theme as NGOs still need to operate its systems within a Western funding system even as they are charged with delivering on a Te Ao Māori view and function.

There was also some push back by staff in regard to having to implement Western systems such as "HR and contracts." NM9 exclaimed "but we're a Māori organization", adding that Māori organizations are under far greater scrutiny and "a greater accountability bar to get over, than the same organisation with the same contracts that's non-Māori." M4 reflects on the HR issues (specifically personal safety) involved in employing non-Māori.

> We've grown in our thinking … our acceptance of others, we employed our first non-Māori kaimahi (worker) here … I would never have employed that person if I didn't think they were in a safe environment … we created an environment that allows others to enter our space now, safely … My measure on the growth of the staff … their attitudes and their thinking was on that acceptance of that person.

While these are reassuring words for non-Māori, NM9 warns that “it’s [not] incumbent on Māori to prepare [the way for a non-Māori to join the organization] …. it’s more incumbent on the non-Māori leader”.

M5 liked that committed non-Māori can operate in two worlds; that they “bring some understanding of their culture, and that’s got to be a good thing … two different experiences and you reflect on that, together you could come out with ... [something that] adds value”. NM5 agreed - “what non-Māori offer is just a different lens … there’s strength in both non-Māori and Māori to gift each other with that different lens”. (NM5)

This can mean that non-Māori can get things moving ahead when needed where

> communal … more collective style of leadership … can end up going around and around. Sometimes you actually need to take all that information on board and then actually go ahead and make decisions and get things moving. But as long as you are bringing everyone along with you or even if not 100% of people are along with you that you’ve considered their opinions and then you’ve made your decisions. (M6).

NM1 said “we can negotiate without getting personal. We’re very goal orientated to achieve things.” NM3 talked about how non-Māori address a problem strategically in a Western context

> we tend to look at a problem, and go we can overcome this. And most of the Māori people who I’ve interacted with have often said that’s what they admire or that’s what they want more of, is that sense of we [non-Māori] strategically look at how we could change something and overcome this obstacle.

M3 points out that because non-Māori are outsiders

> they’re able to say things that Māori couldn’t say in that position. And if they’ve been invited in … they’re seen as someone who is of value already and they’re there as advocates … they can then question and push that non-Māori space in a way that Māori people can’t. (M3).

This statement also implies that the value of the non-Māori staff member has already been observed before they were employed and because they don't have the 'family ties' that Māori within the organization have, they can say things that need to be said, that would normally be left unsaid. They are more removed/disconnected and

> they can ask questions that appear to be really innocent, non-threatening questions where in actual fact they're not. And if they've been brought in because of their business expertise … they can do things and say things and move things along that for Māori it's quite difficult and complex around all the relationships." (M3).

M5 put it this way: 'they can … lead in a situation and not get caught up in the personalities or the whānau connections or the hapū connections maybe …. because they're not Māori, it's unbiased".

But it can work in reverse as well when non-Māori are being employed for their knowledge of Te Ao Māori. M4 commented about a non-Māori leader in a mainstream organisation who was really influential in part because of his understanding of things Māori. "He challenged me in a way sometimes; about my thinking to really push my thinking in terms of things Māori … it's important that you keep that balance". M4 described a non-Māori leader who has embraced Māori culture and can support Māori staff to remember who they are as Māori and how they can serve their culture and effect positive outcomes for their community. NM8 agrees that this a function of non-Māori leadership

> We can …coach Māori people to recognize their value within an organization … they're very humble, and they're not necessarily recognizing that they're something special, and to tell them that [they are] extremely special and valuable is adding value [to the organisation]." (NM8).

However, there is a tension evident in Te Ao Māori driven by a desire to employ only tāngata whenua and frustrated when Māori with required skills can't be found from within the iwi.

> Some qualified Māori [would be great] for positions but they don't whakapapa to [iwi/hapū] and so they miss out, [but] somebody less

> qualified but with the right whakapapa gets the job, and it's more often than not a terrible recruitment decision but it happens. (NM9)

NM4 spoke about his kaumātua wants his own people to be in the key leadership roles within Te Ao Māori/Kaupapa Māori NGOs and "[the kaumātua] can't deny [his] dream in [his] heart is for [his] own people to stand up and take their place." M1 agrees but feels he has to be realistic:

> I think probably that ultimately is the aim but the reality is that I think we don't have enough trained people in all sorts of roles today across the country. I was just having a look at the latest workforce development numbers for Māori nurses. We're only 7% of the workforce.

At this point in history, the Māori skilled workforce is still quite young and evolving. This then necessitates employing non-Māori in key roles, including leadership but within parameters.

> If an organization is set up soundly, culturally, and has processes in place that they can have a non-Māori leader who can be effective there. I think maybe we're a bit young in the country for the workforce … more Māori should be encouraged in leadership … that's not happening enough. For us to grow that leadership workforce right across many different domains in anything – health, education, whatever, as a country we're still young and we haven't got enough yet. (M2)

4.11.2 The future of non-Māori leadership in Te Ao Māori.

All of the participants agreed that there is a current need for non-Māori leadership and some agreed the future need was there as well, and "growing and expanding." (NM3). M7 summarises the view of the under 40 Māori participants.

> there's space for non-Māori to hold leadership roles of Māori organizations because they won't be seen as non-Māori … Up and coming generations are not going to make decisions based on race … racism will hopefully just be put aside if we can all connect on the wairua (spiritual) level.

This was a different view to that held by many the participants over 40, including some non-Māori. NM1 felt that Māori

> could lose the kaupapa of Māoridom if there is an abundance of non-Māori in Māori organizations in leadership … as this new wave of professional Māori come through. I don't believe that it's productive for the organization long term for a non-Māori to be in a high leadership in a Māori organization" (NM1).

M4 had a view that having non-Māori leaders within kaupapa Māori NGOs was "transitional…[yes] there's a future but it's limited … Non-Māori should not go into a Māori organization with the expectation it's going to be a lifetime career. I think that's unfair".

It would be even better for tāngata whenua to lead kaupapa Māori NGO's, rather than Māori from another iwi.

> What is really important is it's not just for non-Māori. For a [non-iwi] person I actually honestly believe my leadership role in this organization is not forever. I see myself as developing the work force to take over that leadership role. I'm not from here so my vested interest [is elsewhere]. I've given myself a timeframe for that and I know I've been successful when I have developed a [local iwi] person to take over that leadership role, and I have no bones about that." (M4)

NM3 can see young Māori coming through to be leaders but they are not quite there yet and non-Māori need to give space to help with this process of evolving young leaders.

> I do see around me young Māori standing up and finding their voice to lead, to be honest not anywhere near as much as I would like to see … What does give me confidence is that I feel that non-Māori are learning to give space.

With significant amounts of money coming to Māori organizations through the Treaty settlement process, there needed to be a clearer focus on "areas of high technical knowledge" (NM8), business skills and economic development as the key reason for employing non-Māori. M1 described how this worked.

> They [iwi] were open-minded enough to understand that they did not have the depth of professional capability, economic development capability, to lead or develop their settlement for the best economic and financial outcomes …they recruited the best business people in the market place … [there] was a condition that they developed … Māori academics under them for a three to five year development programme. So, there was a space for non-Māori leadership within a very, very traditional Treaty settlement process for economic development.

Succession planning was another theme raised relating to transition. NM9 wants to employ people with "a good set of competencies", but build internal capacity.

> I saw it as an opportunity to get the thing back on track, get some good people in there, build them up, and create a succession arrangement where somebody internally in my view would be the best person to take it on.

He can see the increasing capacity of Māori staff but still a place for non-Māori.

> There will certainly be more key roles … that are able to be populated by qualified and competent Māori leaders but … there'll still be some gaps. So, I think it will probably lessen, but I don't think it will disappear completely, and I still think there's going to … some space for the specialized advice/management … for experienced non-Māori practitioners.

Finally, one of the biggest challenges to competent Māori leadership of Māori organizations is persuading traditional Māori leaders to embrace change. M1 feels the traditional structures

> respecting our elders or looking to them for knowledge is deeply engrained in their struggle with that change … Māori struggle with organizational change. The traditional style of leadership finds it extremely difficult to change the [culture of] work place or move people on.

M1 sees a "huge tension" arising from the traditional way of appointing Māori to leadership positions - being done on a, "kaumātua basis as opposed to the skills

required to run the organization". He used his own example as Māori leader brought into to restructure a kaupapa Māori NGO noting

> … the structure of the board. Not one person had any degree of business acumen or success … [they were not] really leading anything of significance, [but] they are appointed, and appointed for life. I looked at … changing that process to be elected through a transparent process as opposed to a group of kaumātua appointing others of like thinking … age. It kills the growth of an organization … kills the broader thinking of innovation and development. They always tend to go with the status … Nothing changes. We must recognize the iwi link, the cultural integrity of the organization, but that role is for kaumātua cultural advisers. (M1)

4.11.3 Māori leading in the non-Māori World

The overwhelming consensus of all 8 one to one interviews was that Māori could lead effectively in the non-Māori/western world and that their Māori value-based system can bring real value to the 'people factor' of the organization, providing a better balance with the financial focus.

> Māori bring a strength in terms of engagement with people – the people's component. There's a connectedness with the land, the environment around us … utilized to actually support people in their well-being. The reality of life is greater than the financial outcome, it has to be balanced by the impacts and how that success is achieved. (M1)

NM9 adds that

> There's a range of Māori concepts that actually work regardless of whether it's a Māori context, and you can apply those and be extremely successful coming out of a kaupapa Māori organization into a non-Māori organization in the same sector.

NM8 says that Māori leadership within non-Māori organisations is still "about respecting … tikanga protocols … values". For Māori to be effective, non-Māori/western organisations would need "to be at a very high level of mutual understanding, and valuing each other's strengths." He likes the way that Māori leadership in a more traditional sense

> flows from the bottom up … people are not quite elected, but are nominated … or supported to be leaders … have a responsibility to those who they lead … quite an ideal leadership … rather than the classic hierarchical positional leadership where you are given a certain position

This is a refreshing view of how leaders are appointed and how they can lead/serve within a Western context. M4 makes the point that within mainstream services "we are the biggest users of services so in order to effect change … make it sustainable we have to actually front up in a non-Māori world and really push that [kaupapa]". This means that "as Māori leaders we've got to learn how to walk in both worlds, and I think once you get how to do that it's exciting". M7 says "I think for Māori to work in a non-Māori environment it would be easier than a non-Māori person coming into a Māori environment".

CHAPTER 5: DISCUSSION AND RECOMMENDATIONS

5.1 Introduction

The purpose of this research was to evaluate and compare Western leadership models with Māori and indigenous leadership models to discover the value and limits of non-Māori leadership within Māori communities. The research questions were:

- What is the nature of leadership in Māori culture, indigenous cultures and Western culture?
- How do you engage with a kaupapa Māori organisation when you are invited as a non-Māori to provide leadership in a particular sphere of influence?
- What experiences and knowledge most help non-Māori understand more fully the intricacies of leading within a kaupapa Māori framework and Te Ao Māori worldview?
- To what extent can the exercise of leadership transcend culture?

Answering these questions was complex for a number of reasons. There is a real lack of research worldwide on indigenous leadership. Western leadership research is very focused on American leadership and management theories (6.1 page 38, 7.1 page 48). Within the field of indigenous research, kaupapa Māori research is a growing body in Aotearoa New Zealand but has a stronger focus on health and education, with entrepreneurship and leadership research still relatively young and limited amounts being formally published to date (8.4 page 58).

There is very little research on the specific issue of non-Māori leading cross-culturally in the Māori world (4.2 page 30, 5.2 page 37), with what is published relating to the education sector around Kohanga Reo, Kura Kaupapa and Wānanga. Website-based profiles of non-Māori leading in Māori organisations were focused on iwi operated structures and businesses. The only emerging research on non-indigenous leaders/managers leading within a different culture was focussed on American executives being transplanted into the Asian context, mainly India or China. Researchers in this context concluded there was limited research and further research was needed to understand the dynamics of this type of cross-cultural leadership (4.2 pages 30-31, 6.6 page 45, 7.1 pages 48-50). What follows tries to address some of these knowledge gaps.

All Māori/non-Māori participants had a personal leadership journey but common themes were being mentored by those more experienced than themselves; others recognising leadership in them; and then being groomed. One further and perhaps the most dominant theme was what their own parents modelled to them. For Māori participants, many talked about leadership becoming a very intentional pathway that parents and elders of the marae placed them on (4.3.1 page 78), whilst many non-Māori participants also sensed a call to leadership (4.4.2 pages 86) with life experiences preparing them for this journey, including sometimes being intentionally mentored by kaumatua/kuia. On the other hand, participants from both focus groups talked about "falling into leadership roles" which were not necessarily planned for (4.3.1 page 77-78, 4.3.2 page 79-80).

Interesting themes emerged from both focus groups. Opinions and experiences in some instances were diametrically opposed, for example, with Māori participants aged under 40 and those over 40. Their views may reflect being raised in different eras/generations and the degree they had experienced a separation of Te Ao Māori from the Western world, and their exposure to racism and biculturalism. This resulted in quite firm views of how they saw the world and are highlighted in the following paragraphs. There were, however, no evident clear gender view differences in the discussions on leadership.

Some other differences for the Māori participants were the under 40-year-olds did not see 'race' as an issue "because you're there for the kaupapa. It's about what do you bring to the table in terms of expertise, understanding of the kaupapa, how are you going to push the kaupapa forward" (4.5.3 page 96). They also did not compartmentalise Te Ao Māori and the Western world, but viewed these [worldviews] as one whole that was interacted with comfortably (4.11 page 120).

The under 40-year-old Māori are fully immersed in Te Ao Māori, but can also function in the Western world with ease. This is a result of their upbringing and their parents desire to see their children thrive in Aotearoa NZ. They did not have a 'separatist mentality' of only associating with their own culture. They were raised through the early days of biculturalism, so had a different experience to those being raised in a previous era of greater suppression of te reo and tikanga.

There was disagreement between some Māori participants on the level of fluency needed in te reo for a non-Māori to lead within kaupapa Māori organisation. Some Māori talked about basic levels and pronunciation of key words, while one younger participant felt non-Māori needed fluency if they were leading in this kaupapa context (4.5.1 page 93). Non-Māori agreed that you needed basic understanding of te reo but one participant commented on the difficulty of having Māori leaders in a kaupapa organisation who did not readily use te reo in an everyday context and that was confusing for non-Māori who were trying to embrace te reo and use the language each day as much as they were able to (4.5.1 page 93).

Whilst all of the participants agreed there is a current need for non-Māori leadership, older Māori weren't so sure that there was a future need. Some over 40-year-old Māori participants were concerned the kaupapa could be affected by non-Māori and not make way for the wave of new Māori leaders, so could be counterproductive long term. Some saw it as transitional leadership – time bound (4.11.2 pages 124-125). The under 40's Māori participants view was that there was a growing and expanding space for non-Māori leaders and that up and coming generations won't base these leadership decisions on race.

5.2 How the nature of leadership plays out in Māori culture, indigenous cultures and Western culture

Cross cultural research has primarily focussed on Americans leading in China and India and in North America with Native Americans. The key findings from the published research showed that Western leadership culture fails to understand what motivates people groups from another culture to work towards a certain goal collectively, plus they don't understand the culture's nuances. Just learning some history of a foreign culture and basic language skills (Keong & Ying, 2010) ill prepares leader/managers to effectively lead in another culture (5.1 page 36, 7.1 pages 47-50). Values and motivational differences in indigenous cultures focus on collective responsibility, employing their own people, with motivators needing to tie in with their indigenous values and the benefits to family and the wider collective groupings of their culture (5.1 pages 35-36, 7.1 page 49).

Similarities

Māori and non-Māori agree that an exemplary leader is inspirational, participative, visionary and have performance orientated values that are not explicit but the way these are expressed by Māori do incorporate kaupapa Māori values (4.5 page 34).

Differences

Business vs Community – Within the Western business context, business is most often separated out from a person private/family life, with a strong customer focus/value and strong business protocols. Within a Te Ao Māori view, Māori don't always separate business from whānau and hapū life – it is often all connected, driven by tikanga values/protocols that equally serve the customer and whānau/hapū. It can be a key driver for Māori entering into business and employing whānau (3.3 pages 26, 3.4 pages 27-28).

Protocols – how these play out in different cultures needs to be acknowledged and adapted to by leaders. Social awareness is one key. There were a number of examples in the literature review and analysis of this need (5.1 page 36, 6.7 pages 46-47, 7.1 pages 48-50). If Māori are leading within non-Māori organisations, the respecting of tikanga protocols and values enables them to be effective and both parties valuing each other's strengths (4.11.3 page 127-128).

Non-Māori need to exercise patience in how decisions are made by communal agreement, not as an individual making decision for others, using kaupapa atawhai (sharing, supporting processes). Debates are held until consensus is reached, this takes time and can be prolonged, but it unites the group behind a common goal or objective. This is both a traditional and contemporary view within Te Ao Māori (4.4 page 33, 4.5 page 34, 4.9.1 page 108).

An example from the Chinese culture is Guanxi, based on favours and personal connections, underpins how Chinese business is done and can be more binding on business agreements than the law. Guanxi an unwritten voluntary code between people/relationships and not honouring can result in losing face (7.1 page 50). This shows a greater similarity to Māori culture but not Western culture.

Leadership - In China for example the leader/follower dynamic was still heavily in favour of the autocratic style of leadership where the followers follow the commands of their leader, which shows the ongoing impact of communism (7.1 page 49-50). Conversely, the American culture expects a much more participative leader/follower dynamic and that as followers they can be involved fully in the decision making with the leader (6.3 page 42).

Participatory leadership from a Western perspective may not motivate Chinese workers as they prefer to be given direction and work within a defined structure. However, Chinese workers prefer to be approached individually for their input so as they don't lose face. Cultural values drive their culture over individual needs/values and they will prefer to fulfil their role over and above being given tasks that suit their own interests and put in extraordinary effort. Chinese show respect and give status to the leader from inception of their working relationship as they value position highly. Group incentives are valued higher than individual (7.1 pages 50). This is in stark contrast to Western leadership and equally does not align fully with Māori leadership styles.

Styles and traits - leadership models span centuries (6.1 page 38) but are not necessarily tied to a particular type/style or cultural context but are based on the leader's personality type and/or the overall culture they are operating/adapting in (6.2 page 39, 6.3 page 40, 6.6 page 44, 7.1 page 48, 4.3.4 page 82). Leadership styles and traits certainly were influenced by the leader/follower dynamic and had a co-relation to the overarching culture of a country and this was evident in researching the Chinese vs American cultures as referenced above. Certain cultures responded better to leadership styles/traits that reflected their culture and government leanings/values. The very clear argument from all participants in this research is that leadership styles and traits in Māori organisations must align with tikanga and kaupapa Māori values

Directive vs Inclusive – Three Māori participants directly (others indirectly through their descriptions) described Western leadership as a directive style of leadership – autocratic, with centralised power (4.3.4 page 83, 4.9.1 page 110). In contrast, Māori leadership was viewed as a collective responsibility that is inclusive/respectful and valuing/appreciating people's knowledge. Within Māoridom (and other Eastern world views) the preferred form of leadership was participative/servant as Māori hold in high

regard those who allow followers to have an active voice, be heard, with the leader being humble and in effect leading from behind for the whānau/group to achieve a collective goal (6.1 page 38, 4.3.4 page 83-84, 4.3.6 page 85). This commitment to servant leadership comes with a humble style of communication, empathy and ultimately kaupapa Māori values that make it very different to Western leadership (4.3.5 page 90, 4.3.6 page 85, 4.5.3 page 95, 4.9.1 page 110, 6.6 page 46). Gaining people's buy-in and commitment to the vision is fundamental as is the ability to sell this without resorting to a directive style of management. (4.3.6 page 85, 4.9.1 page 110).

Non-Māori participants saw Western leadership as more result and task-focused and Māori leadership as more relationship/processed focused (4.9.1 page 111)

5.3 Engaging within a Kaupapa Māori organisation when you are invited as a non-Māori to provide leadership in a particular sphere of influence – what does that look like and what needs to be known/acknowledged?

Tuākana Tēina – the position of the oldest member of a family needs acknowledging and how it plays out in Te Ao Māori in positional authority. The oldest child is groomed and looked upon to lead within the whānau and Te Ao Māori. Leadership of the eldest applies to women as much as to men within the traditional Māori whānau (4.3.1 page 78). But there was not an equivalent view of this for non-Māori, although one non-Māori participant commented on how she was expected to lead as the oldest child in her family (4.3.1 pages 78). Non-Māori leaders need to acknowledge the tuākana/tēina relationship and the particular role of kaumatua *(a male or female person of status within the whānau[2])* as it applies to exercising tikanga (8.1 page 51, 8.2.1 page 54, 4.8.1 page 102).

While Māori tend to respect a person's positional/role authority in an organisation, regardless of whether or not they are Māori (4.11.1 page 121), there is however a desire to employ/engage whānau over and above a non-Māori person into leadership roles (4.11.1 page 123), which can be driven by a traditional view of Māori leadership based on status and age (8.2.2 page 56).

[2] Maori Language Dictionary

Kawa/Tikanga – Māori value relationships, connectedness, whānau (whanaungatanga), showing active care for one another (manaakitanga) and spiritual values (wairuatanga) such as prayer (karakia) - a core spiritual value. (2.1.2 page 16, 4.4 page 32, 8.2.2 page 57, 4.9.2 page 114). The acknowledgement of loved ones/ancestors, formal speeches of introduction (whaikōrero) to open hui and the honouring of rules and rituals (kawa and tikanga) to ensure proper processes are conducted and certain types of behaviours are expected (8.2.2 page 57, 3.2.2 page 63). Profit is not at the forefront of Māori minds in entering into business or operating a kaupapa Māori organisation, although earning income is (3.5 page 28). People are the key focus first and foremost (3.3 page 26, 3.4 pages 28).

Te Ao Māori/te reo - The re-emergence of te reo since the 1980s (as a result of Waitangi Tribunal findings that the language that should be taught and retained) has birthed the full emersion culture of Māori led education of Kohanga, Kura Kaupapa, Whare Kura and tertiary education such as Te Wānanga o Aotearoa. This has enabled Māori children to know their culture but at the same time being able to walk in both worlds (2.1.7 pages 22-23). Te Ao Māori and the use of te reo now pervades kaupapa Māori organisations and is part of who they are operating within a business context, whether private business or service orientated service organisations, such as in health and education.

Immersing yourself in Te Ao Māori and having a mentor is the best way to gain experience and knowledge, as nothing works better than ‘hands on observation and knowledge’ (4.3.2 page 80, 4.9.2 pages 114-115). This is where Te Ao Māori, mātauranga Māori, Māori history and stories come to life and bring context in gaining gradual knowledge and application of Maori culture. Being humble and a good listener and engaging in conversation are crucial. You cannot pick this up fully from a classroom context or textbook, even though those learning sites are useful. Learning te reo is important for non-Māori but fluency is not necessarily required. The language is a ‘gateway’ to assisting non-Māori in understanding Te Ao Māori and should be pursued over time (4.5.2 page 93, 4.9.3 page 119-120). Full fluency would be an end goal but not ahead of Te Ao Māori knowledge was a distinction made by many of the Māori participants (4.5.1 page 92).

It is much more important to gain Te Ao Māori knowledge and practice, to be able to engage and participate in Te Ao Māori (4.9.1) pages 106-112), acknowledging/ practicing kawa and tikanga (8.2.2 page 57, 3.2.2 page 63). Having a basic level understanding and pronunciation of te reo is still important alongside this (4.5.2 page 93). Te Tiriti o Waitangi and cultural awareness courses are all beneficial (6.7 page 46). Non-Māori need to realise that this type of learning comes over time and that it takes years, not months, to begin to comprehend Te Ao Māori and embed it within your own consciousness. Being a perpetual student is a must (4.9.3 page 119).

How much te reo is enough? This was widely debated by participants in regard to its importance and to the level of fluency required to lead within Te Ao Māori. The key point that came out of the debate focussed around the correct pronunciation of te reo when using this in everyday language or people's names, not so much around fluency (4.5 page 92). The majority concluded that pronunciation was more important than fluency but with some saying 'trying' even when you got it wrong was valued (4.5.1 page 92). Understanding and having knowledge of Te Ao Māori was also linked to te reo and at times it was difficult to ascertain which was more important. But having baseline te reo was seen as a good attribute to lead in Te Ao Māori.

There, however, can be adverse effects on non-Māori leaders of Māori who are not fluent in kawa, tikanga and te reo. This can be 'worked out' in some Māori acting quite aggressively towards the non-Māori leader (4.5.2 page 94). Participants reported that some Māori also hold a view of Māori that if you are not fluent in Te Reo, then you are not Māori (4.5.3 page 96).This would make it very hard to practice within Te Ao Māori and in particular leading a kaupapa organisation, no matter what ethnicity you are. This was not a view held by any of the participants.

Scholars such as Emeritus Professor Sir Mason Durie (1996) have stated that Māori students and communities prefer to be researched and taught by Māori as Pākehā struggle to have the same insights and cultural knowledge as Māori scholars (5.2 page 37). However, Reilly (2011) states where Pākehā have te reo and associated Māori values, they can have great relationships and work effectively with their colleagues, students and Māori community.

Biculturalism has played a significant role in NZ's developing culture and was formally introduced from the 1980's by government (2.1.6 page 22) and has led to a greater understanding and respect by Māori and non-Māori to work alongside each other towards common goals. It recognises Māori as tangata whenua, the original indigenous culture and equal partners with non-Māori (2.1.7 page 23, 4.2.4 page 76). Biculturalism was talked about by participants but Te Tiriti o Waitangi was not discussed - only mentioned once. Te Tiriti 'in practice' came out indirectly more in the conversations about how leadership was exercised between Māori and non-Māori.

Racism and Discrimination - The impact of racism, whether covert or overt, shaped how the participants thought and acted, including career pathways. Prior to the 1960's racism had Māori turning away from their cultural identity (2.1.6 page 21, 4.2.2 page 69). For Māori participants, being on the receiving end of overt racism and discrimination (4.2.2 pages 69-71) made them more determined to succeed in life, and to challenge institutional racism. There is a strong sense of the existence of institutional racism in the way that Māori services are funded and evaluated, with little indication that funders understand the longer time frames and the community connections that Māori are obliged to manage within their communities (4.3.5 page 84)

For non-Māori, racism and discrimination created a strong sense of 'this is wrong', which in turn led the participants to having a powerful commitment to social justice and a passion to work within Te Ao Māori in either organisations that are Kaupapa Māori or lead organisations/voluntary groups that have a high degree of interaction with Māori on a daily basis, both paid and unpaid (4.2.2 pages 71-74). Non-Māori participants also recognized issues of institutional racism or discrimination.

5.4 The experiences and knowledge that will most help non-Māori understand more fully the intricacies of leading within a kaupapa Māori framework and Te Ao Māori worldview

Engaging within a kaupapa Māori environment when you are invited in as a non-Māori to provide some form of leadership is complex and not for the faint hearted. Experiencing culture shock, even for those who have grown up in Aotearoa NZ, is real and nothing really prepares you for this once you fully immerse into Te Ao Māori (4.2.2 page 71-74, 4.4.8 page 90). As with other cultures and mentioned previously, the same theory can be applied; learning some history of the Māori culture and some language, whilst beneficial leaves you ill prepared, to work or volunteer within Te Ao Māori. As mentioned earlier in section 5 some core fundamentals need to be learnt and observed such as:

- Remaining silent and observing is the first rule in any situation in which you are a guest or unfamiliar with what is going on (4.5.2 page 94, 4.9.2 page 116);
- Ahead of time, find out what tikanga is expected from the hosting group/tangata whenua for the event or hui you will be attending, as this will dictate the rules of engagement and behaviour/protocols expected of a guest/manuhiri. Following and knowing tikanga/protocols are a key (8.1 page 52, 4.8.1 page 102);
- Kanohi ki te kanohi (face to face) dialogue is highly valued and the best way to progress dialogue and initiatives. Debate is normal in face to face proceedings (4.4 page 33, 8.1 page 52, 3.1.2 page 60, 4.9.1 pages 106-107);
- Honour the core values of whanaungatanga, manaakitanga, wairuatanga, tapu/noa, which Māoridom hold in high regard. The value of forming relationships, showing care, acknowledging the spiritual worldview and understanding the principals behind tapu/noa (sacred/neutral) of Māori is critical (3.2.2 page 63);
- Have a mentor who can walk alongside you and teach you the nuances and idiosyncrasies of Māoridom is critical. They also protect you from any form of verbal attack or you're doing something really dumb or offensive; and
- Understanding what mana is and how to not cause a diminishment of mana through your actions is critical in how people are viewed and esteemed (4.5 page 34-35, 4.8.1 page 102, 8.2.1 page 54, 4.9.2 page 177). Attacking a Māori

person, particularly in a public setting/meeting, causing them to lose mana (lose face) is frowned upon.

The most important aspects of non-Māori engaging in Te Ao Māori are:

- to fully immerse yourself in their world and be open to being challenged in regard to your worldview (4.4 page 32, 4.2.2 page 69-74, 4.5.2 pages 93-95); and
- be prepared to modify or even radically change your worldview to be in more alignment with a collective culture (7.1 page 49, 4.9.2 page 113, 4.11 page 122); and
- make sure you turn up to key events, give your time freely to things such as celebrations and tangi/funerals, serve in the kitchen and not always "be up front" leading (even if it is outside of usual business hours). This honours Māori and speaks volumes (4.22 page 71, 4.9.1 page 112).
- You will never 'be Māori', you are invited in and may be fully embraced, almost adopted, if Māori see they can trust you and you follow through on your word (4.6 page 97-98).
- Māori often don't distinguish between your work role and private life; they are all one and serve the whānau, hapū and iwi (4.7 page 101).
- Understanding that iwi have made the brave move of engaging experienced and skilled non-Māori business minded people into their iwi structure, to build the capacity of their businesses but as importantly to mentor their own people to take on these roles in the future (3.6 page 29, 4.1 page 30, 8.3 page 57), as an interim measure while they build their own peoples' capacity.

Māori participants reflected on the position of some Māori of having a strong philosophy of employing their own people even where there were much more suitable candidates for the roles created. Using the traditional way of appointing Māori to leadership positions - being kaumatua led first and foremost but without the understanding skills required to operate the organization has resulted in people "playing in the wrong position", with the wrong skill set and experience (4.11.2 page

126-127), This then leads to dysfunction in the organisation, frustration within the staff team and not delivering on the vision and goals as effectively.

Māori entrepreneurship is alive and well in Te Ao Māori with many small and medium sized business ventures. Te Puni Kōkiri reports that Māori businesses studied by TPK had an 80% success rate compared with 20% for all businesses. Māori saw business as a way to provide jobs and opportunities to whānau, compared to non-Māori who had a main goal of profit (3.4 page 27-28).

There was the tension of Māori having this strong desire to have their own people (4.11.2 page 125-126) in all leadership roles, Māori participants were conscious that they did not at this point in time have all the skill sets and experience in their own people, to lead them forward in private and iwi business and/or kaupapa Māori NGO's. Employing non-Māori in these leadership roles was necessary at this point in time but here were divided views (4.11.2 pages 125-126) on whether they saw non-Māori leaders as:

- a permanent fixture within Te Ao Māori in regard to providing skill and experience, particularly technical skills; or
- a temporary measure to meet current skill and knowledge gap in business practice; or
- only to fill a space in time and mentor younger Māori leaders to take over from them.

Collective Decision making and debate - Managing conflict is an essential leadership skill. Non-Māori have to get used to vigorous debate within a Te Ao Māori context and that heated discussion is normal to enable Māori to reach a point of agreement, whether to move forward or not on the issue being discussed (4.5 page 34, 4.9.1 page 108-109).

5.5 The extent to which the exercise and nature of leadership transcends cultures?

Transformational and transactional leadership was evident in the participant responses regardless of the cultural context. In the literature I discussed how the transactional nature of management is evident through the systems/processes, roles and resources of Western organisations and also present in the leadership style of more collectivistic societies such as in East Asia, In Te Ao Māori there is transactional leadership in the application of kawa and tikanga (policies and procedures) which dictates the rules of engagement and how we should behaviour towards each other in particular situations (6.3 pages 40). Transactional leadership needs to be evident in all organisations/environments to create order and process (6.3 page 40).

Transformational leadership is also equally needed as this inspires people to pursue organisational goals and vision and without it, organisations will languish (6.3 page 40-42). Transformational leadership is evident within Te Ao Māori context through iwi structures/corporates and entrepreneurial business (8.3 pages 58-59). The concept of transformational leadership was first evident with the rise of Māori intellectual's in the early part of the 20th century (2.1.5 page 19, 2.1.7 pages 20-21). There however was a warning in the literature that transformational leadership does not automatically apply across all cultures due to some cultures having directive/autocratic style embedded within its overall culture (6.3 pages 42).

Western leadership values have traditionally placed a high value on productivity and profit and used intrinsic motivational rewards such as monetary to motivate staff to strive towards production goals and efficiency (6.3 page 40-42). It has had a tendency to focus on individual performance to aid in overall team performance. There has been an additional focus of social responsibility added in more recent decades, which is value based and non-intrinsic reward for staff and creates staff loyalty. Authentic transformational leadership (moral and ethical) and value-based leadership is now more widely accepted as part of Western leadership (6.4 pages 43-44, 6.8 page 47).

There is a strong link between authentic leadership (6.8 page 47) and emotional intelligence (6.5 page 43), including social skills that emerged out of the research into *cultural intelligence* and this was a fascinating discovery and an unintentional gem to

emerge in the literature review. The model put forward of the leader/follower/cultural dynamic was that there needed to be the strong components of both of transformational leadership and emotional intelligence, in order to create culturally intelligent leadership. If either transformational leadership or emotional intelligence are diminished, then this diminished cultural intelligence. If a leader cannot translate or make sense of the environment they are operating in, including 'picking up' on social and cultural nuances, then they are possibly not suited to leading in another culture. Equally it is alluded to if a leader is only a transactional leader/manager and has limited to no ability in transformational leadership, they may struggle to lead in another culture. A culturally intelligent leader needs to be able to immerse themselves in another culture and 'pick up' on cultural and social nuances, adjust their leadership style to suit and blend in effectively with the new culture (6.6 page 44-46).

Leadership transcending cultures was highlighted in the literature review and it is possible for this to occur, but it is not as simple as taking your own leadership values and culture values and transplanting them into a culture that is not your own. All focus groups participants agreed that transcendence is possible, but also were strongly of the view that this came with caveats and not a straightforward process. They highlighted many things that needed to be observed (4.3 page 31, 4.8.1 pages 107-110).

As referenced in previous paragraphs, one of the most profound insights I found in the literature was the idea of embracing a personal leadership journey directed at becoming culturally intelligent. Growing an emotional intelligence and a transformational leadership style embedded in the follower/leader cultural context, is the pathway for a person to be able operate in a leadership capacity within a different culture to their own. Understanding what motivates different cultures at an individual and at a collective level; is something leaders/managers need to fully comprehend in order to be successful (6.4 page 43, 7.1 page 49, 4.8.1 pages 102-103, 4.8.2 page 104-106).

5.6 Recommendations

Can non-Māori lead in Te Ao Māori? My conclusion is resoundingly affirmative but requires careful reflection if non-Māori are invited into leadership roles and suggest the following needs consideration:

- They need to have a sense of ‘authentic calling’ to lead, work and to be fully immersed in another worldview that is not their own culture; and
- Their management and leadership style need to be conducive to Te Ao Māori; authentic, humble, participatory, inclusive, and model servant leadership; and
- Understanding what motivates people within Te Ao Māori and how those values ‘play out’; and
- They must embrace a collectivism way of thinking/ being over time and be prepared to commence a lengthy journey of reprogramming their own cultural mind-set; and
- Being humble and teachable, ready to address their conscious and unconscious bias and reconcile their own prejudice; and
- They must embrace a mentor to walk the journey with them, with this being mandatory; and
- They need to exhibit a strong history of transformational leadership in previous leadership roles, and come with a high degree of social and emotional intelligence;
- They will need to have strong mechanisms to cope with being ‘’an outsider’, who may never be truly accepted by all. Experiencing reverse racism and prejudice will occur, so the non-Māori leader will need to not be offended by this; and
- Being willing to learn the language, the depth and idiosyncrasies of Te Ao Māori. This is fundamental.
- Building trust, knowing where (including your boundaries) and how you fit; and
- Non-Māori leaders should have a view of mentoring and sharing their knowledge and skill base they bring with Māori leaders, to enable Māori take over their role, particularly, where iwi are keen to have leadership from within the iwi (3.6 page 29). This should in reality be a view of all leaders, no matter what context they are employed within, you should leave the people and organisation richer than when you began and freely give away all that you know.

In order for non-Māori to succeed in leading in Te Ao Māori, they need to be prepared to commit to the above. In addition, if non-Māori are to have active roles in Te Ao Māori in the future, the following points (5.6.1 to 5.6.4) need considering in creating pathways that are intentional and cross-cultural.

5.6.1 Secondment

Mainstream corporates, businesses and NGO's/public sector organisations should aim to create intentional partnerships with iwi, kaupapa Māori NGOs and Māori corporates/businesses, that allow both sides to second/intern each other's staff, so that staff can gain valuable experience in another culture/worldview. There is only so much learning that can be obtained from tertiary institutes, books, courses, seminars and conferences. The ultimate learning comes from immersing yourself in another culture on a daily basis, as it is here that you learn the nuances and idiosyncrasies of another culture. The power of observing the working of another culture 'in action', picking up on the verbal and non-verbal cues, is a powerful learning medium.

5.6.2 Cultural Intelligence

From the literature review this was powerful model and tool, even though it is relatively new in regard to research that underpins it. The fundamental tenants of transformational leadership in a cross-cultural context, the leaders/follower dynamic, coupled with a high degree of emotional intelligence, give hope that cross-cultural leadership can be successful. Public Sector/NGO organisations often ask the question 'why do we as mainstream fail to deliver effectively to Māori'? I believe part of the answer lies in exploring deeper the emotional intelligence of the leaders and staff. The research states if it is at a low level, then the ability to be able to pick up on social cues of another culture in regards to the 'how and what' motivates another culture, will be significantly inhibited.

The ability to be able to change your own way of thinking from a western individualistic view to indigenous collectivism is a long/difficult journey, if not near impossible, if a leader has low emotional intelligence. If a leader's paradigm is more wholly focussed on being transactional leader, only managing people and resources to get tasks done, then this creates an immediate barrier to effective cross-cultural leadership, significantly reducing the ability to lead effectively and motivate followers in another culture. There needs to be more cross-cultural leadership/cultural intelligence incorporated into business studies curriculum, including secondment/internships

(5.6.1), to prepare our leaders to be 'fit for purpose' and to be able to lead well when working within another cultural context, as we live in a global society.

5.6.3 Compulsory training in Te Ao Māori

To lead effectively in Te Ao Māori, non-Māori leaders' must dedicate time and opportunity to immerse themselves in every available Te Ao learning opportunity, adding to their knowledge, wisdom and practice and becoming more comfortable leading within a Te Ao Māori paradigm. This takes years of immersion/practice, not days or months, with the leader fundamentally committed to the journey. Some practical ways are:

- Going to wānanga/noho (staying together to meet, discuss and deliberate) marae to learn about kawa/tikanga, the history and stories/narratives of the region you are in. Living in a marae environment over a number of days is invaluable Te Ao Māori learning. It exposes you to the connectedness of indigenous people, including collective thinking and the journey of decision making as a group; and
- Enrolling for courses at Polytechnics/Wananga as a part time student; and
- Reading books about Māori history both past and present, Māori leadership and other topics that will insight into Te Ao Māori; and
- Becoming familiar with Te Tiriti o Waitangi and how to embed the three principals (3P's[3]) of partnership, protection and participation 'in practice', in how you live and act in your private life and work life; and
- Attend cultural awareness training/competency seminars, that will teach you how to engage with Māori effectively; and
- Most importantly, all the 'head knowledge in the world' will be of little worth, unless you actively find ways to exercise this practically.

5.6.4 Learning Te Reo

Learning te reo is a great way to engage in Te Ao Māori and there are ample opportunities and courses offered at Polytechnics/Wananga, night and days classes. The language is a key into understanding Te Ao Māori and gives many insights into how Māori think and act as a collective society. Understanding the key concepts of words within Te Ao Māori opens up your understanding as a leader, as often te reo

[3] Oranga Tamariki Ministry for Children Bay of Plenty Regional Hui 11 March 2020, restated 3P's to reflect Tiriti in their organisational practice to reflect; Partnership, Active Participation, Kawanatanga and Tino Rangatiratanga. 3P's in their view is a 20th Century expression that is outdated.

kupu (words) do not have an equivalent word in English, that portrays the depth of the Māori language. Non-Māori leaders don't have to be fluent in te reo but the more language they acquire, the more they will be able to fully participate in Te Ao Māori. Focussing on pronunciation and some daily use of te reo kupu is the first step in the journey that can built fluency over time. The key is to use the words you have learnt every day otherwise you lose the ability. Te Ao Māori and te reo are intricately related and you can't have one without the other.

5.7 Final Comments

The journey of working within Te Ao Māori for 10 years of my career, which lead to this research thesis, has been challenging and rewarding. It was a substantial learning curve in the earlier years, where I had to engage all my senses to learn the nuances of Te Ao Māori, within a kaupapa Māori organisation and by countless hours spent on numerous Marae, mainly with in Tauranga Moana a Toi. Through this journey, I comfortably move between what is my Pākehā world and Te Ao Māori. I feel at home in both worlds.

The ability and the willingness to embrace another cultures worldview, to immerse oneself, to challenge both your conscious bias and unconscious bias is essential to be embraced and trusted to lead within Te Ao Māori. Be humble and quick to apologise when you realise you have caused offence, learn from that experience and adapt to store that away in your kete (basket) of knowledge.

How has it affected the way I think and operate in my current leadership role within child and youth health at BOPDHB? My thinking has been transformed from a predominantly Western worldview to embracing a Te Ao Māori worldview in how I think and act. I ensure that the services I am responsible for stay closely aligned with the direction of the BOPHB Maori Health Gains and Development team, including their strategic direction, working in active partnerships with Hauora Māori, including advocating for their services to grow and expand. I actively encourage my leaders within BOPDHB to embrace Te Ao Māori in their relationships, internally and externally, their learning programmes/journey, so they learn how to effectively engage with a Māori for service delivery. In turn they take this mantle and apply across their teams to ensure the Community Health 4 Kids team serve Māori in an appropriate manner, with a strong focus on solutions and services that address very real equity issues.

I take time in my busy mainstream leadership role to stay engaged with people, as that is what is most important, particularly to Māori. I seek to innovate, lead in a transformational manner, to think and act differently, to see services that are culturally appropriate for Māori, with a strong focus on the rural and remote region that BOPDHB serves (Bay of Plenty, East Coast to Whangaparaoa and the sub regions of Ngāti Manawa (Murupara) and Ngāi Tuhoe).

One of my colleagues Graham Bidois Cameron, Pou Tikanga (Chief Māori Advisor) & acting Pou Umanga (Business Leader) for BOPDHB Māori Health Gains and Development, and an advisor to this thesis, shared this whakatauākī with me about life's journey. I feel it is fitting for the leadership journey many of us are on. It is, "Whāia te iti kahurangi, ki te tuohu koe, me he maunga teitei." Seek the treasure that you value most dearly, if you bow your head, let it be to a lofty mountain.

Throughout my thesis, the importance of people and how that needs to stay foremost in our minds, I will end with the whakatauākī I started with. "Hūtia te rito o te harakeke, kei hea te kōmako e kō? Kī mai ki a au, 'He aha te mea nui i te ao?' Māku e kī atu, 'He tāngata, he tāngata, he tāngata'." If the heart of the flax is pulled out, where will the kōmako sing? If you ask me what is most important in this world, I will reply, 'People, people, people'.

REFERENCES

Adler, N. J. (1991). *International Dimensions of Organizational Behaviour*: Wadsworth.

Adler, N. J. (1997). *International Dimensions of Organisational Behaviour* (3 ed.). Belmont, CA: Wadsworth.

Avery, G., Everett, A., Finkelde, A., & Wallace, K. (1999). Emerging trends in Australian and New Zealand management development practices in the twenty-first century. *Journal of Management Development, 18*(1), 94-108. doi: 10.1108/02621719910250500

Awatere, D. (1984). *Maori Sovereignty*. Auckland: Broadsheet.

Baker, G. (2006). He hakari: Celebrating Maori business success. *NZ Business, 20*(7), 24.

Banutu-Gomez, M. B. (2002). Leading and managing in developing countries: challenge, growth and opportunities for twenty-first century organisations. *Cross Cultural Management: An International Journal, 9*(4), 29-41. doi: 10.1108/13527600210797479

Barber, B. (1993). Maori: the corporate warrior. *Managment NZ, 40*(1), 36-41.

Barr, K. S. H. (2011). Reo Champions. *Te Karaka Kana,* 20-22

Bass, B. (1991). From transactional to transformational leadership: Learning to share the vision. *Organizational Dynamics, 18*(3), 19-31.

Bass, B. (1997). Does the transactional-transformational leadership paradigm transcend organizational and national boundaries. *American Psychologist, 52*(2), 130-139.

Bass, B. M., & Steidlmeirer, P. (1999). Ethics, character and authentic leadership behaviour. *The Leadership Quarterly, 10*, 181-217.

Bauman, D. (2013). Leadership and the three faces of integrity. *The Leadership Quarterly, 24*(3). doi: 10.1016/j.leaqua.2013.01.005

Betzaluz, G., Signe, M. S., & Guorong, Z. (2012). Thinking globally, leading locally: Chinese, Indian, and Western leadership. *Cross Cultural Management, 19*(1), 67-89. doi: 10.1108/13527601211195637

Birchfield, R. (2010). The Director : Iwi wealth explosion. *New Zealand Management*, 59.

Booth, J. M., & Hunn, J. K. (1962). *Integration of Maori and Pakeha*. Wellington, New Zealand: Govternment Printer. Retrieved from https://renaissancebooks.secure-chrislands.com/product/19985/Integration-of-Maori-and-Pakeha-No-1-in-Series-of-Special-Studies-by-Department-of-Maori-Affairs-1962-Booth-J-M--J-K-Hunn

Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. *Qualitative Research In Psychology, 3*(2), 77-101. doi: 10.1191/1478088706qp063oa

Bridgman, G., & Gremillion, H. (2013). Transdisciplinary Research: Unitec.

Bruner, J. (1986). *Actual Minds, Possible Worlds (The Jerusalem-Harvard lectures)*: Harvard University Press.

Cashman, K. (2003). *Awakening the leader within: A story of transformation*. Hoboken, NJ: Wiley.

Chamberlain, J. (2014). How safe are dementia units for Maori?(viewpoint). *Kai Tiaki: Nursing New Zealand, 20*(10), 24.

Chong, L., & Thomas, D. (1997). Leadership perceptions in cross-cultural context: Pakeha and Pacific islanders in New Zealand. *The Leadership Quarterly, 8*(3), 275-293.

Collard, J., & Reynolds, C. (2005). *Leadership Gender And Culture In Education.* Retrieved from http://books.google.co.nz/books?hl=en&lr=&id=w84v8wEqtCUC&oi=fnd&pg=PP1&dq=male+and+female+perspectives+on+leadership&ots=yEDoVRkIne&sig=84RM_mS_hKhS5asLqcygoG7WGQ4#v=onepage&q=male%20and%20female%20perspectives%20on%20leadership&f=false

Cram, F. (2001). *Research and Evalution* (3 ed.). London, United Kingdom: SAGE.

Crothers, C. (2013). The New Zealand literature on social class/inequality.(inequality and class in New Zealand)(Report)(Author abstract). *New Zealand Sociology, 28*(3), 255.

Daft, R. L. (2008). Organization Theory and Design. *South-Western, Cengage Learning*.

Dalton, R. (2010). Maori business: the changing landscape: Roger Dalton reports on a new breed of Maori entrepreneur and a support service helping them perform to their full potential.(HELP DESK). *NZ Business, 24*(10), 47.

Davidson, L. (2003). *Living Outside Mental Illness* (1 ed.). New York: New York University Press.

Diffen. (2013). Leadership vs Management - Difference and Comparison. Retrieved from http://www.diffen.com/difference/Leadership_vs_Management
Donelley, H. (2014). Principles of Kaupapa Maori Retrieved from http://www.rangahau.co.nz/research-idea/27/
Durie, M. H. (1996). The Development of Maori Studies in New Zealand Universities. *He Pukenga Korero, 1*(2), 21-32.
Durie, M. H. (1998). *Te mana, te kawanatanga: The politics of self-determination*. Auckland, New Zealand: Oxford Press.
Durie, M. H. (2003). *Nga Kahui Pou: Launching Maori Futures*. Wellington: Huia.
Earley, P. C., & Ang , S. (2003). *Cultural Intelligence: Individual Interactions Across Cultures*. Standford, CA: Stanford University Press.
Education Counts. (2017). Maori Tertiary Education. Retrieved from https://www.educationcounts.govt.nz/statistics/maori-education/tertiary-education
Fereday, J., & Muir-Cochrane, E. (2006). Demonstrating Rigor Using Thematic Analysis: A Hybrid Approach of Inductive and Deductive Coding and Theme Development. *International Journal Of Qualitative Methods, 5*(1), 1-11.
Fry, L. W. (2003). Towards a theory of spiritual leadership. *The Leadership Quarterly, 14*, 693-727.
Gardner, W., Cogliser, C., Davis, K., & Dickens, M. (2011). Authentic leadership: A review of the literature and research agenda. *The Leadership Quarterly,, 22*(6), 1120-1145. doi: 10.1016/j.leaqua.2011.09.007
Gardner, W. L., Avolio, B. J., Luthans, F., May, D. R., & Walumbwa, F. (2005). "Can you see the real me"? A self-based model of authntic leader and follwer development. *The Leadership Quarterly, 16*, 343-372.
George, B. (2003). *Authetic Leadership*. San Francisco, California: Jossey-Bass.
Glynn, T., & Bishop, R. (1995). Cultural Issues in Educational Research. *He Pukenga Korero, 1*(1), 37-43.
Goleman, D., Boyatzis, R. E., & McKee, A. (2002). *Primal Leadership: Relaizing the Power of Emotional Intelligence*. Boston, MA: Harvard Business School Press.
Gremillion, H. (2014). Thematic Analysis: Unitec.
Grint, K. (2005). *Leadership: Limits and Possibilities*. Houndmills, Basingstoke, Hampshire: Palgrave Macmillan.
Harmsworth, G., Barclay-Kerr, K., & Reedy, T. (2002). Maori Sustainability development in the 21st Century: The importance of Maori Values, Strategic
Planning and Information Systems. . *Journal of Maori and Pacific Development, 3*(2), 40-68.
Harris, L. D., & Wasilewski, J. (1992). These are the values we want to share. *Americans for Indian Opportunities*.
Harris, L. D., & Wasilewski, J. (2004). Indigeneity, an alternative worldview: four R's (relationship, responsibility, reciprocity, redistribution) vs. two P's (power and profit). Sharing the journey towards conscious evolution. *Systems and Research and Behavioral Science, 21*(5), 489-503. doi: 10.1002/sres.631
Herbst, P. (2008). Maori Leadership in a Globalising World. *Leadership Magazine*, 17-20.
Hersey, P., & Blanchard, K. H. (1977). *Management of organization behavior: utilizing human resources* (3 ed.). Englewood Cliffs, NJ, : Prentice-Hall.
Hill, R. S. (2004). *State Authority, Indigenous Autonomy: Crown-Maori Relations in New Zealand/Aotearoa 1990-1950*. Wellington: Victoria University Press.
Hiroa, T. R. (1949). The coming of the Maori. *Wellington: Whitcombe and Tombs.*
Humphreys, J. (2007). Adapting the congruent temperament model with culturally specific work motivation elements. *Cross Cultural Management: An International Journal, 14*(3), 202-216. doi: 10.1108/13527600710775757
Humphreys, J., & Einstein, W. O. (2004). "Leadership and temperament congruence: extending the expectancy model of work motivation". *Journal of Leadership and Organizational Studies, 10*, 58-79.
Iwinomics: Rob Hutchinson Ngati Whatua o Orakei CEO Speaks (25 July, 2013). *The New Zealand Herald,*. Retrieved from http://iwinomics.blogspot.co.nz/2013/07/rob-hutchinson-ngati-whatua-o-orakei.html

Jack, G., Zhu, Y., Brannen, M., Prichard, C., Singh, K., & Whetten, D. (2013). Refining, reinforcing and reimagining universal and indigenous theory development in international managment. *Journal of Managment Inquiry, 22*(2), 148-164.
Jackson, B., & Parry, K. W. (2008). Studying Leadership *A very short, fairly interesting and reasonably cheap book about studying leadership* (pp. 1-24). London, United Kingdom: SAGE Publications Ltd.
Jones, D., Pringle, J., & Shepherd, D. (2000). "Managing diversity" meets Aotearoa/New Zealand. *Personnel Review, 29*(3), 364-380. doi: 10.1108/00483480010324715
Jung, D. I., & Yammarino, F. J. (2001). "Perceptions of transformational leadership among Asian Americans and Caucasian Americans: a level of perspective". *The Journal of Leadership Studies, 8*, 3-21.
Katene, S. (2010). Modelling Māori Leadership: What makes for good leadership. *Mai Review, 2*, 1-16.
Katene, S. (2013). *The spirit of Māori leadership*. Wellington, Aotearoa New Zealand]: Wellington, Aotearoa New Zealand : Huia.
Keane, B. (2011, 01 June 2017). Ngā rōpū - Māori organisations - Protest organisations. Retrieved from http://www.TeAra.govt.nz/en/nga-ropu-maori-organisations/page-3
Keyong, D., & Ying, L. (2010). Cross-cultural management in China. *Cross Cultural Management: An International Journal, 17*(3), 223-243. doi: 10.1108/13527601011068333
King, M. (1977). *Te Puea, A Biography*. Auckland Hodder and Stoughton.
King, M. (2003). The Penguin History of New Zealand. *Penguin Books New Zealand*.
Kirkpatrick, S. A., & Locke, E. A. (1991). Leadership: do traits matter? *Academy of Management Executive, 5*(2).
Kiwi 360. (2003). History. Retrieved from http://www.kiwi360.com/kiwi360/kiwi360-history_idl=1_idt=3514_id=20573_.html
Kruse, K. (2013). What Is Leadership. Retrieved from http://www.forbes.com/sites/kevinkruse/2013/04/09/what-is-leadership/
Lang, S. (2007). Tikanga and Ethics: A Dialogical Encounter of Two Cultures. *New Zealand Journal Of Counselling, 27*(1), 4.
Lilley, S. (2012). The Impact of Cultural Values on Maori Information Behaviour. *Libri: International Journal of Libraries and Information Services, 62*(4), 377. doi: 10.1515/libri-2012-0029
Ling, D., & Paul, G. (2009). Mapping and modeling the capacities that underlie effective cross-cultural leadership
An interpretive study with practical outcomes. *Cross Cultural Management: An International Journal, 16*(4), 347-366. doi: 10.1108/13527600911000339
Love, T., & Tilley, E. (2014). Acknowledging power: The application of Kaupapa Māori principles and processes to developing a new approach to organisation–public engagement. *Public Relations Inquiry, 3*(1), 31-49. doi: 10.1177/2046147X14521198
Lussier, R. N., & Achua, C. F. (2010). Leadership Theory, Application and Skill Development (4 ed., pp. 7-8). Mason, Ohio: South Western.
Manning, G., & Kurtis, K. (2009). *The art of leadership*. New York: McGraw-Hill.
Maori Women's Welfare League. (2015). History. Retrieved from http://www.mwwl.org.nz/who-we-are/history/
Marriott, L., & Sim, D. (2014). Indicators of Inequality for Māori and Pacific People 09/2014. Retrieved from https://www.victoria.ac.nz/sacl/centres-and-institutes/cpf/publications/pdfs/2015/WP09_2014_Indicators-of-Inequality.pdf
Marsden, M. (1992). God man and universe: A Maori world view. Te Ao Hurihuri: Aspects of Maori Tanga. *Auckland, Reed*.
Mauro, N. J. (1999). The Deming leadership method and profound knowledge: a global prescription. *Cross Cultural Management: An International Journal, 6*(3), 13-24. doi: 10.1108/13527609910796979
Maxwell, J. C. (2013). *The 5 Levels of Leadership: Proven Steps to Maximize Your Potential*. New York, United States: Little, Brown & Company.
McFall, L. (1987). Integrity. *Ethics, 98*, 5-20.
Mead, H. (1979). *'He ara ki te Aomarama: A pathway to the future' in He Matapuna: Some Maori perspectives*. Wellington: New Zealand Planning Council.

Mead, H., Stevens, S., Third, J., Jackson, D., & Pfeifer, D. (2006). Hui Taumata Action Scoping Paper: Māori Leadership in Governance (1), 3-20.
Mead, H. M. (1997). *Landmarks, bridges and visions: Aspects of Māori culture*. Wellington: Victoria University Press.
Mead, H. M. (2003). *Tikanga Maori: Living by Maori Values*. Wellington, New Zealand: Huia Publishers.
Meredith, P. (2005, 17 February 2015). Urban Māori - Urban networks. Retrieved from https://teara.govt.nz/en/document/3584/maori-language-petition-memo
Mertens, D. (2010). *Research and Evaluation in Education and Psychology* (3 ed.). CA: Sage.
Metge, J. (1967). *Rautahi: The Maoris of New Zealand.* London, Great Britain: Routledge, Taylor and Francis Group.
Metge, J. (1976). *The Maoris of New Zealand Rautahi* (Revised ed.). London: Routledge & Kegan Paul.
Ministry for Culture and Heritage. (2014, 07 July 2014). The Treaty debated. Retrieved from https://nzhistory.govt.nz/politics/treaty/treaty-in-practice/further-info,
Ministry for Culture and Heritage. (2017, 10 October 2017). History of the Māori language. Retrieved from https://nzhistory.govt.nz/culture/maori-language-week/history-of-the-maori-language
Ministry of Justice. (2017). Waitangi Tribunal. Retrieved from https://www.waitangitribunal.govt.nz/
Ministry of Women. (2012, 26 Sep 2018). Maori Women. Retrieved from https://women.govt.nz/about/new-zealand-women/m%C4%81ori-women
Myers, T. (2012). Face To Face: Mark Solomon A leadership model whose time has come.(Interview). *New Zealand Management*, 42.
New Zealand Statistics. (1896). Results of a Census of the Colony of New Zealand taken on the 12th April 1896. Retrieved from https://www3.stats.govt.nz/historic_publications/1896-census/1896-results-census/1896-results-census.html#d50e7076
O'Sullivan, D. (2007). *Beyond biculturalism. The politics of an indigenous minority*. Wellington: Huia.
Orange, C. (1987). *The Treaty of Waitangi*. Wellington: Allen & Unwin Port Nicholson Press
Parata, L. (2012). Integrating culturally responsive teaching and learning pedagogy in line with Ka Hikitia. *Research Information for Teachers (Wellington)*(2), 49-52.
Parsonson, A. (1996). 'Herangi, Te Kirihaehae Te Puea', Dictionary of New Zealand Biography. Retrieved from https://teara.govt.nz/en/biographies/3h17/herangi-te-kirihaehae-te-puea
Patara, L. (2012). Integrating culturally responsive teaching and learning pedagogy in line with Ka Hikitia.(Q & A). *Set: Research Information for Teachers (Wellington)*(2), 49.
Patton, M. Q. (1990). *Qualitative Evaluation and Research Methods* (2 ed.). Newbury Park, CA: Sage Publications. .
Penetito, W. T. (2011). *Kaupapa Māori Education: Research as the Exposed Edge. .* Paper presented at the In Kei Tua o te Pae Hui Proceedings: The Challenges of Kaupapa Māori Research in the 21st Century, Pipitea Marae, Wellington,. Retrieved from http://www.nzcer.org.nz/nzcerpress/kei-tua-o-te-pae-hui-proceedings
Pere, L., & Barnes, A. (2009a). New Learnings from Old Understandings (Vol. 8, pp. 449-467).
Pere, L., & Barnes, A. (2009b). New Learnings from Old Understandings: Conducting Qualitative Research with Māori. *Qualitative Social Work, 8*(4), 449-467. doi: 10.1177/1473325009345796
Pfeifer, D. (2006). Maori leadership: from good to great: modesty, patience and the ability to "weave people together" are essential components of strong Maori leadership, according to research by Victoria University's Maori Business Unit and the Centre for the Study of Leadership.(leadership). *New Zealand Management, 53*(6), 36.
Pfeifer, D., & Love, M. (2004). Leadership in Aotearoa New Zealand: A cross-cultural study. *Prism, 2*.
Pio, E., Tipuna, K., Rasheed, A., & Parker, L. (2014). Te Wero--the challenge: reimagining universities from an indigenous world view.(Report). *67*(5), 675.
Pohatu, T. W. (2013). Āta: Growing respectful relationships. *Journal of Psychotherapy Aotearoa New Zealand 17*(1), 13-26. doi: 10.9791/ajpanz.2013.02
Poupart, J., & Martinez, C. (2003). Nee-gon-nee-shid (in the Anishinabe Language, one who leads):Preserving American indian Traditions through Culture and Leadership. *American Indian Policy Center*.
Raeburn, L. (2014). Te hauora Māori i mua history of Māori health Health improves, 1900 to 1920. *Te Ara - the Encyclopedia of New Zealand,*.

Rawiri, A. H. (2007). Whanganui Iwi and Adult Literacy: Nga Whiringa Muka; Indigenous Community-based Participatory Adult Literacy Research. *He Pukenga Korero, 8*(2), 38.47.
Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly, 16*, 655-687.
Reilly, M. P. J. (2011). Maori studies, past and present: a review.(Dialogue)(Report). *The Contemporary Pacific, 23*(2), 340.
Rice, P., & Ezzy, D. (1999). *Qualitative Research Methods: A Health Focus.* . Melbourne, Australia: Oxford University Press.
Ricketts, K. G. (2009). Leadership vs. Management. Retrieved from http://www2.ca.uky.edu/agc/pubs/elk1/elk1103/elk1103.pdf
Ritchie, J. (1993). *Violence in New Zealand*. Wellington: Huia Publishers and Daphne Brasell Associates.
Ritchie, J. (2012a). An overview of early childhood care and education provision in 'mainstream' settings, in relation to kaupapa Māori curriculum and policy expectations.
Ritchie, J. (2012). Titiro Whakamuri, Hoki Whakamua: Respectful Integration of Maori Perspectives within Early Childhood Environmental Education. *Canadian Journal of Environmental Education, 17*, 62-79.
Ritchie, J. (2012b). Titiro whakamuri, hoki whakamua: Respectful integration of Māori perspectives within early childhood environmental education.
Ritchie, J., & Rau, C. (2011). Ahakoa he iti: Early childhood pedagogies affirming of Māori children's rights to their culture. doi: 10.1080/10409289.2011.596459
Ruru, J. (2013). Indigenous Restitution in Settling Water Claims: The Developing Culture and Commercial Redress Opportunities in Aotaeroa, New Zealand. *Pacific Rim Law and Policy Journal, 22*(2), 311-352.
Ruwhiu, D., & Cathro, V. (2014). 'Eyes-wide-shut': insights from an indigenous research methodology.(Research Article). *Emergence: Complexity and Organization, 16*(4). doi: 10.17357.c6082837526dc778e18b3d46eeb6a27f
Ruwhiu, D., & Cone, M. (2010). Advancing a pragmatist epistemology in organisational research. *Qualitative Research in Oranganisations and Managment, 5*(2), 108-126.
Scholars, D. (2009). Leadership Definitions by Scholars. Retrieved from http://adeoyemayowaleadership.blogspot.co.nz/
Seah, J. (2001). *"Various leader behaviors in the United States, Peoples' Republic of China, and Mexico"*.
Seuffert, N. (2002). Silencing Maori Women: Alliances of Men Across Race. In the Nation-state in Aotearoa/new Zealand. *American University Journal of Gender, Social Policy and the Law*(10), 599-612.
Smith, G. H. (1990). *Research Related to Maori Education*. Paper presented at the NZARE Special Interest Conference, Massey University, Palmerston North. Retrieved from http://www.rangahau.co.nz/research-idea/27/
Smith, J. (2014). The encyclopedic entry of interpretative-phenomenological -analysis. Retrieved from http://www.reference.com/browse/interpretative-phenomenological-analsis
Smith, J. A., & Osborn, M. (2008). *Interpretative Phenomenological Analysis* (2 ed.). London: Sage.
Smith, L. (1989). Te reo Maori: Maori Language and the struggle to survive. *ACCESS, 8*, 3-9.
Spiller, C., Erakovic, L., Henare, M., & Pio, E. (2011). Relational Well-Being and Wealth: Māori Businesses and an Ethic of Care. *Journal Of Business Ethics, 98*(1), 153-169. doi: 10.1007/s10551-010-0540-z
Spreitzer, G. M., Pertttula, K. H., & Xin, K. (2005). "Traditionality matters: an examination of the efectiveness of transformational leadership in the United States and Taiwan". *Journal of Organizational Behaviour, 26*(3), 205.
Statistics New Zealand. (2006). Census of Population and Dwellings, 2001 and 2006. Retrieved from http://www.stats.govt.nz/browse_for_stats/population/census_counts/2006-census_HOTPProvisionalCounts/Commentary.aspx
Statistics New Zealand. (2016a). 2013 Census - Major ethnic groups in New Zealand. Retrieved from http://www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/infographic-culture-identity.aspx
Statistics New Zealand. (2016b). Population clock

Retrieved from http://www.stats.govt.nz/tools_and_services/population_clock.aspx
Stuff. (2016). Ngai Tahu, Ngati Whatua have top financial performance of iwi. Retrieved from https://www.stuff.co.nz/business/industries/87381339/ngai-tahu-ngati-whatua-have-top-financial-performance-of-iwi
Te Huia, A. (2015). Kia aha te Maori kia Maori ai? Perspectives towards Maori identity by Maori heritage language learners.(Report). *44*(3), 18.
Te Puni Kokori. (2010). Tirohanga Ohanga mo Te Moana ā Toi Māori. Māori Entrepreneurship in Te Moana ā Toi and New Zealand for 2001 and 2006. Retrieved from https://www.google.co.nz/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwimkM_9pdbXAhVMObwKHdfXAlYQFggoMAA&url=https%3A%2F%2Fwww.tpk.govt.nz%2Fdocuments%2Fdownload%2F148%2Ftpk-maorientrepreneurshiptemoana-en.pdf&usg=AOvVaw2r3ytX1s2Q5vCMNjYilfrL
Te Puni Kokori. (2011). Extra dimensions for Māori organisations. Retrieved from http://www.tpk.govt.nz/en/services/effective/governance/dimensions/
Te Rangi Hiroa. (1949). *The Coming of Maori*. Wellington: Whitcombe & Tombs.
Te Rito, P. (2006). Leadership in Māori, European cultures
and in the world of sport *MAI Review 1*(8), 1-19.
Te Runanga o Ngai Tahu. (2013). I am Trevor Burt - Te Runanga o Ngai Tahu. Retrieved from http://ngaitahu.iwi.nz/investment/ngai-tahu-holdings-corporation-ltd/i-am-trevor-burt/
Tufford, l., & Newman, P. A. (2010). Bracketing in Qualitative Research. *Qualitative Social Work 11*(1), 80-96. doi: 10.1177/1473325010368316
Unicef New Zealand. (2017). Innocenti Report Card 14. Retrieved from https://www.unicef.org.nz/stories/innocenti-report-card-14
Unitec. (2014). Unitec Human Research Ethics Guidelines
Waitangi Tribunal. (1987). *Report on Waitangi Tribunal on the Orakei claim (WAI 9)*. Wellington.
Walker, R. (1989). Maori identity. *Culture and identity in New Zealand*, 35-52.
Wan, K. M., Ezad, A. J., Siti, R. H. T., Noor, I. Y., Hamzaini, A. H., Wan, M. W. Y., . . . Nur, H. A. S. (2012). Leadership Theories and Models from the Perspective of Western Scholars. *Advances in Natural and Applied Sciences, 6*(8), 1405-1410.
Ware, F., & Walsh-Tapiata, W. (2010). Youth Development: Maori Styles. *Youth Studies Australia, 29*(4), 18-29.
Wilcox, P. L., Charity, P. L., Roberts, P. L., Tauwhare, P. L., Tipene-Matua, P. L., Kereama-Royal, P. L., . . . Kani, P. L. (2008). A values-based process for cross-cultural dialogue between scientists and Māori. *Journal of the Royal Society of New Zealand, 38*(3), 215-227.
Winiata, M. (1967). *The Changing role of the leader in Māori society.* Auckland: Blackwood and Janet Paul.
Yukl, G. (1998). *Leadership in Organizations* (4 ed.). London: Prentice-Hall International.
Yukl, G. (2002). *Leadership in Organizations* (5 ed.). Upper Saddle River, NJ: Prentice Hall.
Yukl, G. (2010). *Leadership in organisations* (7 ed.): Prentice Hall.
Zapalska, A. M., Dabb, H., & Perry, G. (2003). Environmental factors affecting entrepreneurial activities: Indigeneous Maori entrepreneurs of New Zealand. *Asia Pacific Business Review, 10*(2), 160-177. doi: 10.1080/13602380410001677191
Zhang, X., Fu, P., Xi, Y., Li, L., Xu, L., Cao, C., . . . Ge, J. (2012). Understanding indigenous leadership research: Explication and Chinese examples. *The Leadership Quarterly, 23*(6), 1063-1079. doi: 10.1016/j.leaqua.2012.10.009
Zhao, S. M., & Jiang, C. Y. (2009). Learning by doing: Emerging paths of Chinese management research. *Management and Organisation Review, 5*(1), 107-119.

Appendix 1: Application for ethics approval

APPLICATION FOR ETHICAL APPROVAL
FOR A RESEARCH PROJECT – FORM A

Form A is for all research that involves or may involve potential for contentious or sensitive issues.

Please refer to the Guidelines Research Ethics Committee Policy and Procedure, Guidelines for Ethics Applications at Unitec and Application for ethics approval Guidelines for the use of Form A and B before filling in this form.

Research cannot proceed until formal approval from UREC has been given in writing.

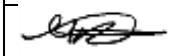
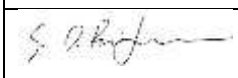
(For office use only)

Ethics Committee Ref. No:		Date approved:	
Date received:		Period of approval:	

DECLARATION:

This application is a true and correct outline of the research project. I, the supervisor and/or the applicant, undertake to notify the Unitec Research Ethics Committee whenever there is any ethically relevant variation in the research process.

The information supplied below is to the best of my knowledge and belief accurate. I have read the current guidelines and policy for ethical approval for research projects involving human participants published by the Unitec Research Ethics Committee and clearly understand my obligations and the rights of participants, particularly in so far as obtaining freely-given informed consent is concerned.

		Date:
Applicant name:	Martin Steinmann	12/12/2014
Applicant signature:		
Supervisor name (if applicable):	Geoff Bridgman	2/2/2015
Supervisor signature:		
Head of Department name:	John Stansfield	2/2/2014
Head of Department signature:		

PROJECT/THESIS TITLE:

Exploration of the Value and Limits of Non-Māori Leadership in the Māori World

For student projects: Conducted at which Tertiary Institution? Degree: Course number & name:	

ATTACHMENTS: Checklist

☒	Information sheet(s)	☐	Questionnaire(s)
☒	Consent form(s)	☒	Interview/focus group schedule(s)

Applications should be received by UREC **at least 10 working days prior** to the next advertised meeting. Every effort will then be made to resolve each application at that meeting.

GENERAL INFORMATION

1. PRINCIPAL RESEARCHER (APPLICANT) - STAFF OR STUDENT

Name:	Martin Steinmann
Address:	102 Princess Road
Department:	Social Practice
Phone No:	(07) 576 5720 (hm) 021 2431300 (mobile) (07) 577 3388 (work)
Unitec Student	1103142
e-Mail:	mesteinmann@xtra.co.nz

Brief statement of relevant qualifications and experience:

I have been employed in the NGO sector for 24 years and the past 18 years have been in senior management and leadership roles. I have managed NGO start up's and also significant restructures of large NGO's. Recently I have moved to the BOP District Health Board, leading a team of 120 staff across two hospital campuses as regional manager of community child and youth health services. Over the past 9 years I have been in senior management roles within Kaupapa Māori Health Services, which has led to me pursuing a thesis in regards to indigenous and Western leadership. My qualifications are a NZ Certificate in Management, NZ Diploma in Business, Graduate Diploma in Not for Profit Management and Post Graduate Certificate in Social Practice –Leadership Focus

2. PRINCIPAL SUPERVISOR (if applicable)

Name:	Dr Geoff Bridgman
Address (Bldg. & room number):	510-5009
Department:	Social Practice
Phone No:	X5071

Brief statement of relevant qualifications and experience:

PhD Auckland University. Extensive experience in the supervision of cross-cultural, community development, disability, mental health and counselling projects and theses.

3. ASSOCIATE(S)/RESEARCH PARTNER(S)/ CO-SUPERVISOR(S)/ ADVISOR(S):

	1	**2**
Name:	Helene O'Connor (Te Atiawa, Ngāti Ruanui, Ngāti Rahiri, Ngāti Te Whiti)	Māori Advisory Group They will be Janice Kuka, Trudy Aki and Graham Bidois Cameron, all of whom whakapapa directly to Tauranga Moana
Department:	Social Practice	These are respected Māori leaders from within Nga Mataapuna Oranga, who also hold leadership roles within Te Ao Māori.
Qualifications:	PhD	Janice and Trudy hold master level degrees in social practice and Graham is currently studying towards his Masters in Māori Theology. All three have management and leadership

Role in project:	Associate Supervisor. Also Programme Leader MSocP.	To ensure that the research is run in a manner appropriate to the Tāngata Whenua. To ensure that the findings of the research take a full account of Māori perspectives.

Details of additional associates/research partners are attached ☐ Yes ☐ No

4. PROJECT DURATION:

Dates during which the research methods requiring this approval will be conducted (normally one year from date of approval; a maximum of three years can be requested, after which the researcher must seek an extension):

From:	March 1 2015	**To:**	March 1 2016

5. AIMS/OBJECTIVES OF THE PROJECT:

Describe in language that is, as far as possible, free from jargon and comprehensible to lay people.

As the number and size of Kaupapa Māori organisations (KMO's) grows, we find more non-Māori in leadership roles providing a variety of skills and experience that are both aligned and complementary to Te Ao Māori. However, questions arise as to how these key non-Māori staff can fully engage in Te Ao Māori and with protocol such as whakapapa, tikanga and gender-based roles. Hence the reason for pursuing this project.

The aim/objective of this project is to evaluate and compare Western leadership models with Māori and indigenous leadership models to discover the value and limits of non-Māori leadership within Māori communities. My research questions are:

- What is the nature of leadership in Māori culture, indigenous cultures and Western culture?
- How do you engage with a Kaupapa Māori organisation when you are invited as a non-Māori to provide leadership in a particular sphere of influence?
- What experiences and knowledge most help non-Māori understand more fully the intricacies of leading within a Kaupapa Māori framework and Te Ao Māori worldview?
- To what extent can the exercise of leadership transcend culture?

I will be conducting a literature review on Western leadership, Māori and indigenous leadership with the key aim of discovering the leadership styles/traits that can transcend the majority of cultures but in particular what are some key points of difference.

I will be using the transformative paradigm framework and qualitative research methods - narrative interviews and two focus groups - to draw out the views of participants who are either Māori leading within Māoridom or are non-Māori who are given a role of leadership in Te Ao Māori.

6. VALUE AND BENEFITS OF THE PROJECT:

From my literature review for my research proposal there is very little research in relation to my chosen topic. There has been some research completed by a Unitec student who conducted research in the education sector in regards to non-Māori participating in full emersion schools. My project is aiming to have a wider scope and research western, indigenous and Māori leadership to answer the research questions. The literature review will be broad and look at leadership in other cultures throughout the world.

The possible value and benefits are:

- Papers in NFP journals;
- Delivering seminars within Kaupapa Māori NGO's, Marae, mainstream NGOs and government agencies;
- Use of research by tertiary institutions to give non-Māori insight into how to lead as a non-Māori within Te Ao Māori; and
- Modifying peoples view on cross-cultural leadership to address prejudice between cultures.

With the continual rise of further Kaupapa Māori NGOs and businesses, non-Māori leaders will need to be able to "walk in the Māori world" and be well versed in leading in a culture

that is not their own. They will play a significant role in mentoring other Māori leaders to replace them in the longer term.

METHODOLOGY

7. TYPE OF PROJECT AND METHODS: (Mark the appropriate boxes)

Questionnaire		☐
Focus Group		☒
Interview		☒
Experimental, Observational Interventional Study	or	☐

Other (please specify) _____

Will electronic media (e.g. e-Mail or the internet) be used for the collection of data from participants?

☒ **Yes** ☐ **No**

Please attach copies of relevant questionnaires, schedules, protocols and/or procedures.

8. SAMPLE & ANALYSIS DETAILS

a. How many participants will be involved in the research project? | 16 focus group, 8 interviews |

b. From what groups are the participants to be drawn (e.g. general public, specific cultural groups, special interest groups, students, geographical groups, etc)?

The participants were chosen (quota sampling) from two different ethnic groups, one non-Māori and the other Māori. I will be aiming for a 50/50 gender balance, with four participants aged over 40 years of age in each group for maturity and two less than 40 years of age. The profile of the group participants is as follows:

- Non-Māori must have been in a leadership role such as CEO, trustee, senior executive team, advisor or consultant within in the Te Ao Māori for at least 3 years. The key reason for this is that a significant amount of learning and self-reflection occurs within the first 3 years of leading in another culture's worldview. They must have had experience of working in non-Māori human service organisations and thus have a good understanding of the Western world's leadership methods, so as they can make comparisons between Western and Te Ao Māori leadership styles/traits/values.
- Māori must have been in a CEO, trustee, senior executive team, advisor or consultant, iwi or hapū leadership role within in the Te Ao Māori for at least 3 years. The key reason for this is that they must be a recognised leader and have been selected by Māori for this role. Must have had experience of working in non-Māori human service organisations and thus have a good understanding of the Western world's leadership methods, so as they can make comparisons between Te Ao Māori and Western leadership styles/traits/values.

Four interviewees will be selected from each group, but again with a quota of two women, two men, one less than 40 years, and three 40 years or older. Where there is choice it will be made by random selection

c. What is the relationship between the participants and the researcher (friend, whānau/family, employee-employer, teacher-student, etc)?

The relationship between the participants and the researcher will be of a professional collegial nature. All of the participants are known to me professionally through my leadership and management roles in the Te Ao Māori world and business but none are employees, family or close friends. The relationship I have expect to have with the participants is that a few may be ex-colleagues from Nga Mataapuna Whānau Ora Collective but are at an acquaintance level.

d. What methods will be used to recruit participants? (Include information about koha, expenses, inducements)

I will be approaching all the participants through an informal conversation in the first instance, followed up by a formal letter. The participants are not receiving a koha or any form of expense reimbursement. No inducements are being offered. Their role is purely voluntary. All costs for participating will be met by myself, the researcher. I will be providing a venue for the focus groups including refreshments.

e. How did you determine your sample size?

As the research I will be undertaking is qualitative and using the transformative paradigm, I have chosen stratified purposive sampling, more commonly referred to as quota sampling. This required me to find cases with particular characteristics (see 8b). Focus groups are ideally made up of 6-12 participants to create diversity but also small enough to allow people participate. Having a sample size of 16 allows me to run two extended focus groups each with 8 participants, one Māori and the other non-Māori to explore my key questions from two different worldviews, one collectivist and the other more individualistic. I need to limit the number of narrative interviews to keep my data at a manageable level, hence the plan to interview only half of the focus group participants. With eight participants, I am still able to get the cross-section of views with respect to gender, culture and age that exist in focus groups.

f. How will you analyse the data generated from the research project?

I will use the thematic analysis method for rigor to code and identify themes (patterns) in the data, as this is applicable to interpretive phenomenological analysis (IPA) and narrative analysis approaches. It is a process that identifies themes by the careful and re-reading of data. IPA will be the overarching model I will be using to interpret perceived meaning and phenomenon through the lived experience of the participants. The content of the stories and meaning of the stories that will evolve from the interviews/focus groups will be analysed by:

5. Familiarising myself with the data.
6. Generating initial codes. Searching for themes.
7. Reviewing themes. Defining and naming themes.
8. Producing the report.

Cross categorisation will also occur with my supervisors and advisory group as the analysis is in two stages, focus groups and then interviews.

9. MĀORI PARTICIPATION:

Could your research involve Māori participation, either by deliberate selection or by random sampling? Could it impact on Māori, or be of particular relevance to Māori?

☒ **Yes/perhaps** ☐ **No**

See HRC Guidelines for researchers on health research involving Māori (www.hrc.govt.nz)

If "yes", please explain how your research process is consistent with the provisions of the Treaty of Waitangi. State what consultations and/or collaborations, and with which iwi/group, have or will be undertaken. What involvement does this group have in the project? How will the results be disseminated to the consulted group and participants at the end of the project?

As a non-Māori researching the Māori world, one of my supervisors is Māori (Dr. Helene Connor - Te Atiawa, Ngāti Ruanui, Ngāti Rahiri, Ngāti Te Whiti) and the other Dr Geoff Bridgman. Both have a strong research background in working with Māori and Pacific Island projects. As indicated in S3, I have a kaupapa Māori Advisory Group supporting the project. They are Janice Kuka, Trudy Aki and Graham Bidois Cameron, all of whom whakapapa directly to Tauranga Moana iwi. All three of these people have supported me on my post graduate pathway and are very familiar with what my research is aiming to achieve due to me involving them in my dialogue and constant asking of questions in relation to Te Ao Māori. I will involve my advisory group throughout my research as a "sounding board", to clarify findings, proofing each chapter of my thesis, final analysis of focus group and interview findings (they won't see raw transcripts) plus challenge any assumptions I may make. They will each receive a full copy of my thesis at the end of project.

Due to my experience in the NGO sector over 24 years, I have had extensive training in regards to the Treaty of Waitangi, culturally safety practice, kawa and tikanga plus spent 2 years learning Te Reo at Te Wānanga o Aotearoa. The past 9 years immersed in a Kaupapa Māori NGO has further refined these skills and experience. I feel at ease engaging in Te Ao Māori and are well accepted in their world.

I have support to conduct this research from Nga Mataapuna Oranga Managing Director (see attached letter), who is tāngata whenua, a respected leader and affiliates to the Tauranga Moana Iwi. Nga Mataapuna Oranga is hapū mandated and encompasses a number of the iwi in the BOP rohe. The guardianship over the future use of the research data is invested in Nga Mataapuna Oranga.

The Kaupapa Māori Research approach is underpinned by Māori philosophies and principles. It fits well within the transformative paradigm and the framework will apply to my research in how I engage the individuals within the focus groups and one on one interviews. Some of the principles that will relate to my research are:

- Tino Rangatiratanga – The Principle of Self-determination
- Taonga Tuku Iho – The Principle of Cultural Aspiration
- Ako Māori- The Principle of Culturally Preferred Pedagogy
- Whānau – The Principle of Extended Family Structure
- Kaupapa – The Principle of Collective Philosophy
- Ata - The Principle of Growing Respectful Relationships

The principle of Ata is the most important aspect of conducting the focus groups and interviews, in that emphasises respect of customs and processes, "meeting people face to face – kanohi kei te kanohi", being a careful, humble, culturally sensitive observer who avoids trampling "on the dignity of a person (mana)" and being a good and generous host. Cultural considerations/awareness will be considered for both focus groups (as the non-Māori focus group participants have been working in Te Ao Māori). Following the Kaupapa Māori approach and use the protocols of mihimihi, whakawhanautanga, wairuatanga to lift tapu and to put individuals within each group into a state of noa (including sharing of kai), will be vital for kotahitanga and a sense of comfort to participants' individually and collectively.

10. CULTURAL ISSUES:

Are members of a particular ethnic, societal or cultural group the principal participants or a sub-group of the research?

☐ **Yes** ☒ **No**

If “yes”, what consultations have been undertaken with appropriate parties?

See S9 above

11. MEDICAL RESEARCH OR RESEARCH INVOLVING HUMAN TISSUES OR BODY FLUIDS

Note that approval from an accredited Health and Disability Ethics Committee may be required, using their (or the national) application form (www.hrc.govt.nz). Please refer to this form and also contact the Research Administrator.

a. Does the research involve the collection or use of human tissues or body fluids?

☐ **Yes, Go to 11b** ☒ **No, Go to 12**

b. If yes, what procedures will be used? Where and how will the material be stored?

c. How will the material be disposed of (if applicable)?

d. Does this research involve any invasive medical procedures, exposure to infection, the use of drugs, or constitute a clinical trial?

☐ **Yes, Go to 11e** ☐ **No, Go to 1**

e. Describe the safeguards that will ensure against infection, damage, or risk to health.

12. MEETING ETHICAL PRINCIPLES

UREC emphasises eight guiding ethical principles governing research and teaching activities using humans. These are:

- Informed and voluntary consent
- Respect for rights and confidentiality and preservation of anonymity
- Minimisation of harm
- Cultural and social sensitivity
- Limitation of deception
- Respect for intellectual and cultural property ownership
- Avoidance of conflict of interest
- Research design adequacy

EXPLAIN HOW THE RESEARCH PROJECT WILL ADDRESS ALL OF THE EIGHT ETHICAL PRINCIPLES AND WHAT STEPS WILL BE TAKEN TO ENSURE HARM MINIMISATION

Refer to Section 2, #3 'Minimisation of Harm' (H:\Research\ETHICS\2009 Ethics Application Forms & Guidelines\2009 Ethics Policy and Guidelines) in the Guidelines.

- Informed and voluntary consent
  My *information sheet* contains the information participants need to know before consenting and explains the consent process. The *consent form* makes clear what is being consented to. There are no inducements offered to participate in this research other than *refreshments*.

- Respect for rights and confidentiality and preservation of anonymity
  The protections of confidentiality and anonymity are set out in the information sheet. In addition, there is the possibly that participants my raise issues about their jobs as leaders and may result in sensitive statements being omitted or paraphrased in the transcript to protect them.

- Minimisation of harm
  No 'risk of harm' is anticipated to participants, as there will be no personal sensitivity, only possible cultural sensitivity, which is addressed in the next section

- Cultural and social sensitivity
  The issues of cultural are addressed in S9 and comply with Unitec's Research Ethics Committee (2010) and their *Guidelines for Researchers on Research Involving Māori*.

- Limitation of deception
  There is no deception in this research

- Respect for intellectual and cultural property ownership
  The guardianship over the future use of the research data is invested in Nga Mataapuna Oranga (see s9). This means that publication beyond the thesis using the data of the research must have the agreement of Nga Mataapuna Oranga.

- Avoidance of conflict of interest
  There are no direct conflicts of interest in that I am no longer working for a Kaupapa Māori organisation. In my current DHB job, I have no organisational relationships (i.e. influence over funding or service provision) with any of the anticipated participants. None of the anticipated participants will be working for organisations that are in the purview of my current role.

- Research design adequacy
  The research has been approved by the Health and Social Science Research Committee.

DATA ACCESS

13. PROPOSED STORAGE AND ACCESS TO FILES AND DISPOSAL / STORAGE UPON CONCLUSION

Consent Forms

Note: Your consent forms must be retained for five (5) years before physical destruction.

a. Who will have access to the Consent Forms?

My supervisors and myself

b. How will you ensure that the Consent Forms are protected from unauthorised access? How and where will the consent forms be stored?

Consent forms will be scanned (ensuring the signature is readable) and stored in a password protected file on my computer for five years. Original consent forms will be shredded once they have been scanned.

Data

Note: Your data must be retained for five (5) years before physical destruction.

c. Who will have access to the data?

My supervisors and myself. Participants will be given full transcripts of their own data.

d. Are there plans for future use of the data beyond those already described? (The applicant's attention is drawn to the requirements of the Privacy Act 1993.)

Note other than for the purposes outlined in S6, most of which involve drawing data, etc directly from the thesis. For papers it may be necessary to re-engage with raw data, if so approval of Nga Mataapuna Oranga would be sought before any publication. Access to the data by persons other than the researcher and his supervisors would require further ethics approval

e. How and where will the data be stored?

Date will be stored on my personal computer in a password protected file for five years. Audio records will be erased once the transcripts have been checked for accuracy.

EXTERNAL CONNECTIONS

14. INVOLVEMENT WITH ANOTHER INSTITUTION/ORGANISATION

a. List the names of any organisations who are now or who will be involved in this research project, the type of involvement they have or are likely to have (e.g. funding [please state amount sought or received], co-researcher, venue for research, client), and indicate whether letters of support or approval from these organisations are attached.

Name of organisation	**Type of involvement**	**Letter attached?**
Nga Mataapuna Oranga	The guardianship over the future use of the research data.	yes

b. Are funds being obtained for this project?

☐ **Yes** ☒ **No**

Describe the investigator's, the host institution's, or a sponsoring agency's financial interest, if any, in the outcome of, or involvement in, the project.

15. RELATED APPLICATIONS

a. Have you ever made any related applications to other Ethics Committees?

☐ Yes ☒ No

b. If yes, have you enclosed copies of the applications and responses?

☐ Yes ☐ No, please explain

(Note that if you have already been granted Ethics approval by a University or Health and Disability Ethics Committee, you do not need further approval, but UREC must be sent a copy of the application and the approval.

16. SUBMISSION AND APPROVAL PROCESS

- A signed, hard copy of the completed application form must be sent to the UREC Secretary.
- An electronic copy of the application must also be sent, as follows:
  - Unitec **students**: Please EMAIL this form and attachments (e.g. information sheet, consent form, questionnaire, interview schedule, etc.) to your Unitec principal supervisor, who should in turn email this to the UREC secretary. **UREC will not receive applications directly from students.**
  - Unitec **staff** (as primary researcher or supervisor): Please forward this form, by email, to the UREC Secretary ethics@unitec.ac.nz
- Postgraduate students must ensure that their research proposals are **APPROVED PRIOR** to submitting the ethics application. An ethics application **cannot be processed until notification of approval** is received by the UREC Secretary.
- UREC's decision, and any conditions, will be relayed to you and your supervisor (in the case of student research).

Contact details:

UREC Secretary

Research Office

Building 180, Room 3008

Unitec New Zealand

Private Bag 92025

Auckland

Ph. 815 4321 ext 6162

Email: ethics@unitec.ac.nz

Martin Steinmann
102 Princess Rd
Tauranga 3110

18.2.15

Dear Martin,

Your file number for this application: **2015-1001**

Title: **Exploration of the Value and Limits of Non-Māori Leadership in the Māori World.**

Your application for ethics approval has been reviewed by the Unitec Research Ethics Committee (UREC) and has been approved for the following period:

Start date: 18.2.15
Finish date: 18.2.16

Please note that:

1. The above dates must be referred to on the information AND consent forms given to all participants.

2. You must inform UREC, in advance, of any ethically-relevant deviation in the project. This may require additional approval.

You may now commence your research according to the protocols approved by UREC.

We wish you every success with your project.

Yours sincerely,

pp

Sara Donaghey
Deputy Chair, UREC

cc: Geoff Bridgman
Cynthia Almeida

study@unitec.ac.nz
Tel +64 9 849 4180
Fax +64 9 815 2901
www.unitec.ac.nz

Postal address
Private Bag 92025
Victoria St West
Auckland 1142
New Zealand

Mt Albert campus
139 Carrington Rd
Mt Albert
Auckland 1025
New Zealand

Newmarket campus
277 Broadway
Newmarket
Auckland 1023
New Zealand

Northern campus
10 Rothwell Ave
North Harbour
Auckland 0632
New Zealand

Waitakere campus
5-7 Matanui St
Henderson
Auckland 0612
New Zealand

23 February 2020

Appendix 2: Participant consent form

Participant Consent Form

THE VALUE AND LIMITS OF NON-MĀORI LEADERSHIP

WITHIN MĀORI COMMUNITIES

I have had the research project explained to me and I have read and understand the information sheet given to me.

I understand that I don't have to be part of this research if I don't want to, and I may withdraw myself and my information at any time prior to my approval of the transcripts of my interview and/or my part in the focus group.

I understand that everything that is said in the focus is confidential to the group.

I understand that everything I say is confidential and that none of the information in the thesis will identify me or any member of my whānau. The only persons who will have a record of what I have said will be the researcher and his supervisor. I also understand that all the information that I give will be stored securely on a computer at Unitec for a period of 5 years.

I understand that my focus group and interview discussions with the researcher will be taped and transcribed.

I understand that I can read the finished research document.

I have had time to consider everything and I give my consent to be a part of this project.

Participant Name .....

Participant Signature: …….....…….. Date: ……

Project Researcher: …….....…….. Date: ……

UREC REGISTRATION NUMBER: (insert number here)

This study has been approved by the UNITEC Research Ethics Committee from (date) to (date). If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

23 February 2020

Appendix 3: Participant information sheet

Information for Participants

EXPLORATION OF THE VALUE AND LIMITS OF NON-MĀORI LEADERSHIP IN THE MĀORI WORLD

Tena kōe

My name is Martin Steinmann and I am currently enrolled on the Masters in Applied Practice at Unitec New Zealand. My research topic is to evaluate and compare Western leadership models with Māori and indigenous leadership models to explore the value and limits of non-Māori leadership within Māori communities. My reason for exploring this topic is based on my experience as a Pākehā in leadership roles in the Māori organisations over the past 9 years. Nga Mataapuna Oranga have endorsed me conducting this research and will be the owners of this when it is finished.

What is the research about?

I want to find out the answers to the following research questions:

- What is the nature of leadership in Māori culture, indigenous cultures and Western culture?
- How do you engage with a Kaupapa Māori organisation when you are invited as a non-Māori to provide leadership in a particular sphere of influence?
- What experiences and knowledge most help non-Māori understand more fully the intricacies of leading within a Kaupapa Māori framework and Te Ao Māori worldview?
- To what extent can the exercise of leadership transcend culture?

By taking part in this research, you will be helping me identify the key points of difference between Western and Kaupapa Māori/Indigenous leadership models, with aim of assisting leaders who engage cross culturally with informed research.

Who should be involved?

I want to run two extended focus groups one Māori and the other non-Māori, each with eight participants, to explore my key questions. I would like to follow the focus groups with interviews with half of the participants. As a participant, within the broad field on human services, you will have been in a CEO, trustee, senior executive team, advisor or consultant, iwi or hapū leadership role within in the Te Ao Māori for at least three years, as well as having had experience of working in non-Māori organisations. I also aim to have a gender balance in this group and two participants under 40 years of age and the other six over 40 years of age.

What will it mean for you?

I want to be able to involve you in one of these focus groups that will explore:

- your pathway into leadership roles;
- what may be some common precursors for people becoming leaders;
- the values of leadership including any identifiable differences between cultures;
- how you became involved in leadership roles within Te Ao Māori and;
- what is the future for non-Māori leaders in Te Ao Māori?

The focus group will meet once for 4-5 hours. The interviews will explore similar territory, but will also address questions that emerge from focus groups

For the focus groups, we will be meeting in a private home for comfort. This is likely to occur on a Saturday morning or a time that is convenient for the group and refreshments will be provided. The interviews will be done at place that is suitable and comfortable to you

Confidentiality and anonymity

The focus group and interview conversations will be recorded and later transcribed. Participants in the focus group will be asked to treat the conversation in the group as confidential - what is said in the group stays in the group. Recordings will be erased once the information has been transcribed and checked for accuracy. You will be given transcripts to read and, where appropriate, you can alter them.

Your name and information that may identify you will be kept completely confidential. All information collected will be stored on a password-protected file and only you, my supervisors and myself will have access to this information.

Consent

If you agree to participate, you will be asked to sign the informed consent form. You may withdraw from the project at any time up until accepting/correcting the transcript.

If you have any queries about my research, you can contact me at 021 2431300 or mesteinmann@xtra.co.nz or my principal supervisor at Unitec New Zealand, Dr Geoff Bridgman on 09 815 4321 or email gbridgman@unitec.ac.nz

UREC REGISTRATION NUMBER: (2015-1001)

This study has been approved by the UNITEC Research Ethics Committee from 18.2.16 to 18.2.17. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary on 09 8154321 ext 6162. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

23 February 2020

Appendix 4: Focus Group Questions

Focus group – Non-Māori

Descriptive Questions

1. Tell us about your family upbringing and describe what it was like for you growing up in a bi-cultural New Zealand society?

   Looking for precursors to what triggered their interest or passion to work in Te Ao Māori such as a Kaupapa Māori NGO's.
   What did they notice that was different between Te Ao Māori and the non-Māori world whilst they were growing up? Did they notice different societal structures?
   Looking for triggers that led them into leadership roles and if social injustices played a major factor.

2. As an adult you have been in leadership roles or worked in NGOs that operate under a Western worldview (Mainstream NGO's). What drew you to becoming a leader initially and what was your pathway to leadership?

   Looking to see what their pathway was to leadership in the Western World and how they were selected? What do they perceive the key leadership traits/styles to be, in order to be a great leader?

   Looking for peoples understanding of leadership and if a particular style is evident in NGO's. Are they describing transactional or transformational leadership or both in their discourse?

   Have they seen personal and organisational values evident in mainstream NGOs and how are these reflected in practice? Looking for values that may align to Kaupapa Māori. Have they seen evidence of spiritual values in mainstream NGO's? Looking for connection to spiritual values and if this then led them onto to wanting to work in a Kaupapa Māori NGO environment.

3. What do you think led you into career pathway with Kaupapa Māori NGO?

   Looking to see if there are common themes amongst participants.
   What were the challenges?

4. How important is it for you as a non-Māori to have an understanding of Te Reo and Te Ao Māori?

   What have they learned since immersing themselves in Te Ao Māori? Have they become comfortable in Te Ao Māori and can they move in and out of both worlds with ease? How do they engage in Te Ao Māori?

5. Has it enabled you to provide leadership influence?
   Looking to see if they have noticed the level of respect for them has increased through learning and practicing Tikanga Māori.

Evaluative Questions

6. What value to you perceive non-Māori bring to Te Ao Māori in regards to leadership? Does the exercise of leadership transcend cultures and if so, how?

   What are the points of difference non-Māori can bring to Te Ao Māori? Does it enrich Te Ao Māori or can it be a negative influence?
   Do they intend to work in Te Ao Māori for the rest of their career?
   Is the employing of non-Māori in leadership only transitional whilst more Māori leaders are being trained/mentored? Or is this the coming together of cultures to add value?
   Are more non-Māori being engaged in Te Ao Māori than previously?

7. What are the key points of difference in regards to Te Ao Māori leadership traits/styles compared with Western leadership?

   Finding the underpinning key and stark points of difference. But also, what are the subtle or almost unobservable differences. If they decided to return to the Western world of leadership, what values and methods would non-Māori take back to a non-Māori organisation?

Solution Question

8. What advice would you give non-Māori when they are invited into a leadership role within Te Ao Māori? How would you help them understand the key fundamentals?

   Looking for key points, themes and values

9. Demographic questions (to be collected before focus groups)
   Age, ethnicity, cultural context, gender, occupation and leadership role.

Focus Group – Māori

Descriptive Questions

1. Tell us about your family upbringing and describe what it was like for you growing up in a bi-cultural New Zealand society?

   Looking for precursors to what lead them to fully involved in Te Ao Māori and/or Kaupapa Māori NGO's.
   What did they notice that was different between Te Ao Māori and the non-Māori world whilst they were growing up? Did they notice different societal structures?
   Looking for triggers that led them into and/or being invited into leadership roles within Te Ao Māori.
   What did they observe in established Māori leadership?

2. As an adult you have been in leadership roles within whānau, hapū, iwi and/or worked in Kaupapa Māori NGO's, what drew you to becoming a leader initially and what was your pathway to leadership?

   Looking to see what their pathway was to leadership and how they were selected? What do they perceive the key leadership traits/styles to be, in order to be a great leader?

   Looking for peoples understanding of leadership and if a particular style is evident in whānau, hapū, iwi and/or Kaupapa Māori NGO's. Are they describing transactional or transformational leadership or both in their discourse?

   Have they seen personal and organisational values evident in whānau, hapū, iwi and/or Kaupapa Māori NGOs and how are these reflected in practice?

   Looking for foundational key values of Kaupapa Māori.

   Have they seen evidence of spiritual values in mainstream NGO's? Have they seen evidence of Tikanga being upheld in mainstream NGO's?

3. What do you think led you to becoming a leader for whānau, hapū, iwi and/or a career pathway with Kaupapa Māori NGO?

   Looking to see if there are common themes amongst participants.
   What were the challenges?

4. How important is it for non-Māori to have an understanding of Te Reo and Te Ao Māori?

   What are the key traits they look for in non-Māori who are leading within Te Ao Māori?

5. Has it enabled non-Māori to provide leadership influence?
   What do Māori leaders really want to see in non-Māori leaders?
   Looking to see if they have noticed the level of respect for non-Māori has increased through learning and practicing Tikanga Māori.

   Evaluative Questions

6. What value to you perceive non-Māori bring to Te Ao Māori in regards to leadership? Does the exercise of leadership transcend cultures and if so, how?

   What are the points of difference non-Māori can bring to Te Ao Māori? Does it enrich Te Ao Māori or can it be a negative influence?
   Do they think non-Māori should work in Te Ao Māori for the rest of their career?
   Is the employing of non-Māori in leadership only transitional whilst more Māori leaders are being trained/mentored? Or is this the coming together of cultures to add value?
   Are more non-Māori being engaged in Te Ao Māori than previously?

7. What are the key points of difference in regards to Te Ao Māori leadership traits/styles compared with Western leadership?

Finding the underpinning key and stark points of difference. But also, what are the subtle or almost unobservable differences. If Māori leaders decided to work and lead non-Māori NGO's, what values and methods would Māori take to a non-Māori organisation?

Solution Question

8. What advice would you give non-Māori when they are invited into a leadership role within Te Ao Māori? How would you help them understand the key fundamentals?

   Looking for key points, themes and values

9. Demographic questions (to be collected before focus groups)
   Age, ethnicity, gender, occupation, hapū, iwi and leadership role.

23 February 2020

Appendix 5: Interview Questions

One to One Interview Questions

These questions are a rough outline as they are likely to be modified following the focus group outcomes. They will be looking at the key differences between Māori and non-Māori perspectives in regards to leadership and is there a place and a future for non-Māori leadership in the Māori world.

1. Reflecting on your experience generally and your current role, how is leadership exercised on a daily basis (through whom, types of leadership, values, challenges, gaps and effectiveness, intersections and tensions between Māori and non-Māori worlds)?

2. What are key differences in leadership between the Māori and non-Māori world? (from your experience, your impressions of the focus conversations; to what extent can Māori lead in the non-Māori world and vice-versa)

3. What is the future for non-Māori in leadership roles in the Māori organisations (nature of that leadership, cultural safety, characteristics of potential non-Māori leaders, upbringing, experience, training, genealogical connection, te reo, leadership type, pathways to leadership, incentives)?

4. If there is a positive contribution to made by non-Māori leaders in Māori organisations how should the Māori world prepare to receive more non-Māori leaders to participate in the Māori world?