LEADERSHIP IN AOTEAROA NEW ZEALAND:

MĀORI AND PĀKEHĀ PERCEPTIONS OF OUTSTANDING LEADERSHIP

A thesis presented in partial fulfillment of the requirements of the degree of Master of Management at Massey University, Wellington, New Zealand

Dale Marie Pfeifer

2005

ABSTRACT

Exploring the leadership of New Zealand's diverse cultural groups is of great importance in providing effective leadership. New Zealand's population is diverse and rapidly changing (Statistics New Zealand, 2004b), resulting in leader-follower relationships increasingly being enacted in the cross-cultural context. As research suggests, cultural variations of leadership exist (Brodbeck et al., 2000; House, Hanges, Javidan, Dorfman, & Gupta, 2004), and inappropriate leadership could stifle the leadership process (Lord & Maher, 1993), it may be especially important to recognise cultural difference in leadership.

Well-respected leadership theorists suggest that leadership behaviour is both culturally similar and different (Brodbeck et al., 2000; House et al., 2004), with distinct prototypes of leadership existing in each culture. Followers will only be influenced by leaders' behaviour which they recognise from that prototype (Lord & Maher, 1993). To be effective, leaders' behaviour must match followers' culturally contingent leadership expectation (Popper & Druyan, 2001). New Zealand research supports this theory, confirming the existence of culturally unique leadership behaviour domestically (Ah Chong & Thomas, 1997; Love, 1991a). If the leadership expectations of New Zealand's diverse cultural groups are not recognised, the result will be ineffective leadership for significant groups.

This study investigates perceptions of outstanding Māori and Pākehā leaders by culturally similar followers. In doing so, it examines the unique Māori and Pākehā leadership prototypes, exploring their similarities and differences. In addition, it considers ways in which this course of research could impact on effective leadership in New Zealand.

A multi-method approach was taken by this study in exploring perceived Māori and Pākehā leadership. The GLOBE (Global Leadership and Organizational Behavior

Effectiveness) survey was employed as this study's quantitative component. The GLOBE is currently cross-cultural leadership's fore-running research programme, investigating culture's impact on leadership processes in 62 cultures, with the aim of developing a truly cross-cultural leadership theory. Close iwi consultation with Te Atiawa and Māori academics was employed as this study's qualitative component.

This study's findings suggest similarities and differences in how Māori and Pākehā followers perceived the outstanding leadership behaviour of culturally similar leaders. Broadly, they suggest that outstanding Māori leaders were perceived as exhibiting a greater degree of humane-orientated and self-protective behaviour. In some instances, outstanding Māori leaders were also perceived as exhibiting a greater degree of charismatic/value-based and team-orientated behaviour, although in some cases this was perceived as similar for outstanding Māori and Pākehā leaders. Participative and autonomous leadership behaviour was perceived as making a similar contribution to outstanding Māori and Pākehā leadership.

This study's findings support previous research which suggests culturally unique leadership prototypes. It offers insight into Māori leadership (as perceived by Māori followers) and provides a rough sketch-map of homogeneous and heterogeneous aspects of Māori and Pākehā leaders' perceived behaviour.

ACKNOWLEDGEMENTS

This thesis is dedicated to the many people without whom it would never have been possible, and to those who helped smooth the road.

Untold thanks go to Matene Love. Without Matene's constant wisdom, support, encouragement, patience, daring to be different, and graciously given time, this project would have stopped in its tracks soon after its beginning, and its finished product would have been far inferior to what you have here.

Huge gratitude also goes to the other academics who have played an integral part in this project, both explicitly and implicitly. To my supervisors, Dr Frank Sligo and Ms Elspeth Tilley, whose insight, support, and guidance were vital, not only in this project, but also in building my capacity as a researcher. To Jeff Kennedy, who entrusted me with the use of the GLOBE questionnaire. To the many Māori academics, including Dr Ngatata Love, Mr. Mana Cracknell, Mr. Hawira Hape, Mr. Tyron Love, and Mr. Shane Jones, who have selflessly given their support, wisdom, and time. To Dr Robin McConnell whose wisdom and encouragement has also been invaluable. To Dr Ted Drawneek and Dr Alisdair Noble for their statistical assistance. To my colleagues in Massey University's Department of Communication and Journalism.

Special thanks to Chris Harris, the IT advisor for this project. Without your assistance, above and beyond the call of duty, a large enough sample may never have been realised. Many, many, thanks Chris for your rigor in finding the best IT solution for this project, and for the contribution of your personal time.

However, as equally important in this thesis's completion has been the abiding love, support, and understanding of my family and urban tribe. Arohanui Mum and Dad. Words can't express enough gratitude for the selfless love, sacrifice, and support you have given me over the years. Arohanui also to Loulou, Alan, Andy, Emma, Megan, John, Anchali, Lakshman, Timmy, Lino, Charlie, Tessa, Tama, Jacob, Ally, Bonnie, Muzz, Katie, Nick, Andrew, and Dave (just to name a few), who, throughout this process have strictly ensured I have had my full daily dose of giggles, buffoonery, and love.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE

INTRODUCTION

Chapter outline

This chapter introduces the current study. It begins by considering the research context, and presents the rationale for pursuing this course of research. It then outlines the research objectives. The thesis structure is presented and the contents of each chapter are briefly reviewed.

1.1 Research Background

The researcher has always had an active interest in cultural difference. This was sparked at an early age due to extensive international travel, living for extended periods in various countries, and in New Zealand, living in close proximity to and cultivating close friendship with people from diverse cultural groups. In particular, close interaction and family friendships with whānau groups (Māori extended families) resulted in particular interest in Māori culture. This, coupled with developing academic interest in leadership and communication, led to the completion of a post-graduate Diploma in Business and Administration, with research components focusing perceived differences of Māori and Pākehā leaders. These studies sparked the researcher's interest in this area and fed into the current project.

Additionally, the researcher has been lucky enough to personally meet and observe the leadership behaviour of many outstanding New Zealanders, many of whom

derive from the Māori and Pākehā cultural groups. Such leaders include: Sir Paul
Reeves (former Archbishop and Governor-General of New Zealand); Robin
McConnell (former High Performance Manager for New Zealand rugby); Shane
Jones (Chairman of the Waitangi Fisheries Commission); Murray Pfeifer (Chairman
of the New Zealand National Board of the Royal Australasian College of Surgeons).
Personal observations and engaging in these early studies resulted in the researcher's
belief that aspects of Māori and Pākehā leadership were different. It also led to the
personal belief that aspects of both Māori and Pākehā leadership had great merit for
New Zealand society, contrary to much of the negative mainstream media coverage
of Māori leaders.

Consequently, due to a fusing of personal, experiential and academic perspectives,
the researcher chose to further focus on Māori and Pākehā leadership perceptions for
this investigation. Such research was envisioned to add to the knowledge of New
Zealand leadership, particularly in the area of cross-cultural leadership, with the aim
of enhancing greater cross-cultural collaboration, communication, and cooperation.

1.2 Research Rationale

To date, most major leadership theory has been developed in the United States of
America, and therefore based on Western conceptions of leadership. Research shows
some cross-cultural validation of these theories (Bass, 1997; Dorfman, 2004),
however key international studies suggest leadership behaviour is both culturally
similar and different (Brodbeck et al., 2000; Dorfman, Hanges, & Brodbeck, 2004;
Gerstner & Day, 1994). Therefore, major leadership theories may not consider a full
range of leadership behaviour for all cultures. It is important to question the validity
of these theories for New Zealand's diverse cultural context, as, in line with cross-
cultural leadership theory (Brodbeck et al., 2000; Den Hartog, House, Hanges, Ruiz-
Quintanilla, & Dorfman, 1999; Dorfman et al., 2004), New Zealand's culturally
diverse leadership behaviour is likely to be both similar and unique to the behaviour

described in the major leadership theories. Culturally distinct leadership styles may render these theories insufficient for measuring leadership in New Zealand's culturally diverse context. In particular, this may be especially relevant for Māori leadership behaviour as its origin is not set in Western culture.

New Zealand's population is diverse and rapidly changing (Statistics New Zealand, 2004b). To illustrate this claim, in 2004 nearly one-fifth of New Zealand residents were born overseas, compared with one-sixth in 1991 (Department of Labour, 2004). In addition, the proportion of Māori in the total population is forecast to grow from one-seventh in 2004, to one-fifth in 2051 (Statistics New Zealand, 2004). Commentators suggest greater cultural convergence is likely to amplify cultural idiosyncrasies, resulting in increased cultural barriers (House, 2004; Punnett & Shenkar, 2004). Increasing cultural interaction and independence makes recognising New Zealand's diverse cultural groups increasingly important in research.

New Zealand has several fundamental characteristics that may influence leadership. First, the Māori people are acknowledged as New Zealand's indigenous people by the operations of the British Government in New Zealand. The Treaty of Waitangi (1840), which sanctioned the New Zealand Government, provides Māori with a unique statutory basis for cultural identity (Jackson, 2004). In addition, New Zealand has a high dependency on international business (Ah Chong & Thomas, 1995). It is important to take these contextual factors, along with the unique population mix, into account when investigating leadership in New Zealand.

Additionally, the leadership research that does consider New Zealand's cultural context largely collectivizes all New Zealanders into one cultural group (Hines, 1973; Kennedy, 2000; Parry & Proctor, 2000). However, New Zealand posses more than one cultural group. Therefore, as each of these cultural groups may understand effective leadership behaviour in different ways, it is important that research recognises New Zealand's distinct within-country sub-cultures. To date, local exploration into cross-cultural leadership are relatively sparse, although some

studies have provided illumination (Ah Chong & Thomas, 1997; Henry, 1994b; Nedd, Marsh, & McDonald, 1978; Seidman, 1975). New Zealand leadership researchers now need to recognize the importance of the cultural variable and focus on a fuller investigation of New Zealand leadership. Specifically, minority cultural groups need to be set apart and recognised by New Zealand leadership research. Considering all cultural groups' leadership behaviour is will give a fuller description of the behaviour required to provide effective leadership in New Zealand's cross-cultural context.

1.3 The Research Objectives

This study's research objectives emerge from the research rationale, and the methodological framework chosen for this study. The GLOBE project survey the methodological framework chosen for this study, p. 32, measures followers' perceptions of culture and leaders' behaviour. Therefore, in another context a desirable research objective would be to examine: how different or similar is outstanding Māori leaders' behaviour as perceived by Māori followers, to outstanding Pākehā leaders' behaviour as perceived by Pākehā followers?

However, due to the limited scope of a master's thesis this objective is not being pursued here. The GLOBE project survey requires a large sample to yield statistically significant results. As this master's thesis is constrained by temporal and financial restrictions, only limited data gathering could occur. Additionally, it is likely the confining word limit of a master's thesis would not have allowed for proper consideration of key factors which arose during the course of the study. These limitations altered this study's major research question.

This GLOBE project survey had already been undertaken in New Zealand with a predominantly Pākehā sample. It was decided that due to this pre-existing sample and the limited scope of a master's thesis (as described above), only a Māori sample

would be collected during the course of this study. Therefore, this study's major research question is to explore: how is the behaviour of outstanding Māori leaders is perceived by Māori followers?

More specifically, this study aims to identify the similarities and differences between outstanding Māori and Pākehā leadership behaviour, as perceived by their culturally similar followers. An additional research objective is to consider the implications of these perceived similarities and differences for leaders in New Zealand's cross-cultural context.

1.4 Thesis Structure

This section provides an overview of this thesis, showing what each chapter contains and justifying the structure.

Chapter one: Introduction: provides the research rationale, describes the research objectives, and explains its structure.

Literature review

> **Chapter two: Leadership theory:** explores leadership theory's evolution from its inception to the contemporary context. It presents the major ideological shifts that highlight the importance of examining not only leaders' traits, but also their behaviour, as well as environmental factors, the role of the followers, and leadership as a dynamic and complex process. The theories examined provide a frame of reference for considering the factors underlying the leadership process.

> **Chapter three: Cross-cultural leadership theory:** follows on from Chapter Two by considering leadership theory in the cross-cultural context. It

considers the theory underpinning cross-cultural leadership by presenting studies from two separate research paths. First, studies that cross-culturally test the leadership theory considered in Chapter Two are discussed. Then leadership theories developed independently from the mainstream theories (discussed in Chapter Two) are considered. The chapter provides a frame of reference for understanding aspects of leadership that are cross-culturally similar and different.

Chapter four: Māori culture and leadership: narrows this study's focus from the international to the domestic context, and considers Māori culture in several ways. It provides a brief Māori cultural anthology that examines traditional Māori society, the effects of colonisation, and the contemporary context. Selected key Māori cultural values are then considered and parallels drawn with internationally recognised cultural value dimensions. The Māori leadership literature is then synthesized and presented, focusing on traditional Māori leadership, the effects of colonisation, and Māori leadership in the contemporary context. This chapter provides a frame of reference to interpret this study's results exploring contemporary Māori leadership behaviour.

Chapter Five: Pākehā culture and leadership: considers the culture and leadership of the study's other research population. It follows a similar format to the previous chapter, which addresses Māori culture and leadership. More explicitly, it provides a brief Pākehā cultural anthology, followed by a discussion on selected Pākehā cultural values using internationally recognised value dimensions as a framework. Thereafter Pākehā leadership is explored by considering New Zealand based leadership research, which has been traditionally dominated by Pākehā participants. This chapter provides a frame of reference to interpret contemporary Pākehā leadership behaviour.

Chapter Six: Cross-cultural leadership in New Zealand: reviews the relatively sparse body of literature addressing cross-cultural leadership research domestically. This chapter examines the research context, and leads into the research objectives.

Chapter Seven: Research design: discusses the methodology and specific design employed in this study. This chapter examines the GLOBE survey, which was employed as the study's framework, and justifies its selection. More specifically, it then explores how the GLOBE was tailored to this study, and the specifics of the sampling. Ethical issues including those pertinent to leadership research and researching with indigenous populations are explored.

Chapter Eight: Results: reports and describes this study's results (the Māori sample), and the results from the NZ GLOBE (the Pākehā sample) study (see p. 113 for a discussion of the appropriateness of employing the NZ GLOBE data as this study's Pākehā sample). The Māori and Pākehā samples' demographic data are presented in parallel. The GLOBE leadership dimensions' results, including the 19 sub-scales and the 6 overarching leadership dimensions, are presented.

Chapter Nine: Discussion: examines and interprets the results presented in chapter eight, drawing on the literature review (Chapters Two, Three, Four, Five, Six). This discussion is configured to best address the major research objective – to explore similarities and differences in Māori and Pākehā leadership. The overarching GLOBE leadership dimensions are categorised as follows: dimensions whose sub-scales all show significant differences; dimensions that show significant differences along some sub-scales; and dimensions whose sub-scales show no significant differences. The dimension and sub-scale loadings are considered and tentatively interpreted by drawing on the relevant literature.

Chapter Ten: Conclusions, reflections, and recommendations: presents the study's major conclusions. Reflecting on the research process, its methodological confines are

discussed. These are first addressed at a conceptual level, exploring the methodological limitations of researching in the cross-cultural and leadership paradigms. The confines are then addressed at a more specific level, exploring limitations relevant to this study's sample. Future research that would prove advantageous in developing the New Zealand cross-cultural research paradigm is then proposed.

1.5 Summary

The researcher's early experiences, both personal and academic, led her to this course of study. This research's rationale is based on the realisation that major leadership theories may not adequately describe New Zealand leadership, especially Māori leadership which does not have its origins in Western culture. Additionally, most leadership studies which recognise New Zealand's unique cultural context do not recognise its distinct cultural groups. Cross-cultural leadership theory indicates that leaders from these cultural groups will have both similar and different patterns of behaviour from those identified in both the major leadership theories and major New Zealand leadership studies. From this rationale, the overarching research objective was derived. This objective is to determine how Māori leaders behave as perceived by Māori followers. Additionally, this study aims to consider the implications of similar and different aspects of Māori and Pākehā leadership behaviour in the cross-cultural context. This thesis is structured in a manner similar to any other. The sections following this introduction are a literature review, methodology and research design, results, discussion, and conclusions, reflections, and recommendations for future research.

CHAPTER TWO

LEADERSHIP THEORY

Chapter Outline

This chapter highlights the major literary themes in the large body of research and writing that exists on leadership. First, it briefly provides a micro-approach, outlining three important leadership definitional reviews. It then takes a macro-approach by broadly outlining the major schools of thought that have advanced leadership theory. These are: the trait approach; the behavioural approach; the situational/contingency approach; and the charismatic/transformational approach. The chapter concludes with some critical comment regarding the lessons learnt from prior leadership studies, and how these should inform the current study.

2.1 Introduction

This chapter explores the research question by considering, 'what is leadership?' It explores the major themes of the leadership theory literature, broadly outlining the research streams that have advanced leadership theory.

When embarking on the current study, it is first important to examine what previous research reveals about leadership to provide a frame of reference for considering leadership in New Zealand. Examining previous studies' strengths and pitfalls provides a rough sketch map for successful leadership research by recommending key factors for consideration and advantageous research methods. This discussion of

these studies provides the criterion for and justifies the selection of this study's chosen research question and research design.

As suggested by Blyde (1997), the leadership literature takes two major approaches to developing leadership understanding. First, literature that addresses leadership definitions provides a macro-perspective. Second, the literature addressing the major leadership schools of thought, as determined by the author, provides a micro-perspective. This study will briefly taking a macro-approach by presenting three leadership definitional reviews. This will then be followed by a micro-approach that broadly outlines the major leadership schools of thought that have advanced leadership theory. Because leadership research is vast, incorporating thousands of studies (Alvesson, 1996) in the psychology, sociology, and organisational science paradigms, only key studies most relevant to the research objectives will be considered.

2.2 Leadership theories' origins

To date, most leadership theory, including those theories considered in this review, derive from few cultures. Most commonly, these theories were developed in the USA, and hence describe the behaviour of leaders in that country (Peterson & Hunt, 1997). As a result these theories may only reflect a western leadership conceptualisation leadership (Dorfman, 1996; Smith & Peterson, 1988) or, in fact, leadership only in their country of origin. Adler (1999) argues that, while many definitions of leadership position themselves as global, they are not. In part, this may be due to most universal leadership theories failing to account for cultural context. This is particularly unfortunate for understanding global leadership since aspects of North American culture may result in these leadership practices being unique; that is, different from the approaches in most areas of the world (Dorfman, 1996; Hofstede, 1991). Therefore, while some applicability to other cultures has been found

(Bass & Avolio, 2000; Dorfman et al., 2004), these popular leadership theories may be largely inadequate to explain or predict leadership across cultures.

It is therefore accepted that, while they represent key developments in leadership understanding, the leadership theories considered in this chapter largely derive from the USA, and do not necessarily reflect a cross-cultural leadership perspective. However, the cross-cultural validation of these theories is considered in Chapter Three, which discusses cross-cultural leadership theory.

2.3 Leadership definitions

Leadership literature contains numerous definitions of leadership, with little consensus between them (Bass, 1990; Rost, 1993; Yukl, 1998). After comprehensively reviewing leadership studies, Stogdill (1974) concluded, "there are as many definitions of leadership as there are persons who have attempted to define the concept" (p. 7). Contemporary literature also suggests definitional inconsistency (Dorfman & House, 2004; Yukl, 1998). It may be argued that most researchers define leadership according to their individual perspective and the aspect that interests them most (Yukl, 1989).

While the literature shows a variety of leadership definitions, clarifying leadership's nature is essential to understanding, practising and developing leadership theory (Sherman, 1995). There have been many numerous leadership definitional reviews, however, the three important reviews relevant to this study were conducted by Stodgill (1974), Bass (1990), Rost (1993) and Yukl (1998).

The first comprehensive leadership definitional review was begun by Stogdill (1974) and continued by Bass (1990). It examined and systematically categorized 7,500 leadership references, revealing a wide variety of definitions. A summary of Bass's

emergent themes can be seen in table 1. From this study, however, Bass (1990) proposed the following definition for leadership:

> Leadership is an interaction between two or more members of a group that often involves structuring or restructuring of the situation at the perceptions and expectations of the members. Leaders are agents of change – persons whose acts affect other people more than other people's acts affect them. Leadership occurs when one group member modifies the motivation or competencies of others in the group (p. 19–20).

Table 1: Bass's (1990a) categorization of leadership definitions

Leadership as a focus of group processes
Leadership as personality and its effects
Leadership as the art of inducing compliance
Leadership as the exercise of influence
Leadership as an act or behaviour
Leadership as a form of persuasion
Leadership as a power relation
Leadership as an instrument of goal achievement
Leadership as an emerging effect of interaction
Leadership as a differentiated role
Leadership as the initiation of structure
Leadership as a combination of elements

Rost's extensive and important review (1993) diverged from Stogdill and Bass by critiquing leadership definitions. It provides the following definition: "Leadership is an influence relationship through which leaders and followers intend real change that is mutually acceptable and has individual commitment" (p. 102). Rost suggested

this definition could be broken down into four essential elements that create leadership situations:

- The relationship is based on influence
- Leaders and followers are people in this relationship
- Leaders and followers intend real change
- Leaders and followers develop mutual purposes

Yukl's (1998) definitional review is less comprehensive but consolidates Bass (1990) and Rost's (1993) findings. Yukl (1998) also concluded that leadership definitions had few aspects in common, and supported the assertion that the notion of influence underpins most leadership definitions. He concluded "most definitions of leadership reflect the assumption that it involves a social influence process whereby the intentional influence is exerted by one person over other people to structure the activities and relationships in a group or organization" (1998, p. 3).

These three reviews addressed leadership study from a micro-approach. While they suggest a divergent and complex array of leadership definitions, which perhaps reflects leadership's complex nature, a fundamental theme has emerged: specifically, influence is a fundamental leadership principle.

However, in providing this study's context, a micro-approach is also required. Over viewing the major schools of thought in leadership theoretical development will provide this.

2.4 Major leadership theories

This section explores four major leadership schools of thought: *trait approach*; *behavioural leadership*; *situational and contingency leadership*; and *charismatic/transformational leadership*. While many leadership theories are omitted

from this brief overview, the researcher views these four schools as fundamental in the development of leadership theory, due to the large amount of research activity which they have stimulated. Each school of thought gives additional insight into what leadership is, hence providing a frame of reference for understanding New Zealand's cultural leadership styles.

2.4.1 The trait approach

The trait approach was an early attempt at leadership theorisation, resulting from leaders being conceived as 'great men' (Bass, 1990). Following the suggestion of the 19th century philosopher Thomas Carlyle that leaders possess inherited natural, unique qualities that allow them to rise to leadership positions, this approach assumes leaders' traits provide a set of characteristics that differentiate them from non-leaders (cited in Bass, 1990, p. 46).

Numerous studies in the 1930s and 1940s were conducted to identify these traits. However, this approach was unsuccessful in identifying a set of traits that guaranteed leadership. Stogdill (1948) reviewed 124 leadership studies classifying traits into five broad categories - capacity; achievement; responsibility; participation; status; and situation – but could find no traits that were sufficiently and universally associated with leadership. This inability to identify a set of leadership traits suggested traits alone do not identify leaders. Stogdill concluded:

> A person does not become a leader by virtue of the possession of some combination of traits, but a pattern of personal characteristics of the leader must bear some relevant relationship to the characteristics, activities, and goals of the followers (1948, p. 63).

Failure to come up with a fixed set of traits marked a turning point in leadership studies (Bryman, 1986). Stogdill's conclusion brought a change in research focus, and emphasis shifted from identifying leaders' traits to identifying leaders' behaviour.

2.4.2 The behavioural approach

The next phase in leadership research focused on leadership behaviour, the emphasis shifting from what leaders are (traits) to what leaders do (behaviour). This school of thought was based on the belief that leaders behaved differently from non-leaders, and aimed to identify leaders' behavioural patterns.

Two research groups, at Ohio State University and the University of Michigan, made major contributions to this approach by identifying two similar leadership behaviours. The Ohio State research labeled the two leadership behaviours "initiating-structure behaviour" and "consideration behaviour"(Likert, 1961, 1967), while the Michigan research labeled the two leadership behaviours "job-centred" and "employee-centred" (Morris & Seeman, 1950; Stogdill & Coons, 1957).

While these studies produced similar results, they were significantly different. The Ohio State research described leadership behaviour on a continuum, whereas the Michigan research described leadership behaviours as independent variables. Not locked into a single continuum, Ohio State researchers concluded effective leaders exhibited a high level of both behaviours, while Michigan studies suggested effective leaders were employee-orientated.

The behavioural approach to leadership studies advanced the field by changing the focus from what leaders are (traits), to what leaders do (behaviour). However, it did not take into account the complex environment in which the leader-follower relationship takes place. Griffin (1990) suggests an evolution in leadership research occurred due to the realization that although interpersonal and task-orientated

dimensions are useful for describing leadership behaviour, they were not useful for predicting or prescribing leadership behaviour.

2.4.3 The situational/contingency approach

The situational and contingency leadership approach recognise the importance of the context in which leader-follower relationships take place, and consider the impact of environmental factors on the leadership processes. These theories identify situational variables and examine their interaction with leadership behaviour. They assume effective leadership varies according to the situation and there is no universally effective leadership behaviour (Yukl, 1998).

Three widely cited contributions to the situational/contingency approach are: Fiedler's (1967) contingency theory; the path goal theory (Filey, House, & Kerr, 1976); and the Vroom-Yetton-Jago (VYJ) model (Vroom & Yetton, 1973). Each model varies by the type, number, and measures of leadership behaviour. Fiedler's contingency theory draws heavily on the behavioural approach, combining behavioural and situational factors. Its major contribution is alerting subsequent researchers to the importance of situational factors when investigating leadership. House's path-goal theory added to the situational theories by combining the behavioural approach with the expectancy theory of motivation, exploring the impact of leadership behaviour on motivational processes and the effect on employee satisfaction (Filey et al., 1976). The Vroom-Yetto-Jago (VYJ) model takes a narrower approach, featuring only one situational factor, decision-making (Vroom & Yetton, 1973). All models have received mixed validation by leadership research (Dorfman, 2004).

The situational/contingency approaches' major contribution to leadership theory is its emphasis on situational factors. They changed leadership theories focus from one solely on leaders' behaviour, to a more broad consideration of leaders' interactions with the wider environment. In the context of the current study, it is important to

consider situational variables as culture is a variable which has been shown to influence leadership (Dorfman & House, 2004).

However, critics cast some doubt on the validity of the situational/contingency models. A major criticism concerns the model's narrow focus, resulting in the consideration of only part of the leadership process (Yukl, 2002) and limiting them only to the situations they address. McCall and Lombardo (1978) argue the leader's job is much broader, and more complex and dynamic than the few situational factors taken into account by the contingency models (cited in Blyde, 1997). Paradoxically, a further criticism focuses on some models' numerous variables, which make them too complex and difficult to use. Stake and Gray (1984) suggest this paradox between accuracy and simplicity may cause this approach to develop in opposite directions.

2.4.4 The charismatic/transformational approaches

The next evolution in leadership theory, charismatic/transformational leadership, changed the focus from leaders' behaviour and situational factors to leadership as a more dynamic and complex process. The charismatic/transformational leadership theories depart from the situational/contingency approaches by recognising the importance of collective identity and the reciprocal nature of the leadership process (Conger, 1999). Exploring these leadership theories is important as it gives additional insight into key consideration in leadership theory, providing a frame of reference for understanding New Zealand's cultural leadership styles.

Charismatic leadership theory, originally conceived by House (1977)[1] suggests that leaders engage in behaviour that results in followers attributing them with extraordinary qualities (Shamir et al., 1993). This includes behaviour not incorporated into the earlier leadership theories such as: offering a vision;

---

[1] Since then, several revisions have been made to the original theory (House & Howell, 1992; House & Shamir, 1993; House, Spangler, & Woycke, 1991; Shamir, House, & Arthur, 1993).

emphasising values; communicating high performance expectations; emphasising collective identity; taking personal risks; and showing sensitivity to followers' needs and the environment (House, 1977; House & Shamir, 1993; Shamir et al., 1993). Conger and Kanungo, also important theorists, suggest charismatic leadership transforms followers' self-concepts to fit leaders' objectives by challenging the perceived nature of tasks, creating an engaging vision, developing followers' collective identity, and heightening individual and collective self-efficacy (Conger & Kanungo, 1998). Research shows some support for charismatic leadership theory, also indicates the theory is limited (Conger & Kanungo, 1998).

Transformational leadership theory, first conceptualised by Burns (1978), but popularised and brought into an organisation context by Bass (1985; 1998) draws on both House's (1977) charismatic leadership theory and Burns's (1978) transformational leadership theory[2]. It is centred on the belief that transformational leaders go beyond ordinary expectations, seeking to arouse and satisfy higher needs, and engaging each follower's full person (Bass, 1985). Bass's (1985) transformational leadership theory conceptualises leadership into transformational and transactional leadership behaviour, with transformational leadership behaviour divided into four dimensions (idealised influence – charisma, inspirational motivation, intellectual stimulation, and individual consideration) and transactional leadership into three dimensions (contingent reward, management by exception, laissez-faire). Bass suggests effective leaders combine both transformational and transactional leadership, with transformational leadership enhancing transactional leadership by increasing follower motivation and performance. Research shows some support for the transformational leadership model (Lowe, Kroeck, & Sivasubramaniam, 1996), however the results from the transactional leadership dimensions have been more ambiguous (Yukl, 2002).

---

[2] Since Bass's (1985) work popularised transformational leadership theory, there has been extensive research and revisions to this theory. See Roeche, Baker and Rose (House & Howell, 1992; House & Shamir, 1993; House et al., 1991; Shamir et al., 1993) for a review several transformational leadership theorists' work.

Despite the significant contribution of the charismatic/transformational leadership theories, some authors suggest conceptual weaknesses (Bass, 1990; Meindl, Ehrlich, & Dukerich, 1985; Yukl, 2002). Major criticisms of charismatic and transformational leadership theory are with regard to their ambiguity. Critics suggest charismatic leadership theory's leader behaviour and influence process are ambiguous which creates uncertainty as to whether the underlying influence process may be solely attributed to the leader themselves (Shamir et al., 1993). A major criticism of transformational leadership theory, is the definitional imprecision transformational/ transactional dimensions (Yukl, 1999). Yukl (1999) suggests that possibility some leadership behaviours may not be considered by this model. Additionally Rost's (1993) transformational leadership critique suggests that this theory results in identifying leadership traits, and, therefore, is fundamentally a modern-day approach to trait theory. This suggests the transformational leadership paradigm may be subject to the same criticism as trait theory.

The transformational leadership paradigm adds to the conception of what leadership is by recognising some leaders' extraordinary influence on their followers and emphasising followers' emotional reactions to leaders. However, despite these important insights, the theory contains some conceptual weaknesses that need to be addressed. In the context of the current study, considering the charismatic and transformational leadership theories is important as these theories were integral in the development of the GLOBE project's survey (employed by this study), therefore will be drawn on in this studies discussion.

2.5 Summary

This critical examination of leadership theory indicates a number of key factors are important when studying leadership:

- Recognise leadership as a complex and dynamic process. This is supported by the varying array of leadership definitions found in the leadership literature and the unsuccessful attempt to provide a concise list of traits or behaviours that would result in leadership.

- Consider the contextual variables that surround leadership. Situational/contingency studies have suggested contextual variables, such as culture, are likely to help define leadership behaviour.

- Acknowledge the impact of the follower on the leadership process. The charismatic/transformational approach acknowledges leadership as dynamic relationship in which leader and follower both play a significant role.

Examining these theories is important when examining Māori and Pākehā leadership as first, it is important to examine what previous research reveals about leadership. Therefore, a review of these theories research provides a frame of reference for considering the theory and research method employed by this study.

However, this chapter illuminates that all three definitional studies, and the four leadership schools of thought identified here, are derived from the USA. As these studies do not consider cultural context, they may be ethnocentric, only reflecting leadership from their country of origin. The next chapter will review leadership theory from a cross-cultural perspective. It will address each leadership school of thought in turn, exploring its cross-cultural validation. It will then address leadership theory developed independently of the USA and consider its cross-cultural validity. In a contemporary approach to leadership theory, it then considers the GLOBE project, a USA derived but internationally based approach to leadership theory.

CHAPTER THREE

CROSS-CULTURAL LEADERSHIP THEORY

Chapter outline

This chapter examines the cross-cultural validity of non-cross-cultural leadership theories. It does this first by addressing the major schools of leadership thought (outlined in Chapter Two) developed largely in the USA. It then explores leadership theory developed in countries other than the USA. Thereafter, a contemporary approach to cross-cultural leadership theory is examined.

3.1 Introduction

Whether leadership differs between cultures is an important discussion in leadership theory. Arguably, it is one of the most important debates in the literature defining leadership. The previous chapter explored leadership theory's major developments, broadly outlining the major schools of thought that have resulted in contemporary understanding of leadership. This chapter addresses why culture impacts on leadership before reviewing the major literary themes addressing cross-cultural leadership theory.

In the context of the current study, it is important to consider key cross-cultural leadership theoretical developments to provide an appropriate frame of reference. Investigating these developments allows for critical consideration of the generalisabilty of leadership theories developed in other countries, in the New Zealand context. Additionally, examining previous studies' strengths and limitations

provides a rough sketch map for successful cross-cultural leadership research, providing further justification for the chosen research objectives and demonstrating the appropriateness of this study's research design.

The literature reveals two major approaches to conceptualising cross-cultural leadership (Blyde, 1997). First, the major schools of thought (as identified in Chapter Two) will be considered in light of the cross-cultural validation. As discussed in Chapter One, these mainstream theories were developed largely in the USA.

Second, the chapter examines leadership theories developed independently of the major schools of thought. These theories, deriving from several countries, have resulted in unique leadership conceptualisations. This review examines these leadership models, and explores their cross-cultural validation.

3.2 Culture and values

Like leadership, attempts to define culture show little convergence and have resulted in definitional imprecision. Various cultural definitions emphasise shared processes: shared ways of thinking; feeling; reacting; meanings; identities; common use of technology; history; language; religion; and socially constructed environments (Dorfman & House, 2004; Hofstede, 1980; Kroebner & Kluckhohn, 1963; Trompenaars & Hampden-Turner, 1998). Many researchers draw on Hofstede's (1980) cultural definition that suggests culture is the mind's software, or a collective programming distinguishing one group from another.

However, one important convergence in the cultural definition literature is that values are important when examining culture. Extensively cited commentators on cultural values suggest values are fundamental attributes of culture, forming its core (Hofstede, 1980, 1991; Rokeach, 1973). The literature also suggests values are

culturally distinct (Hofstede, 1984; Kluckhohn, 1951; Schwartz, 1992; Trompenaars & Hampden-Turner, 1998). A major cross-cultural research goal is to identify variations in these values along cultural dimensions (Schwartz, 1994; Smith, P. B., Dugan, & Trompanaars, 1996). Hofstede's (1980) much-cited work exploring cultural value dimensions across 40 cultures identifies four dimensions by which dominant values systems can be ordered and which predictably affect human thinking, organisations, and institutions. These value dimensions are individualism/collectivism, power distance, uncertainty avoidance, and masculinity/femininity. More recently, the GLOBE Project built on Hofstede's work by identifying five additional dimensions, adding performance orientation, future orientation, humane orientation, assertiveness, and gender egalitarianism (House et al., 2004).

These value dimensions, along with other dimensions suggested by various authors (Chinese Cultural Connection, 1987; Schwartz, 1992; Trompenaars, 1993), are widely employed as a conceptual framework for cross-cultural leadership research. Researchers assume these values are consistent with leadership behaviour. However, which cultural dimensions are most important and how they are linked to the leadership process is undetermined (Dorfman, 2004), although strong cases have been made for the influence of individualism/collectivism (Triandis, 1993), power distance (House et al., 2004), and performance orientation (Dorfman et al., 2004). This value dimension framework can be advantageously employed by cross-cultural leadership researchers, as value dimensions provide a meeting point along which cultures can be compared.

3.3 Culture's impact on leadership perceptions

Traditionally, most popular leadership theories (addressed in Chapter Two) are centred on the behaviour of leaders. However, contemporary leadership theory recognises leadership as a dynamic relationship in which followers play an important role. In particular, Lord and Maher (1993) have posited that followers'

cognitions are important in understanding the leadership process. In light of this, many contemporary leadership studies take a follower-centric approach, exploring leaders' images as constructed by followers (Popper & Druyan, 2001).

Implicit leadership theory is what underpins many contemporary studies. According to this theory, individuals hold implicit beliefs, convictions and assumptions about the behaviour of their leaders (House & Javidan, 2004). These are based on implicit memories, inflexible, long-lasting memories that impact on individuals' perceptual experiences of their environment (Lord & Maher, 1993). Individuals group implicit memories together to form implicit theories. These cognitive frameworks are used during information recall and processing to encode and understand specific events and behaviour (Shaw, 1990). Commentators have suggested they not only constrain, regulate and direct leadership (House & Javidan, 2004), but define followers' leadership expectations and judgements (Rosch, 1978). The fit between a leader's behaviour and a follower's' implicit leadership theory is likely to influence the degree to which leadership is accepted, the perception that leaders are influential and are granted status and privileges (House & Javidan, 2004).

There is evidence that investigating implicit leadership theories can increase leadership understanding in different cultural groups (Meindl, 1995). Gerstner and Day (1994) examined the implicit leadership theories of students from eight different countries, living in the U.S.A. They found that students from each country conceived leadership differently, with none of the five most typical leader characteristics in the U.S.A ranked by the subjects. Other studies have suggested cultural similarities in leadership. For example, a study based on Bass's (1985) Multifactor Leadership Questionnaire shows similar leadership behavioural characteristics in India, Singapore, The Netherlands, Japan, China, Germany and Canada (Fiol, Harris, & House, 1999). This suggests that although each culture recognises different characteristics as leadership behaviour, some characteristics, specifically those

associated with transformational leadership, may be applicable cross-culturally (Bass, 1998).

3.4 Cross-cultural validation of the major leadership theories

This section briefly reviews the cross-cultural leadership validation of some of the major leadership schools of thought considered in Chapter One. As discussed in Chapter Two (p. 10), these approaches to leadership theory derive largely from the USA so may only reflect a Western leadership conceptualisation (Dorfman, 1996; Smith & Peterson, 1988). The theories addressed here include: the behavioural approach; the situational/contingency approach; the charismatic/transformational approach; and a contemporary cross-cultural leadership approach. Not all approaches are addressed here due to the limited number of relevant studies sourced which test these theories cross-culturally.

3.4.1 The behavioural approach

Studies that cross-culturally test the behavioural approaches theories have shown mixed results. The literature contains cross-cultural studies that support the task-orientated and relationship-orientated constructs of the behavioural approach. For example, Fleishman and Simmons' (1970) Israeli study's findings supports both the task-orientated and relationship-orientated constructs. Additionally, Misumi's (1985) Japanese study found that effective leadership requires both task-orientated and relationship-orientated leadership behaviour (see p. 29 for a more in-depth discussion of Misumi's work). However, in a New Zealand study comparing British, Pākehā, Māori, and Pacific Island supervisors, Anderson (1983) did not find a

relationship between culture, leader behaviour, and perceived leader effectiveness suggesting a lack of support for the behavioural approach's relationship category.

The contradictory results of cross-cultural studies call into question the cross-cultural validity of the behavioural approach's framework. This may suggest that the impact of task and relationship behaviour on the leadership process is more complex and defies simple explanation (Bass, 1990). The inclusion of additional variables such as culture may result in stronger cross-cultural validation.

3.4.2 Situational/contingency/ approaches

The literature also provides some support for the various models in the situational/contingency approach. The three models mentioned in the pervious chapter: Fiedler's contingency leadership theory; path-goal leadership theory; and the VYJ model, have received mixed cross-cultural validation.

Studies which cross-culturally validate the situational/contingency models include: Bennett's (1977) study employing Fiedler's contingency theory, which found Filipino managers were more task-orientated, whereas Chinese managers were more relationship-orientated; Al-Gattan (1985) investigation employing the path-goal theory which validated this model in Saudi-Arabian organisations; and Bottger, Hallein, and Yetton (1985) who employed the VYJ model to investigate leadership among 150 managers from Australia, Africa, Papua-New Guinea, and the Pacific Islands. However, the results of studies employing each of these theories also casts doubt on their cross-cultural applicability (Ayman & Chemers, 1991; Dorfman et al., 1997; Heller, 1988) .

The contradictory results of the situational/contingency studies mentioned above suggest that the cross-cultural validation of these theories is inconclusive. However,

their contribution to cross-cultural leadership theory is significant due to its addition of situational variables, of which culture could be one. However, culture was not explicitly included as a variable in any of the above studies.

3.4.3 Charismatic and transformational leadership approaches

The charismatic/transformational leadership theories, which suggest leadership is a more complex and dynamic process, have gained some cross-cultural validation, and perhaps show the most promise. Numerous cross-cultural studies using a variety of methods and samples indicate strong support for charismatic leadership theory (House & Shamir, 1993). However, Dorfman comments that charismatic leadership's strong empirical support comes from the West.

However, the findings of some studies are more dubious and suggest both the charismatic leadership process and its enactment might be different when charismatic leadership is considered cross-culturally (Dorfman, 2004), due to culturally specific thought processes, beliefs, implicit understandings, or behaviours (Bass, 1997). Howell and Dorfman (1988), for example, found cross-cultural differences in the effectiveness of charismatic leadership.

Bass's (1985) transformational leadership theory has been validated by a diverse global audience (Rajnandeni, 1999), on all continents but one (Bass, 1997). Supporting transformational leadership's cross-cultural applicability, Lonner (1980) suggested transformational leadership qualities were important when leading multicultural teams. The GLOBE project also supports the international validity of transformational theory (Dorfman et al., 2004).

However, although research shows some support for the cross-cultural applicability of transformational leadership, the behavioural manifestation may vary (Dorfman, 2004). Some research suggests that transformational leadership emerges more easily

and is more effective in collectivistic cultures than in individualistic cultures (Jung, Bass, & Sosik, 1995).

Cross-cultural testing of the major leadership schools of thought have resulted in mixed support, therefore inconclusive cross-cultural validation. The studies considered in this review suggest that the theories have varying degrees of cross-cultural applicability. The limited validation of these theories suggests they may be a greater reflection of leadership in their country of origin, the USA. Therefore, it is questionable whether these theoretical frameworks would be appropriate for examining cross-cultural leadership in the New Zealand context. This may be particularly true for Māori leadership as Māori culture has significantly different origins from that of the USA.

3.5 Non-USA leadership theories and their cross-cultural validation

This section briefly outlines the leadership theories developed in countries other than the USA. In light of the current research, it is equally important to consider these studies as the major schools of leadership as they also may shed light on advantageous research objectives or research methods.

Non-USA leadership theories have resulted in leadership models from several nations. These include: Misumi and Peterson's (1985) performance-maintenance leadership theory from Japan; Sinha's (1984) nurturant task-orientated (NT) leadership model from India; and Khadra's (1990) prophetic-caliphal leadership model based on Arab leadership.

3.5.1 The Japanese approach

Misumi and Peterson's (1985) performance-maintenance leadership theory suggests that Japanese leadership generally results from performance leadership behaviour (P) orientated toward goal achievement/problem solving, or maintenance function leadership behaviour (M), orientated towards preserving group social stability.

Cross-cultural testing of this theory is limited but shows some validation (Smith, P. B., Misumi, Tayeb, Peterson, & Bond, 1989). Evidence has suggested that Misumi's (1985) PM distinctions generalise across cultures. Studying electronics plant supervisors across Britain, the United States, Japan, and Hong Kong, Smith, Misumi, Tayeb, Peterson, and Bond (1989) showed that the PM functions transfer across countries, but that specific behaviours reflecting the two styles differ markedly. Variations occur because the same concepts may contain specific thought processes, beliefs, implicit understandings, or behaviours in one culture but not the other (Bond & Smith, 1996).

However, when compared with the United States' leadership research findings, PM research indicates leadership at the lower and middle management levels may be consistently more important for subordinates' performance in Japan than it is in the United States (Bond & Smith, 1996). Hui (1990) rationalised that these constructs are influential in Oriental cultures because the M causes a perception in subordinates that they are members of supervisors' 'in-group', with the P leading to high productivity beneficial to the entire group.

Bond and Smith (1996) credited Misumi's (1985) work as one way to better understand apparent contradictions between the results of different leadership studies. It indicated studies that use relatively general leadership style descriptions would conclude with cross-culturally homogeneous results, whereas studies with more specific leader characteristics would discover cultural distinctions.

3.5.2 The Indian approach

Indian leadership theory is largely based on Sinha's (1984) nurturant task-orientated (NT) model, incorporating both nurturing- and task-orientated leadership styles. The model suggested that ideal leadership is both task- and nurturing-orientated. Nurturant task-orientated (NT) leaders are warm and affectionate, care for their subordinates, and are committed to their growth. This model resulted from early Indian leadership studies which were also influenced by Western leadership theory. Their results showed support for democratic, participative, and considerate leaders (Dorfman, 1996). However this was inconsistent with other research showing Indian leaders and subordinates preferred leadership that was paternalistic and nurturing, but also authoritarian and assertive (Kakar, 1971).

However, Sinha's (1984) results indicated that NT leadership effectiveness is reliant on contingencies, e.g. the subordinates' desire for a dependency relationship. This suggests the model's similarity to the situational/contingency models (p. 16, 26). Dorfman (2004) speculates that aspects of the NT model may also be relevant to other high power distance collectivist cultures that value hierarchical and personalised relationships. To the knowledge of the researcher, this model has not been subject to cross-cultural validation to date.

3.5.3 The Arab approach

Arab leadership has been highly influenced by Islam, tribal and family traditions, and Western ideas (Ali, 1990). Arab leadership has been characterised as a 'sheikocracy' leadership style (Al-Kubaisy, 1985, cited in Dorfman, 1996). Al-Kubaisy suggests Arab leadership is highly patriarchal, characterised by strong hierarchical authority, subordination of efficiency to human relations and personal connections,

and sporadic conformity to rules and regulations contingent on the personality and power of those who are making them.

Khadra (1990) developed the prophetic-caliphal leadership model to identify the dynamics of modern Arab leadership. The model is based on two distinctly different leader types, a 'great or prophetic' leader or an 'ordinary or caliphal' man. A great or prophetic leader is defined as an extraordinary leader whose followers join voluntarily from feelings of love, unanimity, and strong attachment. Paradoxically, an ordinary or caliphal man is defined as a leader who rules by coercion, which is necessary due to the conflict and strife caused by his leadership. Khadra's (1990) survey of Arab managers strongly supported the prophetic-caliphal leadership model.

However, this model has not been tested cross-culturally, so it is difficult to determine its cross-cultural validation. Dorfman (2004) suggests this model would be difficult to test as it requires further theoretical development.

The non-USA leadership theories have shown varying degrees of cross-cultural validation. This ranges from the Japanese school which demonstrates the most promise, to the Arab school whose model is yet to be tested. However, these studies have not resulted in large research streams and have not been tested extensively, either in their countries of origin or cross-culturally. Therefore their cross-cultural validation is largely inconclusive.

3.6 Contemporary leadership research

The previous section reviewed the cross-cultural validation of leadership theory, which was largely developed independently within one culture. This section reviews

a study that takes a contemporary approach to leadership research. Developed by a team of international researchers, it aims to be a truly cross-cultural leadership study.

3.6.1 The GLOBE Project

House and colleagues' (2004) GLOBE project advances cross-cultural leadership research theoretically and methodologically. The GLOBE research programme is a multiphase, multimethod approach examining the interrelationships between societal culture, organisational culture and practices, and organisational leadership in 62 cultures.

The GLOBE's over-arching objective is to develop a theory that describes, and predicts the impact of culture on leadership, organisational processes, and the effectiveness of those processes (House & Javidan, 2004). More specifically, it examines the relationship between culturally endorsed implicit leadership theories (p. 24) and societal and organisational culture. It clusters like cultures and contrasts the research findings to examine the extent to which leadership behaviour is similar or different in contributing to effective leadership (House et al., 2004).

The GLOBE Project research design combines both quantitative and qualitative research methods. The qualitative component includes culturally specific narrative descriptions and focus groups. The quantitative component includes an extensive survey and media analysis. The GLOBE Project triangulates its data which serves to crosscheck the research findings and eliminate methodological confounds experienced by cross-cultural leadership research to date.

The GLOBE Projects employ the use of nine cultural dimensions. These dimensions were derived from cross-cultural theory and from the processes undertaken by the

GLOBE researchers in developing the GLOBE survey. Table 2 presents the GLOBE cultural dimension and their definitions (House and Javidan, 2004, p. 11).

Table 2: The GLOBE project's cultural dimensions

Dimension	Definition
Uncertainty avoidance	The extent to which members of an organisation or society strive to avoid uncertainty by relying on established social norms, rituals, and bureaucratic practices
Power distance	The degree to which members of an organisation or society expect and agree that power should be stratified and concentrated at higher levels of an organisation or government
Collectivism I: Institutional collectivism	The degree to which organisational and societal institutional practices encourage and reward collective distribution of resources and collective action
Collectivism II: In-group collectivism	The degree to which individuals express pride, loyalty, and cohesiveness in their organisations or families
Gender egalitarianism	The degree to which an organisation or a society minimises gender role differences while promoting gender equality
Assertiveness	The degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships
Future orientation	The degree to which individuals in organisations or societies are engaged in future-orientated behaviours such as planning, investing in the future, and delaying individual or collective gratification

Performance orientation	The degree to which an organisation or society encourages and rewards group members for performance improvement and excellence
Human orientation	The degree to which organisations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others

The GLOBE measures leadership along five global dimensions comprising several sub-scales: charismatic/value-based leadership (charismatic 1: visionary; charismatic 2: inspirational, integrity, decisive, performance-orientated); team-orientated leadership (team 1: collaborative team-orientation; team 2: team integrator, diplomatic, malevolent (reverse scored), administratively competent); self-protective (self-centered, status conscious, face-saver, procedural); participative (autocratic (reverse scored), non-participative (reverse scored)); humane-orientated (modesty, humane-orientated); and autonomous (autonomous)[3]. Table 3 shows the global leadership dimensions and their definitions.

---

[3] The GLOBE dimensions are labelled with both nouns and objectives. This may be considered a limitation of the GLOBE.

Table 3: The GLOBE project's leadership dimensions

Global leadership dimension	Definition
Charismatic/value-based leadership	Reflects the ability to inspire, to motivate, and to expect high performance outcomes from others on the basis of firmly held core values
Team-orientated leadership	Emphasises effective team building and the implementation of a common purpose or goal among team members
Participative leadership	Reflects the degree to which leaders involve others in making decisions
Humane-orientated leadership	Reflects supportive and considerate leadership, but also includes compassion and generosity
Autonomous leadership	Independent and individualistic leadership attributes
Self-protective leadership	From a Western perspective focuses on ensuring the safety and security of the individual or group members

House (2004) posits the GLOBE Project empirically establishes the existence of culturally based leadership theories. The findings suggest some leadership dimensions are perceived internationally as contributing to outstanding leadership, while some are culturally specific. More specifically, House (2004) reveals charismatic/value-based, team-orientated, and participative dimensions were widely reported as contributors to outstanding leadership regardless of culture. Humane-orientated leadership behaviour received varying levels of support suggesting it is more effective in some cultures than in others. Autonomous leadership behaviour varied from slightly inhibiting to slightly facilitating outstanding leadership, and self-protective leadership was usually reported as hindering outstanding leadership regardless of culture.

The GLOBE Project has only recently begun to comprehensively publish its research design and findings house (House et al., 2004). As a result, few GLOBE critiques have been published to date. Therefore the following GLOBE critique is largely the author's own.

The GLOBE Project's research design employs a multimethod approach. It uses quantitative and qualitative methods complementarily by employing a survey, focus groups, and media analysis. This is a particular strength of the GLOBE Project, in which this research programme can be seen as forging the way.

As suggested earlier, the GLOBE survey, a major component of this research programme, comprises both cultural value and leadership dimensions. Paradoxically, these dimensions may be seen as both a strength and a weakness. On one hand, the GLOBE dimensions could be considered a strong point, as after extensive, complex statistical testing, the GLOBE investigators report they are psychometrically sound, and show good construct validity and reliability (Hanges & Dickson, 2004). Additionally, the convergence of participants from the participating cultures along the dimensions suggests the appropriateness of the GLOBE scales.

However, the method used to develop the GLOBE survey's scales may have resulted in some weakness. The scales were developed by both an empirical and theory-driven approach. This means the scales' items were first derived from literature (theory-driven approach), and then tested using statistical analysis of participants' responses (empirical approach). This approach is problematic on several accounts.

Using an initial theory-driven approach could result in bias. This is due to the initial pool of leadership items being derived from existing leadership theory, which, as discussed earlier (p. 10), was developed largely in the USA. Therefore leadership behaviour uncommon in the USA but customary in other cultures may not be

included or not given full consideration at this initial stage. As a result, all leadership behaviours may not be adequately represented by the GLOBE dimensions.

It is possible the GLOBE dimensions do not measure their intended constructs. As Hanges and Dickson (2004) posit, measuring the actual constructs underlying empirically developed scales is difficult, and the scales may measure unintended constructs. Construct mislabeling may result in some bias, which may be minimalised but not eliminated by statistical corrections.

The GLOBE Project often neglects to distinguish between distinct within-country sub-cultures, collectivising all cultures within a nation's borders into one sample. This is problematical as multiple distinct cultures are likely to exist within the parameters of each country. Although in some cases the GLOBE recognises these unique cultures, for example in South Africa's case there is a white and black sample, on the whole, within-country sub-cultures are not taken into account. In New Zealand, the GLOBE Project only collected a "New Zealand" sample, despite the many cultures which co-exist in New Zealand in significant proportions (Statistics New Zealand, 2001b). This is recognised by the chief New Zealand GLOBE investigator (Kennedy, 2000).

Additionally, the GLOBE survey's value dimensions may be criticised for their treatment of time. These dimensions treat cultural values as temporally static, and do not account for their evolution over time. Such a perspective has been criticised in the past; for example Hofstede's similar treatment of time attracted substantial criticism (Roberts & Boyacigiller, 1984; Smith, 2002). The GLOBE dimensions may be subject to similar criticism. Examining repeats of the GLOBE survey from a longitudinal perspective will prove interesting.

The GLOBE is forging the way in cross-cultural leadership research both conceptually and methodologically by using a combination of quantitative and

qualitative approaches. However, the research design may have resulted in some conceptual weaknesses that need to be addressed by future research.

3.7 Summary

This cross-cultural leadership theoretical review suggests some important consideration when examining cross-cultural leadership in New Zealand. It recommends:

- That culture is an important consideration when exploring leadership as it impacts on the leadership process.

- The major leadership schools of thought, developed largely in the USA, have received mixed validation. This suggests that although these theories give some indication as to key factors to consider when addressing cross-cultural leadership, they also suggest these theories do not provide a complete picture of leadership cross-culturally.

- The leadership theories developed in countries other than the USA importantly demonstrate that other conceptualisations of culture exist. The identification of differing variables suggests the major leadership theories may not consider a full range of leadership behaviours. Although they have not been tested extensively, it is important to consider that these and other conceptualisations of leadership may exist.

- The GLOBE Project's strong validation suggests this theory and research design may be advantageous when examining cross-cultural leadership.

CHAPTER FOUR

MĀORI CULTURE AND LEADERSHIP

<div style="border:1px solid black;">

Chapter outline

This chapter examines Māori culture and leadership, moving this literature review into the New Zealand context. It does this, firstly, by defining Māori. Then it examines Māori culture by considering key Māori cultural values that relate to Māori leadership. Finally, it considers Māori leadership, by engaging with traditional Māori leadership literature, considering the impact of colonisation on traditional Māori leadership, and discussing contemporary Māori leadership.

</div>

4.1 Introduction

In the previous chapters this thesis has provided this study's rationale, and explored what leadership is, by considering key theoretical developments in the leadership and cross-cultural leadership paradigms. This chapter and the following two chapters discuss leadership in the New Zealand context, beginning with this chapter considering Māori leadership. When exploring Māori leadership, it is important to examine Māori cultural values because, as discussed in the preceding chapter, values shape leadership behaviour.

4.2 Māori defined

When considering Māori culture it is necessary to explore who is included in the Māori cultural group. As Māori is a contested term, it is important to provide a definition to provide clarity about who is Māori but also to set parameters for who may be included in this study's Māori sample.

The term *Māori* is commonly used to refer to New Zealand's indigenous people (King, 2003). Derived from 'tangata Māori' meaning ordinary people, it was first used by Māori to distinguish themselves from the incoming colonists (Ranford, n.d.). The term Māori was and was not used by Māori to describe themselves as a cohesive cultural group before colonisation. Traditionally (and currently, probably to a lesser degree) Māori described themselves by their tribal affiliations (Walker, 1989). The term Māori was adopted by the colonists and soon came to be widely used to define New Zealand's indigenous people.

The term Māori has been widely defined however these definitions have common themes. In the complete English-Māori dictionary, Briggs (1981) defines Māori using the words native, indigenous, ordinary. King's (1985) popular definition defines Māori as descendants New Zealand's first Polynesian immigrants. This widely used contemporary definition will be employed for this study.

4.3 Māori culture

Māori are New Zealand's indigenous people who are thought to have emigrated from Polynesia around 800 AD (King, 2003)[4]. The literature suggests that Māori thrived alone in New Zealand for many centuries (King, 2003; Waa & Love, 1994). The British colonists' arrival in the 1800s and the interaction between the two cultures that resulted from colonialisation has resulted in changes to both the Māori and Pākehā cultures. A full discussion of traditional Māori culture, the impact on Māori culture after the colonists' arrival, and contemporary Māori culture, is not possible within the scope of this thesis. This is because the confining word limit of a master's thesis does not allow for the consideration of issues that are not directly aligned with the research objectives. However, the following books, journal articles, and conference papers are considered important by the researcher and her advisors in understanding Māori culture, and have contributed to this thesis' theoretical basis.

- Barlow, C. (2001). *Tikanga whakāro: Key concepts in Māori culture*. Auckland: Oxford University Press.
- Durie, M. (1998). *Te mana, te kawanatanga: The politics of Māori self-determination*. Auckland: Oxford University Press.
- Firth, R. (1959). *Economics of the New Zealand Māori* (2nd ed.). Wellington: Government Print.
- King, M. (1992) (Ed.). *Te Ao hurihuri, the world moves on: Aspects of Māoritanga*. Auckland: Longman Paul.
- King, M. (2003). *The Penguin history of New Zealand*. Auckland: Penguin Books.
- Love, M. (1991). *Ropu kaiwhakahaere. A research report presented in partial fulfillment of the requirements of the degree of Master of Business Studies at Massey University.* Massey University, Palmerston North.

---

[4] There are many contradictory theories as to where the first New Zealand colonists came from and when they arrived. However, evidence suggests they are likely to have arrived from Polynesia around 800 AD (King, 2003).

- Mead, H. M. (2003). *Tikanga Māori: Living by Māori values*. Wellington: Huia Publishers.

- Metge, J. (1976). *The Māoris of New Zealand: Rautahi*. London: Routledge & K. Paul.

- Metge, J. (1995). *New growth from old: The whānau in the modern world*. Wellington: Victoria University Press.

- Orange, C. (1987). *The Treaty of Waitangi*: Allen & Unwin.

- Ka'ai, T. M., Moorfield, J. C., Reilly, M. P. J., & Mosley, S. (Eds.) (2004). *Ki te whaiao: An introduction to Māori culture and society*. Auckland: Pearson Longman.

- Schwimmer, E. (1974). *The world of the Māori*. Wellington: A. H. & A. W. Reed.

- Waa, P., & Love, M. (1994). The pre-European Māori economy. In J. Deeks & P. Enderwick (Eds.), *Business and New Zealand society*. Auckland: Longman Paul.

- Walker, R. J. (1990). *Ka whawhai tonu matou: Struggle without end*. Auckland: Penguin Books.

- Walker, R. J. (1996). *Nga pepa a Ranginui: The Walker papers*. Auckland: Penguin Books.

As suggested in the previous Chapter Three, considering culture, and in particular cultural values, is important when considering leadership. The next section provides a frame of reference for exploring Māori leadership by considering Māori culture. Specifically, it explores Māori cultural values by drawing on previous research into Māori values and considers how these values may manifest in Māori culture.

4.4 Māori cultural values

This section discusses some key Māori values which are relevant to leadership. The values are whanaungatanga, mana, tapu, and manākitanga. These values are in no way a definitive list, but have been selected as they have been identified as important

in several key texts (Baragwanath, Lee, Dugdale, Brewer, & Heath, 2001; Ka'ai & Reilly, 2004; Mahuika, 1992; Mead, 1992, 2003; Metge, 1995; Nga Tuara, 1992; Patterson, 1992; Winiata, 1967), and also through extensive consultation with Māori advisors.

In exploring these values, parallels are drawn with the GLOBE project dimensions, the methodological framework used for this study. However the literature exploring Māori values does so using concepts that are quite different from those identified by the GLOBE survey. As Māori concepts rarely correspond exactly to Western concepts (Metge, 1996), the associations made are tentative links only.

The difference between Māori values (as described by the literature and iwi members) and the GLOBE survey value dimensions may be attributed to several factors. The GLOBE survey value dimensions and the Māori values descriptions take different methodological approaches. The exploration into Māori values takes an *emic* approach, providing close analysis of the nuances of Māori cultural values from an internal or insider's perspective. The GLOBE survey takes an *etic* approach, providing an explicit analysis relevant to many cultures from an external or outsider's perspective (Peterson & Pike, 2002). Therefore, while there may be some overlap between the Māori and GLOBE value concepts, there are also likely to be some divergences.

Additionally, as Māori were not included when the dimensions of the GLOBE survey were developed, it is possible that relevant key Māori cultural concepts may not be represented by the GLOBE value dimensions. Therefore, in exploring Māori cultural values, this study will initially consider the emic approach, as presented by the existent literature, and will consider possible parallels that may be drawn with the GLOBE value dimensions. Chapter Nine will explore how these values might reflect in leadership behaviour.

4.4.1 Whanaungatanga

Whanaungatanga denotes a traditional Māori way of thinking about relationships between people, people and the world, and people and atua (spiritual entities) (Baragwanath et al., 2001). Williams suggests this is the most pervasive Māori value (cited in Baragwanath et al., 2001, p.30).

Commentators suggest whanaungatanga is strongly linked with collective responsibility (Baragwanath et al., 2001; Patterson, 1992). Communal living and collective responsibility were important features of traditional Māori society (Love, 1991b; Patterson, 1992). Individual identity was defined through a relationship with others (Williams, 2001, cited in Baragwanath et al., 2001). Whanaungatanga has been described as the value that bonds and strengthens kinship ties (Pere, 1982). Interpreted in this way, whanaungatanga might be thought of as the glue that joins together whānau, hapū, or iwi groups.

Due to the underpinning theme of the collective, whanaungatanga may be similar to the GLOBE survey collectivism dimensions. The GLOBE survey has two dimensions that address collectivism: collectivism I (societal collectivism), and collectivism II (in-group collectivism).

The collectivism II (in-group) dimension addresses the level at which individuals express organisational and familial pride, loyalty, and cohesiveness (Gelfand, Bhawuk, Nishii, & Bechtold, 2004). The collective kinship responsibility that underpins the whanaungatanga concept may be similar to the collectivism II dimension.

The collectivism I (societal) dimension addresses the level at which collective action and distribution of resources are encouraged and rewarded in organisational and societal institutional practices. This dimension may also relate to whanaungatanga in the contemporary organisational context as Mead (2003) has suggested

whanaungatanga reaches beyond whakapapa – genealogy, that which links a person to a particular family and/or ancestor – (Māori Land Court, 2004), and includes relationships with non-kin-based persons who become like kin as a result of shared experiences and links to the ancestral home. Metge described whanaungatanga as "a web of kinship encompassing a field wider than whānau" (cited in Baragwanath et al., 2001, p. 31). Whanaungatanga interpreted with an emphasis on the wider group's collective responsibility may be similar to collectivism 1 (societal collectivism).

4.4.2 Mana

Mana is rich in meaning and has been described in many different ways. Williams (1957) defined mana as having a multiplicity of meanings including authority, control, influence, prestige, power, and psychic force (cited in Mead, 2003, p. 29). Buck suggests "The mana of a chief carries the meaning of power and prestige" (cited in Mahuika, 1992, p. 45).

In traditional society, mana was derived from the gods (Barlow, 2001), through revered ancestors (Winiata, 1967), and grew or diminished through a leader's success or failure (Ka'ai & Reilly, 2004). It was the important product of the moenga rangatira (chiefly marriage bed) (Mead, 1992). Marsden's (1975) more detailed description identifies three different aspects of mana. Mana atua refers to the god-given power. Mana tūpuna refers to power from the ancestors, inherited by male primogeniture and handed down through senior whakapapa. Mana tangata refers to achievement-based power established by skill and knowledge. Marsden suggests that, defined like this, mana illustrates Māori leadership's dynamics and lines of accountability between the leader and their people.

Mead (2003) suggests mana is held by each individual, with the level of mana held determined by the individual's place in the group. Personal and group relationships are mediated and guided by mana's varying levels. Individuals with high levels of mana tend to be leaders.

Mana is a fundamental concept for Māori leadership as it relates to political power (Williams, 1998, cited in Baragwanath et al., 2001, p. 33). In traditional society, Winiata suggests that mana gave validity and power to all chiefly statements, contracts, and tasks. It ensured strong chiefly authority and confidence, and follower loyalty (Winiata, 1967). In contemporary society, Mead (2003) posits that people with mana tend to be in leadership roles. Mana is linked to the western concept of charisma (Mead, 1992; Winiata, 1967).

As parallels have been drawn with the Māori concept of mana and the western term charisma, mana may have some affinity with the GLOBE survey's charismatic/value-based leadership dimension. In exploring this further, Ka'ai and Reilly (2004) provide a description of key Māori leadership attributes in contemporary Māori society (as suggested by Mead (2003) leaders tend to have mana). These key attributes include the ability to motivate, inspire, and mobilise the people based on the philosophies of tikanga Māori (Māori values). These attributes appear to be related to the attributes of charismatic/value-based leadership which reflects the ability to inspire, to motivate, and to expect high performance outcomes from others on the basis of firmly held core values.

The cultural value mana may be associated with the GLOBE power distance dimension. The GLOBE investigators defined power distance as "the degree to which members of an organisation or society expect and agree that power should be shared unequally" (Carl, Gupta, & Javidan, 2004, p. 537). As stated above, Mead (2003) suggests mana determines an individual's place in the group. The varying amount of mana attributed to societal members is therefore instrumental in the distribution of power. As both the concepts of mana and power distance are linked to power distribution, this suggests some possible affinity.

4.4.3 Tapu

While tapu can be loosely defined as sacred or derived from the gods' power, it has been defined in many ways (Baragwanath et al., 2001; Barlow, 2001: Jackson, 1988; Marsden, 1975). Mead (2003) described tapu as the most important spiritual attribute, like a personal force-field that can be sensed by others. However, the concept is associated not only with all living creatures, but also with the land, ocean, rivers, and forests (Barlow, 2001). Both traditional and contemporary Māori society place high importance on respecting tapu (Mead, 2003; Patterson, 1992).

The concept of tapu is closely linked to mana, as something becomes tapu by being instilled with mana, and as mana grows, tapu rises (Mead, 2003; Patterson, 1992). Tapu is linked to leadership as it is attributed primarily through birthright, with tapu being the greatest among families closest to the main chiefly descent lines (Mead, 2003).

Tapu can be seen as a system of social controls (Baragwanath et al., 2001; Patterson, 1992). Baragwanath and colleagues (2001) have suggested tapu is the basis that keeps safe a social conduct code, avoiding risk, protecting a certain person's sanctuary, ensuring appropriate respect for leaders, and preserving ceremony and ritual.

Tapu may be related to the GLOBE value dimensions power distance and uncertainty avoidance. The function of tapu as a system of social controls may work in coalition with mana to support power distance in Māori society. More explicitly, the importance placed on respecting tapu along with its functions of protecting people's sanctuary and ensuring appropriate respect for leaders, may sanction power distance in Māori society.

The role of tapu in providing a system of social controls may also be able to be understood in terms of uncertainty avoidance. Uncertainty avoidance was defined by the GLOBE investigators as "the extent to which members of an organisation or

society strive to avoid uncertainty by relying on established social norms, rituals, and bureaucratic practices" (House, 2004, p. 11). As suggested above, in Māori society tapu functions as a social code to keep its members safe; and avoiding risk suggests uncertainty avoidance through establishing social norms and rituals.

4.4.4 Manākitanga

The Māori value manākitanga includes the concepts of nurturing relationships, looking after people, and care in the treatment of others (Mead, 2003). The Waitangi Tribunal (2004) suggested manākitanga can be defined by studying the word's literal meaning. Barlow (2001) defined manāki as expressing love for and hospitality to others, and mana as sharing. As suggested earlier in this chapter (p. 45) mana may be defined as authority, influence, or prestige. Expressions of manākitanga through aroha (love), hospitality, generosity, and mutual respect, acknowledge others' mana as having equal or greater importance than one's own (Turia, 2004). In doing so, all parties are elevated and their status is enhanced, building unity through humility and giving.

The Māori cultural value manākitanga may have some parallels in GLOBE value dimension humane orientation. The GLOBE investigators defined humane orientation as "the degree to which individuals in organizations and societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring and kind to others" (House, 2004, p. 12). Being fair and kind to others may help perpetuate manākitanga by ensuring others are treated with aroha, hospitality, generosity, and mutual respect. However, these concepts also differ as the humane orientation dimension includes leadership characteristics such as modest, humble, and patient which are not likely to be linked to manākitanga.

4.5 Māori leadership

Māori leadership has changed significantly as the traditional Māori socio-political and societal structure changed on its journey to the contemporary context. The traditional Māori leadership system still exists however there are a great number of non-traditional bodies where leaders are both appointed and elected (Nga Tuara, 1992). This section first explores traditional Māori leadership before considering a range of contemporary Māori leadership positions. However, these contemporary Māori leadership positions are by no way a conclusive list of the leadership positions which Māori hold in contemporary society.

4.5.1 Traditional Māori leadership

Māori leadership was traditionally defined by Māori society's social structure, which included key leadership positions such as ariki, rangatira, tohunga, and kaumātua/kuia (Winiata, 1967). Traditionally, Māori leadership was largely male chieftainship, based on mātamua (primogeniture), whakapapa, and tuakana (seniority) (Mahuika, 1992). This created a Māori aristocracy, passed down through the senior descent lines (Winiata, 1956). Leadership positions were surrounded by mana and tapu (described in some detail on pp. 45-48) and authority was largely derived from these values (Nga Tuara, 1992). Traditional Māori leadership's overriding test was communal success (Love, 1992). The diagram below depicts traditional Māori society's social structure and leadership hierarchy.

Figure 1: Traditional Māori society's social structure and leadership hierarchy
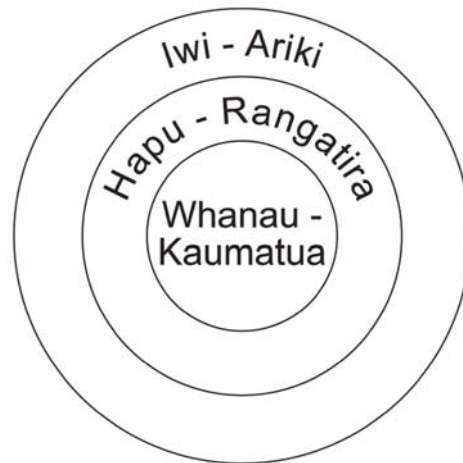
The most senior family's first-born male in any generation was the *ariki* (paramount chief) who was the overarching leader of the iwi (Mahuika, 1992; Winiata, 1956). The highest-ranking ariki was recognised as the tribal leader (Nga Tuara, 1992). The ariki's authority was rooted in mana and tapu (Nga Tuara, 1992), his symbolic significance, which united the group, and his concern over the tribe's welfare. This authority included: directing war expeditions; administering the tribe; resolving disputes; allocating land; and managing communal projects (Winiata, 1967).

Each hapū (sub-tribe) was presided over by a *rangatira* (chief). Rangatira bowed to the ariki, and the mana and tapu surrounding his position were at a lesser level (Winiata, 1967). The rangatira served many similar functions to the ariki, but at hapū level. He provided social, political, and economic direction for the hapū (Mead, 1992). Rangatira skilled in warfare could significantly increase their hapū's status (Winiata, 1967).

The ariki and rangatira were the social, political, and economic leaders in Māori society; they discussed important issues, and made decisions on behalf of the iwi (Mead, 1992).

The *kaumātua* (elder) headed each whānau (extended family) group. The kaumātua's leadership was based on age, wisdom, experience, and whakapapa (Winiata, 1967). The kaumātua represented the whānau in all iwi and hapū discussions (Nga Tuara, 1992). His other roles included whānau administration, leading the whānau work unit, ceremonial advisor, and keeper of rites and lore (as deemed by his mana and tapu) (Winiata, 1967).

The *tohunga* (ritual leader) was a specialist leader who provided technical, literary, or religious expertise (Winiata, 1956). Each hapū contained a hierarchy of tohunga who provided expert guidance in many areas such as woodcarving, tattooing, and weaving. Some tohunga performed the many religious rituals and rites that bound traditional Māori society including those surrounding: chieftainship; war; agriculture; fishing; hunting; fowling; and building (Winiata, 1967). Although this leadership position was achieved rather than solely inherited, tohunga usually originated from a senior family, and leadership positions often overlapped (Winiata, 1956).

Despite the primogeniture-based system described above, leaders' powers were not absolute and chiefs only received their mandate by the people's confirmation (Firth, 1959). As suggested by Te Rangihau , "in Māori society authority belongs to the people, and a leader's position depends on confirmation by the people" (cited by The Waitangi Tribunal, 1987, p. 11). Leaders were expected to show certain pūmanawa (talents) and knowledge in areas such as food cultivation, dispute management, war, carving, construction, kawa (protocol), mana, tapu, and the Tūrangwaewae principle (possessing a leader's territory and identity) (Mead, 1992; Nga Tuara, 1992). A leader who encapsulated such characteristics possessed mana tangata (the authority to lead) (Mahuika, 1992).

Decision making in traditional Māori society varied between authoritarian and consensus-building leadership. At times leaders used power and control to influence

the people (Nga Tuara, 1992); however, major decisions and important matters affecting the wider community were debated by leaders at hui (public assemblies) where decisions were made collectively (Love, 1992). On a more local basis, the rangatira and kaumātua formed a sub-tribal council (rūnanga), which was instrumental in tribal decision making. The chief's role at these gatherings was to listen to discussion, summarise the main points, and indicate where consensus lay (Winiata, 1967). The literal meaning of rangatira is 'to weave people together', which stresses the importance of consensus and harmony in traditional society (Kennedy, 2000).

Traditional Māori society had a well-established leadership structure that provided political and social leadership. Iwi, hapū, and whānau all had leaders to provide guidance and make decisions in day-to-day tribal life. European arrival in New Zealand had a vast impact on this social system.

4.5.2 Changes in Māori leadership

The colonists' arrival in New Zealand resulted in adaptations to the traditional Māori political structure. The colonists brought capitalism and the missionaries to New Zealand's shores (Nga Tuara, 1992). Mana and tapu declined and the role of Māori leaders changed due to the impact of colonisation. Those leaders who resisted the colonists were excluded from the state power structure. Walker (1993) suggests others who conformed were co-opted into a "subaltern" role in metropolitan society.

At first, the arrival of the colonists had a somewhat contradictory impact. Initially, Māori chiefs traded essential produce for the colonists' commodities which enhanced those chiefs' mana due to bigger harvests, more exotic feasts, and prestigious presents to bestow on honoured guests (Winiata, 1967). However, Pākehā soon began to breach traditional Māori law and tapu, undermining chiefly authority and calling into question the tikanga (lore and custom) on which traditional Māori leadership was based.

First, traditional leadership was undermined by chiefs' evident lack of authority over the colonists, who violated traditional Māori tapu by stealing crops, weapons, and mats, and by kidnapping (Sinclair, 1972). Nga Tuara (1992) suggests it was soon evident to Māori that colonists did not suffer *mate Māori* (sickness or death) or any consequence forecast by the chiefs for breaking tapu, and the chiefs lost the ability to control situations and cure the sick after Pākehā-introduced disease swept through the country.

The chiefs' ritualistic and ceremonial roles were widely affected by colonisation. First, agricultural change brought about by the new tools and produce introduced by the colonists provided bigger and more exotic crops, but these lacked the history, sentiment, and mythology integral to traditional Māori culture. No specialised knowledge or ritual was needed in their use (Winiata, 1967). Love (1991b) suggests that traditional ceremonial food-gathering restrictions such as lifting tapu from crops conflicted with the increased food production requirements needed for trade.

The introduction of the musket as a trading commodity also significantly impacted on traditional Māori leadership. Winiata (1967) argues that "the interchange of land and muskets seems to have had the most devastating effect on the structure of Māori society and the position of traditional leaders" (p. 49). Nga Tuara (1992) puts forward several reasons why. They suggest that the musket reduced the importance of the chiefs' special weaponry training, as they were easily overcome by a gun-wielding person of non-chiefly lineage and the superior military might of the colonial forces, undermined the chiefs' ability in warfare. Chiefs were pacified by imprisonment and the colonials' use of weaponry. Additionally, lesser chiefs traded land for guns, violating traditional trading channels (Nga Tuara, 1992).

The arrival of missionaries and the subsequent conversion of many Māori to Christianity also diminished the chiefs' mana. The missionaries converted many chiefs to religious teachers and advocates of the Pākehā way of life (Winiata, 1967). The chiefs' mana declined as the missionaries began to condemn fundamental

traditional Māori cultural aspects such as slavery, polygamy, and warfare, which were forbidden after baptism. Walker (1996) argued that, "without slaves and wives to produce wealth, the chief's power to sustain the loyalty of his followers by exchange relationships was reduced" (p. 77).

The advent of colonial education further diminished mana by reducing the chiefs' roles as educators. Chiefs had taught boys traditional leadership skills such as oratory, whakapapa, and carving (Mahuika, 1992). After colonisation, many Māori boys of chiefly lineage were not trained in the traditional Māori chief's ways, but were sent to colonial institutions to gain 'Pākehā wisdom' so they could guide their people in dealings with the colonists.

The Treaty of Waitangi, which laid down the basic governing principles between Māori and Pākehā[5], also diminished the chiefs' leadership role. The Treaty's English version suggests that the chiefs yielded their sovereign rights to the Queen of England, however sovereignty is widely debated in the Treaty's interpretation. Walker (1996) suggests the colonial government undermined the traditional Māori political system, and impacted on traditional Māori leadership. Traditional Māori leaders were excluded from the new colonial government's power structure (Winiata, 1967).

Chiefly authority was further diminished by alienation from tribal lands, the cornerstone of traditional Māori political, economic, and social systems. As Love (1991b) wrote: "In one clean sweep they were stripped of their autonomous Government, their legal basis for communal solidarity, their social being, and their spiritual being" (p. 15), which resulted in chiefly mana no longer defined by territory, but by whakapapa alone (Love, 1991b; Schwimmer, 1974).

---

[5] Two versions of the Treaty of Waitangi exist – one in Māori and the other in English. There is some contention due to the differing meanings encapsulated by each version. However, despite this difference in meaning, neither version was honoured by the colonists. Māori demands to honour the Treaty of Waitangi pertain to sentiment included in both versions of the Treaty.

In the late twentieth century, Māori migrated in large numbers to urban centres (Metge, 1964). This urban migration of the Māori population also had a profound effect on Māori leadership. They began to learn about Pākehā society and to find new methods to initiate change. New Māori leaders who staged protests and demonstrations against social injustice emerged (Walker, 1996), and less attention was paid to descent as a qualification for leadership. Metge (1964) posits that these new leaders, detached from their tribes, struggled to justify their rights in the urban context.

4.4.3 Contemporary Māori leadership

Contemporary Māori leadership is a mix of modernity and tradition as the upheaval of traditional Māori society has resulted in many new leadership positions. In the latter half of the nineteenth century, Māori began to take up non-traditional leadership positions, and non-traditional Māori organisations began to form (due to governmental and non-governmental initiatives). This has resulted in new Māori leadership away from the traditional Māori social structure. Walker (1996) maintains the fundamental philosophy underpinning the term rangatira has altered; it now recognises leaders by achievement as much as by ascription.

4.5.3.1 The Kingitanga movement

An early response to the shifts in balance of power was the Kingitanga or Māori King movement. In 1857, several Waikato chiefs unified, and sought unilateral Māori control (Buick, 1934). Creating a Māori King leadership position added a new tier to the Māori leadership hierarchy, incorporating a concept from European socio-political systems (Winiata, 1967). The King movement championed Māori rights and focused on Māori social protest.

The Kìngitanga movement still exists in contemporary New Zealand society. In 1966, Arikinui Dame Te Atairangikaahu was given the title Māori Queen. The Māori Queen currently performs an important leadership role supporting Māori in arts, sports, tribal enterprise, and national management. She has hosted many royal and diplomatic visitors to New Zealand, including the Pacific Commonwealth Leaders' meeting in 1990, and she has represented Māori internationally at state events (Herangi, 1992)[6].

4.5.3.2 Religious/charismatic leaders

As the authority of the tohanga diminished, charismatic Māori leaders emerged in the form of prophets, high priests, and religio-political leaders (Winiata, 1967). These leaders headed movements such as Hauhauism and the Ringatu and Ratana churches. The churches used both traditional Māori ritual and Christian doctrine (Babbage, 1937), and championed Māori rights and the Māori protest movement within semi-religious organisations.

The leaders of these movements, although often originating from chiefly lineage, achieved authority mainly through charismatic authority or a link with spiritual powers perceived as divine intervention to aid the Māori people. Each movement

---

[6] It is recognised that as the Kingitanga movement originated from the Waikato tribes the Māori Queen may have a different status amongst other tribal groups.

had its own leadership hierarchy that gave authority to numerous candidates who would not have received such a position under the traditional system.

The Ratana and Ringatu church leaders still have considerable authority in society. As well as providing their followers with spiritual leadership, the Ratana leaders also provide political leadership (M. Love, personal communication, September 14, 2004). The 2001 New Zealand Census figures show these Māori churches are attended by 1.7% of the population, and analysis shows an increase in followers (Statistics New Zealand, 2002), hence the authority of these leaders is likely to have increased.

4.5.3.3 Subaltern leaders

As Māori began to graduate from colonial educational institutions, new leaders, educated in colonial knowledge, emerged. These leaders began to take leadership positions in Pākehā institutions such as parliament. Despite receiving their mandate from the colonialist institutions, many led reforms from within the parliamentary system. While these reforms took steps to ensure Māori cultural survival – for example, Māori health reforms and reviving Māori arts and crafts – they did not pursue Māori sovereignty. Walker (1993) described these leaders as *subalterns*, who are in an inferior position within colonial hierarchy and whose real power is limited and quickly marginalised if they digress from the government's directive.

These Māori leadership positions have become increasingly important in contemporary society due to the many non-traditional institutions requiring Māori leaders, including Māori committees, executives, district councils, the Māori council, the Māori Women's Welfare League, and Te Puni Kōkiri (the Ministry of Māori Development). Unlike traditional leadership structures, these institutions often have multi-tiered elective structures in which traditional Māori leaders are excluded in favour of elected or appointed leaders (Nga Tuara, 1992). These kinds of institutions and structures facilitated the urban-based Māori leader's emergence, providing another platform from which to lead beside the traditional structure (Nga Tuara,

1992), and resulting in diminishing traditional lines of accountability. These leaders were responsible to those who appointed or elected them, instead of to iwi or hapū (Nga Tuara, 1992).

The cumulative effect of subaltern leaders and the protest leaders (discussed below) resulted in significant social change. For example, it resulted in the establishment of many entities such as the Māori Women's Welfare League and Kōhanga Reo (Māori language nests) (Nga Tuara, 1992). The efforts of the subaltern leaders resulted in the 1975 Waitangi Tribunal and the subsequent inclusion of the Treaty of Waitangi in 21 laws to address historical injustices (Walker, 1990).

4.5.3.4 Protest leaders

The 1970s saw the birth of the Māori protest leader, as Māori demands to recognise the terms of the Treaty of Waitangi grew. With the objective of Māori self-determination, they began to generate change by lobbying government, educating the Māori populace, staging demonstrations and marches, circulating newsletters, networking with Māori and Pākehā organisations, and challenging politicians in public places (Walker, 1990). Protest movements included the 1975 hikoi (Māori land march defined by Walker (1990) as a peaceful walk), the 1977–8 Bastion Point occupation (Sinclair, 2000), and more radical movements such as the Waitangi Action Committee (WAC), the Māori People's Liberation Movement of Aotearoa, and Black Women (Walker, 1990).

One well-known Māori leader, Dame Whina Cooper, led the 1975 hikoi. The land march went from Cape Reinga to Wellington where 5,000 marchers walked to Parliament. Cooper presented to the Prime Minister, Rt. Hon. Bill Rowling, a memorandum of rights from 200 Māori elders and a petition supporting the march's objectives, signed by 60,000 people (King, 1991a). Dame Whina, known as Te Whea o te Motu (Mother of the Nation), would not have held such leadership roles under

traditional Māori leadership structures. Rather, her influence came from her reputation as an urban and national leader, not a localised or tribal position (King, 2003). Walker (1990) has described her leadership as charismatic.

The 1975 hikoi, in combination with other protest movements and the actions of the subaltern leaders, raised public awareness of disaffection, and dissatisfaction with the colonist adherence to the Treaty of Waitangi. In 1975 the accumulation of these initiatives culminated in the establishment of the Waitangi Tribunal to hear Māori claims for breaches of the Treaty of Waitangi.

In contemporary New Zealand, Māori protest leaders are still strong, often referred to as Māori rights advocates. These leaders have been particularly visible recently leading such events as the Motua Garden protest and with the protest movement surrounding the foreshore and seabed legislation[7]. Many well-known Māori leaders united and led a hikoi of an estimated 15,000 people to parliament to protest against the proposed government legislation.

4.5.3.5 Business leaders

As Māori have begun to control an increasing amount of financial assets, Māori leaders skilled in business and commercial practice have emerged. These leaders have responded to the need to create a new economic infrastructure to adapt to capitalism and industrialisation in order to survive and integrate with the mainstream system (Henry, 1994a).

Māori business leaders play a critical role in Māori economic development, which is pivotal to the overall development of Māori. Māori now control significant assets, with the Māori economy (defined as collectively owned land trusts and

---

[7] The New Zealand Government legislated against the Māori right to have their claim to New Zealand's foreshore and seabed heard in a court of law. This sparked widespread protest within both the Māori and wider New Zealand communities (Allen, 2004).

incorporations, Māori-owned business and Māori-owned property) now influential and producing $1.9 billion a year for the New Zealand economy (Te Puni Kōkiri, 2003). Business leaders are heavily involved in the corporate and government sectors, and in grass-roots, communitarian and small business initiatives (Henry, 1994a).

Māori business leaders are both ascribed and achieved. Walker (1990) has suggested the 1984 Hui Taumata (a Māori development conference) accelerated the development of ascribed business leadership as the conference's leaders were selected due to ascription as well as to achievement. Many Māori, raised in urban environments away from their tribal roots, are taking up Māori business leadership positions on the basis of merit (Henry, 1994a).

However, research suggests Māori business leaders still retain some traditional leadership aspects in contemporary business practices (Henry, 1994b; Love, 1991a; Mataira, 2000). Their leadership has retained Māori cultural concepts such as whenua, iwi, hapū, whānau, te mana o te Māori, showing ongoing commitment to economic development (Henry, 1994a). Tapsell (1997) described a new Māori management style, incorporating longstanding cultural leadership qualities with those learnt from business and management courses across New Zealand.

4.5.3.6 Māori women leaders

Māori leadership has changed not only in the larger array of leadership positions and how leadership positions are acquired, but also by gender. Māori women have always played an important leadership role (for example, on the marae, business with other tribes could not start without a woman performing a karanga (call onto marae)), but it has recently become more visible to non-Māori. Māori women have championed Māori health, housing, education, and welfare causes. They have also addressed issues such as crime, discrimination in employment, and accommodation. Traditionally constrained from speaking on most marae (in most cases), Māori

women were given a voice when the Māori Women's Welfare League was established in 1951. Such organisations have played an important role in Māori women's transition into more visible leadership roles, providing a platform to articulate Māori needs both within and exterior to the tribal arena (Walker, 1990). With regard to whakapapa-based leadership, women are also recognised as kuia (female elder), like kaumātua, and provide leadership in whānau groups (Winiata, 1967).

4.5.3.7 Traditional/cultural leaders

Traditional leadership roles are still highly influential in contemporary New Zealand society even though, as described above, leadership roles are increasingly earned rather than ascribed. The change in Māori culture has seen the traditional leadership hierarchy adapted to meet the needs of contemporary Māori. Whakapapa (genealogy) is still strongly identifiable for many Māori, hence the traditional leadership positions linked to this are still influential.

Ariki still exist, for example, the Māori Queen, Arikinui Dame Te Atairangikāhu, deriving from the Waikato region. However, as suggested by Winiata (1967) their role is more as symbolic leaders, representing Māori values, focusing Māori sentiment, and preserving Māori culture. Winiata also suggests that election and a formalisation process are now factors in substantiating the ariki title, suggesting some departure from the traditional society's primogeniture.

The *rangatira*, whose mandate is closely affiliated with whakapapa, largely takes a leadership role in Māori contexts, such as marae. The *kaumātua* in contemporary society is now responsible for many traditional leadership functions (Winiata, 1967). Traditionally the kaumātua was a male elder who led each whānau (extended family) group. Winiata (1967) suggests that kaumātua are now heavily involved in training in oratory, genealogy, history, waiata (song), and traditions, as well as being counselors, advisors, benefactors, and project coordinators.

The *kuia* is a female elder who heads a whānau group. Kuia are symbolic figureheads, and known as the mother of the group. Kuia take specialist leadership roles that are both ceremonial and domestic, for example tangi apakura (the lament at funerals), waiata, and feeding visitors.

4.6 Summary

This exploration into Māori leadership suggests the face and role of Māori leaders have changed significantly and are still transforming in the contemporary context. Traditionally, Māori leaders were ascribed, based on the principles of primogeniture. However in contemporary society leadership positions are gained through achievement as well as ascription. Māori themselves seem to be weighing up the benefits of ascribed versus achieved leadership, the leadership role of women, and the degree to which traditional leadership values should be incorporated into contemporary leadership practices.

CHAPTER FIVE

PĀKEHĀ CULTURE AND LEADERSHIP

Chapter outline

This chapter briefly discusses and defines the term Pākehā. It then considers previous research examining the values underpinning Pākehā culture. Thereafter, Pākehā leadership research illuminating Pākehā leadership styles is synthesised and discussed.

5.1 Introduction

The earlier chapters of this thesis have provided this study's rationale and research objectives, and begun to provide a frame of reference for this study by examining leadership and cross-cultural leadership theory, and Māori leadership. This section follows that lead by considering the leadership behaviour of the other population considered by this study, Pākehā New Zealanders. In doing so, it is important first to examine Pākehā culture because, as discussed in Chapter Three, culture is likely to affect leadership behaviour and how it manifests itself. This cultural discussion focuses on key Pākehā cultural values as highlighted by previous research.

However, before Pākehā cultural research is addressed, it is necessary to explore who is Pākehā. *Pākehā* is a contested term so it is important to provide a definition to clarify which New Zealanders are included in this research population.

5.2 Pākehā defined

Pākehā is a term coined by Māori, referring to New Zealanders who are not Māori. However, currently the term's origin and exact meaning are widely disputed. Below, differing views on Pākehā's origins and definitions are explored, and Pākehā is defined for this study's purpose.

Traditionally, the term Pākehā was used by Māori to describe the early European sealers, whalers, and traders who arrived in New Zealand (Walker, 1990). As suggested above, how the term was derived is unclear. However, Ranford (n.d.) outlines several possible derivations, seen in table 4. She posits her preference for its origins from the term *Pakepakeha* due to its clear linguistic connection.

Table 4: Possible origins of the term Pākehā

Māori term	Definition
Paakehakeha	Ocean gods in the form of fish and man
Patupaiarehe	Fair-haired and -skinned creatures who imparted the secret of net fishing
Pakepakeha	Mythical, mischievous, forest dwelling, human-like creatures with fair hair and skin
Pa-Kea	A long-nosed bird

From its early origins to today, the meaning of the term Pākehā has changed, and it is applied more generally. Ranford (n.d.) suggests the term's meaning evolved from an English-born person who settled in New Zealand, to a New Zealand-born fair-skinned person, to all fair-skinned New Zealanders. The term Pākehā is currently hotly contested with several emergent common uses.

One emergent use is associated with the definition of a non-Māori New Zealander (King, 1985, 1991b). King (1991b) defined Pākehā in this way, which suggests Polynesians, Asians, and all other non-Māori New Zealand cultural groups are included. Along similar lines Himona (1999) suggests the term describes white non-Māori, but can equally apply to other New Zealand cultures such as Asians (cited in Ranford, n.d., p. 2), while Ranford (n.d.) argues that Pākehā can be used to define non-Māori or non-Polynesian New Zealanders. However, in the current study, the use of this definition is problematic.

The Pākehā sample in this study was collected by the New Zealand GLOBE project investigators (for details of the GLOBE project see p. 32 and for details of this study's sample see p. 112). Although no ethnicity data were available for this sample (for an unknown reason this was collapsed out of the data when undergoing processing by the GLOBE researchers), a series of emails with the chief New Zealand GLOBE investigator suggested the NZ GLOBE sample was predominantly New Zealanders of European heritage and included few, if any, subjects from other cultures (J. Kennedy, personal communication, April 24, 2004). Therefore, the NZ GLOBE sample represents New Zealanders of European descent only.

Additionally, Asians and Pacific Islanders make up approximately 14% of New Zealand's population (Statistics New Zealand, 2004a), and research suggests their values are significantly different from Pākehā values (Gold & Webster, 1990). Therefore, as the NZ GLOBE sample does not include these differing views, it would not be appropriate to include them in this study's definition of Pākehā.

Another emergent use of the term Pākehā refers to New Zealanders of European (largely British) heritage. A myriad of definitions can be found embracing this meaning, including Williams's (1971) *Dictionary of the Māori Language* which defines

Pākehā as "a person of predominantly European descent" (p. 242). King (1991b) describes Pākehā as New Zealand citizens with European cultural and genetic origins who identify primarily with New Zealand as opposed to the nation of their ancestors.

Spoonley's (1988) widely accepted definition employs a slightly differing emergent use of the term. He defines Pākehā as "New Zealanders of a European background, whose cultural values and behaviour have been primarily formed from the experience of being a member of the dominant group of New Zealand" (Spoonley, 1988, pp. 63–64)[8]. Pākehā are New Zealand's dominant social group. This use of the term 'dominant' refers not only to dominance by the majority (New Zealand's population is 80% Pākehā) (Statistics New Zealand, 2001b), but also to attitudes of domination. The imported colonialist ideologies and politics included beliefs about British institutions' superiority and were often accompanied by desires to curtail or marginalise Māori interests (Spoonley, 1994). Therefore for the purpose of this study Pākehā will be defined by Spoonley's (1988) definition. This is because it appears to best represent the NZ GLOBE sample that is employed as the Pākehā sample in this study.

5.3 Pākehā culture

Pākehā New Zealanders are largely a European immigrant population, consisting of many British citizens who arrived in the 1800s (King, 2003). Studies on British values carried out in 1967 and 1973 suggest British culture is highly individualistic and masculine, but has moderate to low levels of uncertainty avoidance and power

---

[8] A minority of New Zealandlers do not acknowledge a Pākehā cultural group exists. While we are aware of the differences of opinion surrounding the term, a full discussion of this is outside the parameters of this thesis. This is due to the confining word limit of a master's thesis that does not allow for extensive deliberations not directly relating to the research objectives. Refer to Bell (1996) or Spoonley (1994) for useful discussions of this.

distance (Hofstede, 1980; 1983). However, as research suggests that values change despite the persistence of distinctive cultural traditions (Inglehart, 2000; Inglehart & Baker, 2000), it is likely that New Zealanders' values now vary from those of their British forefathers.

As suggested in the Chapter Three, culture, and in particular cultural values, are important when considering leadership. This section provides a frame of reference for exploring Pākehā leadership by considering Pākehā culture. Specifically, Pākehā values are explored by drawing on previous Pākehā values research and considering how these values may reflect in Pākehā culture.

5.4 Pākehā cultural values studies

This section reviews the research examining Pākehā cultural values. Pākehā status as New Zealand's dominant culture means it is likely that research addressing general New Zealand values largely reflects the dominant Pākehā view. This section therefore addresses studies that measure New Zealand cultural values in general, not Pākehā values in particular. It is acknowledged that members of other New Zealand cultural groups would have been included in this sample and therefore influenced the results of the study. This is accepted as a shortcoming of this thesis.

The major values studies conducted in New Zealand to date are Hofstede (1980; 1983), Gold and Webster (1990)[9], and Kennedy (2000). An overview of these studies will be provided, and then their accumulated findings will be discussed concurrently, in order to address similar constructs only once.

---

[9] The World Values Survey has been repeated in New Zealand, although these results are not currently available and therefore not reported here.

5.4.1 Hofstede's study of national cultural difference

As part of an international study examining the cultural values in 40 countries[10], Hofstede (1980) carried out New Zealand's first comprehensive values study, using a survey to examine the attitudes of employees of the multinational organisation IBM. Hofstede identified four dimensions that predictably affect human thinking, organisations, and institutions, and that order dominant values systems: power distance; uncertainty avoidance; individualism; and masculinity. In a more recent study, Hofstede and Bond (1988) identified a fifth dimension – Confucian dynamism.

Table 5 presents New Zealand's scores and rankings along Hofstede's cultural dimensions (Hofstede, 2004). The table shows that New Zealand cultural values are highly individualistic, low in power distance, and relatively low in uncertainty avoidance. These results are explored in more detail later in this chapter.

Table 5: New Zealand cultural dimensions in Hofstede's scores and rankings

Dimension	Score*	Rank**
Power distance	22	71
Uncertainty avoidance	49	58-59***
Individualism/collectivism	79	7
Masculinity/femininity	58	22-24***
Confucian dynamism	30	28-29***

* Hofstede explains these scores calculated for each dimension by adding or subtracting the survey items' scores after multiplying each with a fixed number, and finally adding another fixed number.
**Out of 74 countries for the first four dimensions, and out of 39 for Confucian dynamism.
*** A range of numbers is given as New Zealand's score was equal to other nations.

---

[10] This study was later extended to 53 nations (Hofstede, 1991).

5.4.1.1 Hofstede's critique

Although influential and employed widely in cross-cultural research, Hofstede's value dimensions have been substantially criticised. The major criticisms most relevant to the current study follow here.

One criticism suggests Hofstede's dimensions present an overly simplistic conceptualisation of culture (McSweeney, 2002). To illustrate, many cross-cultural studies employ country borders as cultural boundaries. This is problematic as multiple cultures are likely to exist within country borders, and the existence of these sub-cultures is not accounted for. Also simplistic is the dimensions treatment of culture as static. Hofstede's conceptualisation does not account for cultural evolution, although culture is dynamic and changes over time (Sivakumar & Nakata, 2001).

Hofstede's sample, comprising employees from IBM internationally, has also been criticised. McSweeney (2002) argues it is unlikely that Hofstede's data, collected from a single multinational corporation, is representative of national culture. Its validity is questioned as it is unlikely that IBM culture is uniform at national, organisation, and occupational levels. As it is unlikely a single worldwide IBM culture exists, it is likely that cultural difference was not able to be isolated, and the results were influenced by factors other than national culture. Aside from this, the sample size in some participating countries is not large enough to produce highly reliable results.

Hofstede's measurement validity has also been questioned. The items selected to define the dimensions have been described as the principal weakness of the project (Roberts & Boyacigiller, 1984). The continuity of the measurements between the dimensions on an individual level and on a culture level may not be plausible. The face validity of the individual-level items has also been questioned (Smith, 2002).

5.4.2 The NZ GLOBE Project

The GLOBE research programme (detailed in Chapter Three, p. 32) is a multiphase, multimethod approach to examining the interrelationships between societal culture, organisational culture and practices, and organisational leadership in 62 cultures. In doing this, the GLOBE Project measures New Zealand cultural values (of which Pākehā is the dominant culture; see p. 67). The GLOBE study employs nine values dimensions, which are represented, in Table 6. This table also presents the absolute scores (on a seven-point Likert scale) and comparative rankings with the other 62 participating countries.

An in-depth exploration the New Zealand GLOBE project's findings is undertaken later in this chapter. However, broadly, the NZ GLOBE sample's scores indicate that New Zealanders' cultural values may be characterised with low levels of power distance and in-group collectivism. Additionally, New Zealanders may value institutional collectivism, certainty, and social egalitarianism in gender relations.

Table 6: NZ GLOBE cultural dimensions' scores and rankings

Dimension	Score*	Rank**
Power distance	3.53	4
Uncertainty avoidance	4.10	48
Humane orientation	4.49	61
Collectivism I: Institutional collectivism	4.20	51
Collectivism II: In-group collectivism	6.21	3
Assertiveness	3.54	41
Gender egalitarianism	4.23	47
Future orientation	5.54	31
Performance orientation	5.90	34

 * Out of seven
 ** Out of 62 cultures

5.4.2.1 GLOBE critique

Despite its noted contribution to the study of cultural values internationally, the GLOBE is also not without criticism. Major criticisms focus largely on the GLOBE survey's value dimensions. A critique of the GLOBE was undertaken in Chapter Three, where the GLOBE project's limitations are considered in some detail.

5.4.2.1.1 Hofstede and GLOBE corresponding value dimensions

While six of the value dimensions employed by the GLOBE are based on Hofstede's constructs (House & Javidan, 2004), they are defined and labelled slightly

differently[11]. Table 7 shows the corresponding value dimensions of the Hofstede and GLOBE.

Table 7: Corresponding Hofstede and GLOBE value dimensions

Hofstede's value dimensions	GLOBE value dimensions
Power distance	Power distance
Uncertainty avoidance	Uncertainty avoidance
Individualism-collectivism	Collectivism I: Institutional collectivism Collectivism II: In-group collectivism
Masculinity/femininity	Gender egalitarianism Assertiveness
Confucian dynamism	Future orientation

5.4.3 The New Zealand Values Study

The New Zealand Values Study, part of the international research programme, The World Values Survey, examines socio-cultural and political change by surveying basic values and beliefs of inhabitants in more than 65 societies. The survey was first carried out in New Zealand in 1989, and again in 1990–91 and 1995–98. However, only the results of the 1989 study are considered here as the World Values investigators are yet to publish any results, statistics, or findings from the later studies. The World Values Survey research centre was unable to provide the researcher with the raw data from the 1995–98 study.

---

[11] The GLOBE constructs were to varying degrees based on Hofstede's dimensions. Evidence of convergence between the dimensions was shown on many dimensions (Hanges & Dickson, 2004). The Confucian Dynamism dimension is related to future orientation, but only marginally (House & Javidan, 2004).

Gold and Webster's (1990) report of the New Zealand component of the World Values Study suggests several New Zealand cultural characteristics including a strong emphasis on traditional authority, egalitarian views, support for gender equity, and the importance of security. These findings will be discussed in more detail later in this chapter.

5.4.3.1 The New Zealand cultural values critique

As a study that employs a survey as its research instrument, the New Zealand Values Study is open to many of the same criticisms as the Hofstede and GLOBE studies. The New Zealand Values Study restricts the responses of the participants to a category set dictated by the survey. This may be problematic as predetermined categories may not take into account the complexities of cultural values (Conger, 1998; Phillips, 1973), and may cause participants to adapt responses to a 'best fit' answer, excluding context and variation, and preventing deeper understanding of the constructs.

Additionally, the New Zealand Values Study included no statistical corrections for bias, which may have resulted in some bias as participants were required to recall and report on leaders' behaviour as described by a survey item. Commentators suggest behavioural descriptions may be problematic as stereotypes and attributions could be influential (Yukl, 1989). As a result, these surveys may actually measure attitudes about behaviour rather than actual observed behaviour (Yukl, 1998).

5.5 Pākehā cultural values

The previous section discussed the three major values studies conducted in New Zealand to date: Hofstede's national cultural difference study; the NZ GLOBE Project; and the New Zealand Values Study. This section discusses New Zealand's dominant cultural themes by examining and synthesising the results of these studies. First, the findings that have parallels across two or more studies are reported and explored, and examples and illustrations are suggested, borrowing from the New Zealand cultural literature.

5.5.1 Power distance

Power distance was defined by Hofstede and Bond (1988) as "the extent to which the less powerful members of organisations and institutions (like the family) accept and expect that power is distributed unequally" (p. 11). New Zealand had a low ranking in this dimension: the third lowest score out of the 74 participating countries. This means New Zealanders value a low level of power distance.

Supporting Hofstede's findings, the NZ GLOBE Project defined power distance as "the degree to which members of an organization or society expect and agree that power should be stratified and concentrated at higher levels of an organization or government" (House & Javidan, 2004, pp. 11–12). The New Zealand sample scored 3.53 (out of seven) and ranked 4th out of the 62 participating cultures, suggesting New Zealanders value a low level of power distance.

The findings of Hofstede's and the NZ GLOBE studies suggest New Zealanders' values reflect a low level of power distance. This means New Zealanders may prefer a state of relatively equal power distribution and may not readily accept, or endorse,

authority, power distance, or status privileges (Carl et al., 2004). Evidence of low levels of power distance is also suggested by the New Zealand Values Study.

Gold and Webster's (1990) study suggests New Zealanders emphasise equalitarian views, arguing that 80% of New Zealanders view differences in wealth as unacceptable. Hofstede (2001) suggests the extent of salary range between the top and bottom of organisations is positively correlated to power distance (cited in Kennedy, in press). This study suggests many New Zealanders support taxing the rich more highly or redistributing income or wealth to create more equality, and in turn less power distance.

New Zealand's low power distance may be reflected in institutions such as rugby, a pre-eminent New Zealand national sport. Fougere (1989) suggests rugby cuts across class and ethnicity divisions, and perpetuates New Zealand's egalitarian ideology. Players from different social groups play as equals, with members from all levels of society taking leadership roles.

5.5.2 Uncertainty avoidance

The uncertainty avoidance dimension was defined by Hofstede and Bond (1988) as the extent to which "a culture programs its members to feel either uncomfortable or comfortable in unstructured situations" (p. 11). In other words, high uncertainty avoidance cultures seek orderliness, consistency, structure, formalized procedures and laws to cover situations in their everyday lives, and may become anxious when faced with uncertainty (Sully de Luque & Javidan, 2004). Hofstede's New Zealand sample ranked 58-59th out of 74 countries. This suggests New Zealanders' may have a relatively low uncertainty avoidance score therefore have a moderate level of tolerance for uncertainty.

The GLOBE project's uncertainty avoidance dimension is largely based on Hofstede's dimension and is defined as "the extent to which members of an organization or society strive to avoid uncertainty by relying on established social norms, rituals, and bureaucratic practices" (House & Javidan, 2004, p. 11). The NZ GLOBE sample ranked 48th out of the 62 participating cultures; indicating that comparatively, New Zealanders have a moderately high level of uncertainty avoidance. This result suggests New Zealanders are less tolerant of uncertainty than reflected in Hofstede's findings.

The New Zealand Values Study provides some further illumination on New Zealanders' response to uncertainty (Gold & Webster, 1990). This study measures *important life qualities*, which include: comfort and prosperity; excitement; security and stability; accomplishing things; respected; and salvation. It found that security, which may be linked to uncertainty avoidance, was rated as the most important life quality, followed by accomplishment, and comfort and prosperity. This finding may be tentatively linked to the NZ GLOBE finding, which suggests New Zealand is a high uncertainty-avoidance country.

5.5.3 Individualism/collectivism

The Hofstedian individualism/collectivism conceptualisation is defined as "the degree to which individuals are integrated into groups" (Hofstede & Bond, 1988, p. 110). Hofstede's New Zealand was ranked 7th out of 74 nations, suggesting New Zealanders are strongly individualistic, value individual achievement, and are primarily concerned with themselves.

The GLOBE dimension development process (see p. 103) resulted in two conceptualisations of Hofstede's (1980) individualism-collectivism dimension. The first dimension, collectivism 1 (societal collectivism), was defined as "the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action" (House & Javidan, 2004, p. 12). This dimension was loaded high by the NZ GLOBE sample, ranking 15th out of the 62 cultures, suggesting New Zealanders may value attaining individual goals at the expense of group loyalty.

The second dimension, collectivism 2 (in-group collectivism), is defined as "the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families" (House & Javidan, 2004, p. 12). In contrast, the NZ GLOBE's results showed that collectivism 2 (in-group collectivism) was loaded low by the New Zealand sample, ranking 59th out of the 62 cultures. This implies New Zealanders may not express high levels of pride in, loyalty to, and interdependence on their families.

Although both dimensions are to a degree linked with Hofstede's individualism/ collectivism dimension, the collectivism 2 (in-group collectivism) is more conceptually similar to Hofstede's value dimension. Therefore the NZ GLOBE loading of this dimension supports Hofstede's findings, suggesting New Zealand values as highly individualistic, emphasising personal responsibility and independence rather than responsibility to the collective group. The loadings of the individualism-collectivism dimensions suggest New Zealanders may favour expressing pride, loyalty, cohesiveness, and distributing rewards on a societal rather than on a family basis.

The New Zealand loadings of the individualism/collectivism dimensions may reflect New Zealand's history. The high loading of the NZ GLOBE sample's societal collectivism dimensions and the low loading of family collectivism may possibly

stem from New Zealand's pioneering history, where colonists often left their family groups to immigrate to New Zealand. This may have resulted in New Zealanders coming to rely for support more on community rather than family networks. This trend away from family groups is perpetuated in contemporary society, as many young New Zealanders tend to go overseas for extended periods.

Evidence of strong societal collectivist values may first be manifest in New Zealanders' passion for sport. The New Zealand Values Study findings suggest this is the third most popular New Zealand social activity (Gold & Webster, 1990), suggesting a high level of participation. Commentators also suggest sport, fitness, and leisure have played an important part in creating and shaping New Zealand's national image (Statistics New Zealand, 2000). Particularly prominent may be rugby, which has a high level of media coverage and participation amongst New Zealanders. Authors such as Fougere (1989) and De Jong (1986) suggest rugby is an important base for New Zealanders' national identity.

5.5.4 Masculinity/femininity

Hofstede's masculinity/femininity dimension measures the extent to which a culture emphasises masculine values such as assertiveness, competitiveness, and achievement, rather than feminine values such as supportiveness, nurturing, and concern for the environment. Hofstede's New Zealand sample was ranked 22-24th out of the 53 participating countries. This suggests New Zealanders may have both masculine and feminine value, although have a strong tendency towards masculine values.

The GLOBE dimension development process (see p. 103) resulted in two conceptualisations of Hofstede's (1980) masculinity/femininity dimension. The first was the GLOBE gender egalitarianism dimension, and will be addressed first. This is

defined as "the degree to which an organization or a society minimizes gender role differences while promoting gender equality" (House & Javidan, 2004, p. 12). The GLOBE findings show New Zealanders' value only moderate level of gender egalitarianism with a score of 4.23 (out of seven) and ranking 47th out of 62 cultures. This result seems to be in line with Hofstede's findings which suggest New Zealand values have a tendency towards a male orientation.

The New Zealand Values Study also addresses gender by exploring attitudes regarding women's roles and women's issues. The study suggests that New Zealanders believe women and men should have equal jobs, and support the women's movement. However, Gold and Webster (1990) suggest that research has shown that women's continued responsibility for primary child-care and home-care keeps women at a disadvantage. Iverson (1987) adds that the patriarchal attitudes of employment awards and agreements could also be influential in gender inequities (cited in Humphries & Gatenby, 1994, p. 297).

New Zealand society's male orientation may be evident in their general employment status. A National Advisory Council on Employment of Women (1990) report suggests women's occupations are characterised by low status and low pay. However, this may possibly be changing as women gain higher status within New Zealand infrastructure. Since the Hofstede and the GLOBE samples were collected, New Zealand women have come to hold many of New Zealand's leading jobs: as Prime Minister, Attorney General, Leader of the Opposition, Governor General, and CEO of Telecom, New Zealand's biggest company.

5.5.5 Assertiveness

The GLOBE assertiveness dimension is the second dimension conceptually linked to Hofstede's masculinity/femininity dimension. This dimension is

defined as "the degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships" (House & Javidan, 2004, p. 12)[12]. This dimension, which argues that assertiveness may be more associated with men than with women (Den Hartog, 2004), is also linked to Hofstede's masculinity/femininity dimension, which measures the extent to which a culture emphasises masculine values such as assertiveness, competitiveness, and achievement rather than feminine values such as supportiveness, nurturing, and concern for the environment (Emrich, Denmark, & Den Hartog, 2004). The NZ GLOBE study suggests New Zealanders may be relatively unassertive, with a score of 3.54, and ranking 41st out of the 62 countries.

The NZ GLOBE findings therefore suggest New Zealanders may emphasise masculine values but are relatively unassertive. These findings are somewhat contradictory, showing limited support for the GLOBE and Hofstede dimensions. However, this result supports previous research findings that suggest New Zealanders' unassertive nature.

Aspects of the New Zealand Values Study could be linked to the GLOBE's assertiveness dimension. The New Zealand Values Study also provides evidence that New Zealanders may be unassertive. Gold and Webster (1990) reported that New Zealanders have a non-competitive outlook, and emphasise pleasantness, politeness, and good manners in child training.

---

[12] This definition of assertiveness is disputed; the implications are beyond the scope of this thesis but will be explored in future research.

5.5.6 Confucian dynamism/future orientation

Hofstede's more recently added dimension, Confucian dynamism, measures the extent to which a culture emphasises values oriented towards the future in contrast to those oriented towards the past and the present (Hofstede & Bond, 1988). Out of the 39 countries in which this dimension has been measured, New Zealand was ranked 28-29th, with a score of 30, suggesting New Zealanders embrace a relatively moderate degree of Confucian dynamism.

The future orientation dimension of the NZ GLOBE is linked to Hofstede's Confucian dynamism dimension (Ashkanasy, Gupta, Mayfield, & Trevor-Roberts, 2004). Future orientation is defined as "the degree to which individuals in organizations or societies are engaged in future orientated behaviours such as planning, investing in the future, and delaying individual or collective gratification" (House & Javidan, 2004, p. 12). The NZ GLOBE results reveal a score of 5.54, ranking 31st out of 62 countries. This result suggests New Zealanders hold a moderate level of future-orientated values and place some emphasis on future planning, investing, and delaying of gratification. This result supports Hofstede's findings.

New Zealanders' moderate level of future orientation is perhaps reflective of their savings trends. Savage (1999) reports that compared with other OECD nations, New Zealand's household saving is at a low level and has been falling (cited in Kennedy, 2000). Additionally, a 1997 New Zealand referendum on compulsory superannuation saving for retirement resulted in the rejection of the scheme. This relative lack of emphasis on saving could be linked to the moderate loading of the Confucian dynamism/future orientation dimensions.

5.5.7 Performance orientation

The NZ GLOBE sample gave a higher loading to the performance orientation dimension than did any other 62 participating GLOBE cultures, which suggests New Zealanders may encourage and reward each other for performance improvements and excellence. Many New Zealand societal aspects suggest high performance is important.

The New Zealand Values Study suggests New Zealanders' attitudes are varied as far as performance is concerned. For example, in New Zealand's business arena, an excellence orientation has become essential for improving towards world-class performance (Mann & Grigg, 2004). As economic deregulation has resulted in few government policies or subsidies to aid or protect New Zealand business, those that compete internationally do so with limited resources. This high level of international competition may be connected with performance orientation's high loading as New Zealand businesses may need to be highly performance orientated to compete in the global market.

5.5.8 Humane orientation

The New Zealand GLOBE sample loaded humane orientation high (15th out of the 62 participating GLOBE cultures) which suggests New Zealanders may encourage and reward individuals for being fair, altruistic, generous, caring, and kind to others.

However, the New Zealand Values Study reveals contradictory support for humane orientation. The Values survey indicates New Zealanders favour taxing the wealthy to redress economic inequities, and would like increased spending on health and education (Gold & Webster, 1990), suggesting a humane orientation. However, the study results also suggest sympathy for the poor and deprived is not deeply rooted

in two out of five New Zealanders, who blame the poor for their poverty, and stress greater personal effort as the pre-eminent solution.

In summary, research into specifically Pākehā and general mainstream New Zealand cultural values is relatively scarce. However, the existing studies do largely support one another's findings and provide some insights into New Zealand cultural values. The next section addresses research exploring Pākehā leadership.

5.6 Pākehā leadership

In exploring Pākehā leadership, this section describes, critiques, and synthesises key New Zealand-based studies conducted to date. Similar to the previous section considering Pākehā cultural values, this section examines New Zealand-wide studies, due to a lack of studies considering Pākehā leadership alone or that isolate cultural groups. New Zealand-wide leadership research sheds light on Pākehā leadership as, although generally no data reporting cultural groups are reported, the majority of participants are likely to be Pākehā. This likelihood arises as the majority of New Zealand's population classifies themselves as a Pākehā New Zealanders (see p. 64 for definition of Pākehā) (Statistics New Zealand, 2002). However, it is acknowledged that members of other New Zealand cultural groups would have been included in this sample, therefore influencing the results of these studies. This is accepted as a shortcoming of this thesis.

New Zealand leadership has been examined in numerous disciplines including in the organisational, political, sociological, psychological, and educational paradigms. However, this review will only consider leadership studies set in contexts similar to the GLOBE Project[13] [14]. Relevant comparisons may not be made with leadership

---

[13] The GLOBE Survey, a major component of the GLOBE Project, is the research instrument employed in this study.

[14] Research addressing cultural and cross-cultural leadership in New Zealand will not be addressed here. These studies will be addressed in the following chapter.

examined in other paradigms as these leaders' behaviour was not considered by the GLOBE Project, so therefore may be distinct to the behaviour considered in this study.

The GLOBE Project (see p. 32), set within the organisational context, examines managers' leadership behaviour. The researcher is aware of the dissonance surrounding classifying managers as leaders. However, it is this thesis's position that when classifying managers as leaders this is done in accord with managers' position, which often allows leadership opportunities or requires managers to take a leadership role. Therefore this thesis's discussion of managers as leaders is consistent, despite debate surrounding the interchangeable use of these terms[15].

Currently, little leadership research within the organisational context has been conducted in New Zealand. This is demonstrated by Parry's (1998b) synthesis of Australasian leadership research which only included one New Zealand study. However some earlier studies, not included in this review, consider the behaviour of effective New Zealand managers. These studies, along with more recent leadership studies not considered by Parry, have shed some light on New Zealand leadership in the organisational context (see below).

In general, research suggests New Zealand leadership is achievement-based, where leadership positions are occupied on the strength of merit, and promotion is based on achievement (Smith et al., 1996). Ah Chong and Thomas (1997) argue that New Zealand society's democratic principles cause Pākehā leaders to earn positions based on individual achievement and the general public's acceptance of what the leader intends to achieve.

Hines's (1973) study is probably New Zealand's first major leadership study. This study, employing a survey of over 2,400 managers, and a review of articles in

---

[15] The leadership literature contains an extensive debate surrounding the synonymous use of the terms 'manager' and 'leader'. As this argument is not directly related to the research objectives, in the interest of expediency, this debate is not explored in detail here.

Management (the New Zealand Institute of Management journal), considers managers' educational background, self-perceptions, attitudes, motivation, and management practices. This study results in a unique New Zealand-based description of key leadership characteristics and behaviour.

Hines's study suggests that New Zealand managers are future-orientated, optimistic, ambitious, and independent. However, they were also described as conservative, which is linked to factors such as adherence to rules and regulations, resistance to change, and compliance within existing norms/standards. This finding supports Wilson and Patterson's (1968) study which concludes that New Zealand managers are highly conservative (cited in Kennedy 2000, p. 28).

Hines's study also suggests that New Zealand managers may perceive interpersonal relationships as highly important. He surmises this may be linked to cultural characteristics such as organisations' small size, the high levels of interaction between organisational members, and New Zealand's relative classlessness (Hines, 1973). This finding was also supported by Rippin (1995) who found that interpersonal skills were the most influential factor in determining managerial effectiveness. (This study is discussed in more detail later in this chapter, p. 87.)

As the first of its type, this precursory study made an important contribution to describing New Zealand leaders. It systematically collected data, providing empirical evidence of New Zealand managers' behavioural characteristics. Additionally, it also considers New Zealand's unique context, providing a situational factor. However, Hines's (1973) study also has limitations.

Hines's self-reporting survey asks managers to evaluate their own behaviour, values, and attitudes. As discussed earlier (p. 24), implicit leadership theory suggests that followers' cognitions are important in understanding the leadership process (Lord & Maher, 1993) as leaders' images as constructed by followers (Popper & Druyan, 2001). Therefore, when studying leadership, a follower-centric approach may give a

more accurate portrayal of leaders. Additionally, although Hines takes the New Zealand context into account in his exploration of managers' leadership behaviour, he does not recognise leadership's dynamic processes which transform followers.

Singer's (1985) early leadership study tested the transformational leadership model in the New Zealand context (for a description of transformational leadership, see p. 17). Utilising a version of the Multifactor Leadership Questionnaire, a cross-culturally validated survey (Bass & Avolio, 2000) that has been widely employed to access transformational leadership (Lowe et al., 1996), 38 randomly selected company managers were surveyed. The objective of this study was to examine whether managers' images of an ideal leader were more transformational than transactional. Additionally, it assesses the value employees place on transformational leadership behaviour.

This study's results show that considering transformational leadership behaviour may be important for New Zealand leaders as New Zealand employees favour leaders who exhibit transformational behaviour. The findings also suggest that transformational leadership behaviour interacts positively with perceived leaders' effectiveness and job satisfaction. This study makes a significant contribution to New Zealand leadership research as the first study to recognise New Zealand leaders' behaviour as a dynamic process.

However, despite Singer's (1985) notable contribution, this study also has limitations. It focuses only on the leadership behaviour incorporated in the transformational leadership model. As suggested earlier, (p. 38), studies based on American conception of leadership alone may not consider a full range of leadership behaviours. This may be especially true when considering the leadership of diverse cultural groups.

In a study also examining transformational and transactional leadership behavior Hackman, Furniss, Hills, and Paterson (1992) surveyed 153 New Zealand tertiary

students. More specifically, they considered gender-role characteristics and their relationship with transformational and transactional leadership behaviour. Hackman and colleagues' based their survey on Bass's transformational leadership model (p. 18) and Bem's gender model (cited in Hackman, et al., 1992, p.313). It aims to take into account a broader leadership definition than the traditionally masculine stereotype associated with leaders (Hackman et al., 1992).

This study's results suggest that effective New Zealand leaders display a mix of both masculine and feminine behaviours. In particular, it suggests a strong connection between femininity and transformational leadership. This study builds on previous New Zealand leadership research by taking into account a broader range of leadership behaviours than considered by previous research.

However, despite this study's broader focus which includes a gender variable, the leadership behaviours are derived solely from American leadership models. Like the previous study, a full range of leadership behaviours may not be considered. Therefore, despite this study's broader focus, some of New Zealand's diverse cultural groups' leadership behaviour may not be considered, hence a full range of New Zealand leadership behaviour may not be considered.

Rippin's (1995) study examines the competencies or key characteristics New Zealand managers use to assess managerial effectiveness. This Victoria University PhD thesis employed a dual research method. Rippin conducted 225 interviews with chief executives to determine the perceived characteristics of senior managers. Additionally, a survey containing over 300 items was developed to measure the constructs identified in the interviews. One hundred and eighty-five managers took part in this survey.

The study's results culminated in a leadership model. This model depicts interpersonal skills as the most influential factor in determining New Zealand managers' effectiveness. Explicitly, effective New Zealand managers are

characterised by behaviour such as empathy, approachability, being easy to speak to, and the ability to laugh at oneself. Being conscientious and organised, displaying strategic and problem-solving behaviour, having drive and enthusiasm, and giving honest feedback, were also seen as important.

This PhD thesis is a notable contribution to New Zealand leadership research. Its methodology, which combines quantitative and qualitative research design, is a progressive step forward. Its interviews canvass New Zealand leaders, explicitly examining the nuances of New Zealand leadership and generating a unique set of New Zealand leadership behaviours. This New Zealand leadership behavioural set was validated by the quantitative survey. Research design which triangulates the quantitative and qualitative data has been noted as a strength of contemporary leadership research (Dorfman, 2004; House et al., 2004). The research provides New Zealand managers with their own unique model of leadership effectiveness. This research is unique as it avoids the influence leadership theory developed in countries other than New Zealand.

Despite this study's notable contribution, it also has its limitations. Rippin notes the limited number of female subjects that took part in the interview component of this study (29 females, compared to 196 males). She suggests this was due to the absence of women in senior management positions in the organisations where the research was based, at that time. Therefore, this research is likely to be a greater reflection of a set of leadership behaviour pertaining to New Zealand male managers. Only limited demographic data are provided in Rippin's thesis. It would be interesting to obtain this data to gauge if any other demographic bias may have occurred.

In a comprehensive survey of over 1,300 managers, Parry and Proctor (2000) investigated New Zealand managers' leadership behaviour. This study examines many aspects of leadership including: organisational culture and its interaction with leadership; transformational and transactional leadership; integrity in leadership; the social processes of leadership; role conflict; and perceptions of future change and

uncertainty. In doing so, it employs multiple methods, developed internationally and by the researchers themselves. These include: the Organisation Description Questionnaire (ODQ); the Multifactor Leadership Questionnaire (MLQ); the Social Processes of Leadership Scale (SPL); the Subordinate Integrity Rating Scale (SIRS); and the 8-item Role Conflict Scale.

This study's findings paint a rich picture of New Zealand managers' leadership style. New Zealand managers were perceived as exhibiting high levels of integrity. Parry and Proctor suggest that high levels of integrity are linked to effectiveness and satisfaction, painting a positive picture of New Zealand managers. A high level of integrity is also supported by the results of the GLOBE study (see p. 162).

On a relative scale, New Zealand managers were perceived as more transformational than their Australian and North American counterparts. New Zealand managers' highly charismatic leadership behaviour (a component of transformational leadership) is also suggested by the results of the GLOBE study (see p. 159). This supports Parry and Proctor's suggested high level of integrity as they posit transformational leadership and integrity are positively correlated (Parry & Proctor, 2000).

However, levels of transactional leadership were also found to be high. This suggests that along with exhibiting transformational leadership behaviour, New Zealand managers may be "transactionally minded and contractually orientated people" (Parry & Proctor, 2000, p. 32). Parry and Proctor (2000) suggest this is problematic as transformational and transactional leadership counteract each other, therefore high levels of transformational leadership should result in diminished levels of transactional leadership. These incongruous findings suggest the possibility of response bias. Response bias refers to different groups' tendencies to complete surveys in distinctive ways (Dorfman, 2004) (see p. 179 for a fuller discussion of response bias). When comparing the New Zealand managers' results cross-culturally, response bias was not taken into account. Therefore, the difference

between the three countries' managers may reflect the propensity of different cultures to respond to survey items in different ways.

Later New Zealand leadership studies show a methodological shift. Several studies use a qualitative methodological approach to provide an alternative perspective of New Zealand leaders (Cox, 2004; Douglas, 2001; Holdsworth, 2000; Jackson & Parry, 2001). These investigations provide case studies of New Zealand leaders and complement the earlier quantitative studies which largely employ survey research designs.

Jackson and Parry's (2001) study of *Hero Managers* provides nine case studies of New Zealand Chief Executive Officers (CEOs) who "demonstrate evidence of successfully bringing about dramatic and much needed change to one or several large organisations over a sustained period that had received considerable media attention" (Jackson & Parry, 2001, p. 33). These case studies are based on in-depth interviews focusing on the CEO's leadership and management experiences and philosophies.

In their analysis of these case studies, Jackson and Parry suggest that these CEOs' leadership and management philosophies and practices are both similar and different. They propose that these top New Zealand business leaders emphasised the importance of similar values including: being inspirational and modest; having simple, clear future vision; simplify language to make things clear; and innovating. They also highlight the importance of portraying how those values should manifest within the organisation.

Also providing a broad range of leadership case studies, Cox (2003) explores the leadership behaviour of 21 New Zealand leaders. These case studies, also based on in-depth interviews, focus on traits and strategies employed by these leaders in achieving excellence. Cox also suggests some key similarities in the leaders who were

interviewed. These include an excellence-orientation which is defined by behaviour such as hard work, resilience, continuous learning, and setting high goals.

The GLOBE Project is a recent comprehensive New Zealand leadership study. This study takes a step forward by encompassing both a quantitative and qualitative research design. New Zealand leaders are investigated with the use of a survey, focus groups, and media analysis.

As reported earlier, the GLOBE Project is the methodological framework within which this study is set. Additionally, the NZ GLOBE Project's survey data are employed as this study's Pākehā data set. Therefore, this study's research design and results will not be reported and discussed here, as they are explored in some depth in various parts of this thesis.

5.7 Summary

This chapter addresses previous research pertaining to New Zealand cultural values and leadership. It shows that although these studies, employing a variety of research methods, have provided some illumination of the New Zealand context. However, as suggested in this review, some gaps in the New Zealand culture and leadership literature exist. One particularly poignant gap relevant to this study is the omission of a cultural variable in much of the existing research. As discussed previously, New Zealand is culturally diverse, and leaders' behaviour in these cultures is likely to be culturally contingent (p. 3). This highlights the need for culture to be addressed in future New Zealand leadership research.

CHAPTER SIX

CROSS-CULTURAL LEADERSHIP IN AOTEAROA/NEW ZEALAND

Chapter outline

This chapter reviews the relatively sparse body of literature addressing cross-cultural leadership in New Zealand. These studies have addressed: satisfaction with leader-follower relationships; the role of culture in leadership effectiveness; the differential strategies of minority cultures; leader and follower ethnicity and employee satisfaction; and differing perceptions of the behaviour of Māori and Pākehā leaders. These studies have largely prescribed methods to improve leadership strategies and manager-subordinate relationships.

6.1 Introduction

The previous literature review chapters have begun to provide a frame of reference for this study. This chapter reviews the body of literature on New Zealand's cross-cultural leadership. It focuses on studies that examine Māori and Pākehā, as they are the two cultures addressed by this study.

6.2 New Zealand's cross-cultural leadership research

Early New Zealand cross-cultural leadership research focused on the satisfaction of followers from various cultures with Pākehā leadership style. These studies

suggested culturally contingent follower satisfaction levels and highlighted the need for Pākehā managers to be culturally aware to be effective leaders. Seidman's (1975) New Zealand worker attitude survey suggests Māori and Pacific Islanders perceive their relationship with their supervisors less favourably than Pākehā respondents. Additionally, Pickering notes that to be effective, Pākehā leaders of Tongan employees need to show culturally sensitivity behaviour by not shouting, by having greater tolerance for misunderstandings, and by giving more time for a response from the employee (1974, cited in Ah Chong & Thomas, 1995).

These studies are significant as they give early evidence of the importance of investigating New Zealand's cross-cultural leadership. They suggested cultural groups' satisfaction levels varied under Pākehā leadership, indicating that different cultures are likely to be more satisfied with different leadership behaviour. However, they took a relatively simplistic approach, and did not explore leader-follower relationships in detail. They examined only the degree to which followers are satisfied with the leadership behaviour, and fell short of any systematic analysis of what specific leadership behaviours might contribute, inhibit, or prove neutral in a cross-cultural context. Pickering (1974) provides his suggestions as a note only; not based on scientific data.

Further research built on previous cross-cultural leadership studies by investigating the relationship between leaders' effectiveness and cultural background. Nedd, Marsh and McDonald (1978) measured the performance effectiveness of Māori, Pākehā, British, and Pacific Islander supervisors in a survey gauging their perceived effectiveness in achieving seven ranked goals. The findings suggest supervisors perceive similarities and differences in supervisory styles and effectiveness according to their goal.

More specifically, the study shows that Māori supervisors perceive themselves as considerably more effective at task-related goals, including facilitating a high level and quality of work from workers, and obtaining low accident rates in the

department. Pākehā supervisors generally perceive themselves as slightly more effective at relationship-related goals such as maintaining friendly relationships, ensuring workers were happy with their jobs, and ensuring low rates of absenteeism.

This study contributes to New Zealand's cross-cultural leadership paradigm by showing that leaders from different cultures may perceive themselves as having different levels of effectiveness in achieving different goals. However, the use of a self-report survey as the sole research tool is problematic as other variables that may influence the results are not controlled for (e.g. response bias, see p. 179). As Nedd, Marsh and McDonald (1978) suggest, cultural differences may be attributed to groups being less critical of their performance, less aware of what the company requires, or more comfortable with the supervisory role than other groups. Additionally, this study measures leadership effectiveness rating from the managers themselves and not from subordinates. Implicit leadership theory suggests measuring leadership behaviour from the followers' perspective is beneficial because it is followers, not leaders, who define leadership (see p. 24). Therefore, it is possible that leaders' perceptions of their relationship with their followers will differ from the followers' perceptions of their relationships with their leaders.

In an additional study examining the relationship between leaders' effectiveness and cultural background, Anderson (1983) explores how culture affects the relationship between leader behaviour and leader effectiveness. This study aims to identify factors that \distinguish between effective and ineffective managers in the cross-cultural context. Pākehā and Polynesian (including Māori) managers were assessed using effectiveness ratings provided by the organisation, and by self- assessment. This study employs a survey based on the Ohio State leadership theory (p. 15) and Fiedler's contingency theory (p. 16), both of which have their origins in the USA. Contradicting Nedd, Marsh and McDonald's (1978) study, Anderson (1983) found no link between culture, leader behaviour, and perceived leadership effectiveness.

Anderson's (1983) study may be problematic as it is based on USA leadership theories that were not previously validated in New Zealand. As no New Zealand sample (Māori, Pākehā or other) was considered when developing these theories, it is possible they do not measure a full range of Māori or Pākehā leadership behaviours, and may in fact include behaviour that is not appropriate. As with Nedd, Marsh and McDonald's (1978) study, other confounds, including the use of a self-report survey, are also problematic.

Other studies examine diverse New Zealand leadership behaviour, specifically that of Māori leaders within the organisational context. Love (1991a) interviewed five Māori managers, assessing the extent to which their leadership behaviour employed traditional Māori leadership practices. Love's findings suggest the leadership style of Māori managers may be culturally distinct. More specifically, the findings suggest a distinctive Māori leadership style in decision making, meeting and greeting, conflict resolution, open management and the importance of oral communication.

Pringle and Henry (1993) and Henry's (1994b) studies investigating Māori women managers support Love's findings. Pringle and Henry's (1993) study used interviews to contrast Māori and Pākehā women's leadership behaviour in contemporary organisational settings. Henry's (1994b) used a multi-variate approach to examine perceptions of Māori women's' leadership behaviour. These study's findings suggest organisations managed by Māori women who have an in-depth Māori cultural knowledge may be more likely to embrace leadership behaviour that reflects traditional Māori values and practices and are also more likely to perceive traditional Māori leadership roles as meaningful and effective.

Love's, Pringle and Henry's and Henry's studies contribute significantly to the New Zealand cross-cultural leadership research by teasing out the previous suggestion of distinct Māori and Pākehā leadership behaviour. These studies identify specific ways in which Māori and Pākehā leaders possibly behave differently. However, these studies also have limitations which significantly affected their validity. This includes

small sample sizes, which make it difficult to infer that their conclusion represents the wider population, and their sole focus on Māori managers' perceptions (see p. 24).

Ah Chong and Thomas (1997) conducted an important New Zealand cross-cultural leadership study examining the leadership behaviour of Pākehā and Pacific Peoples. Based on implicit leadership theory, they examined followers' perceptions of leaders who were culturally similar or different from themselves. They employed a survey exploring supervisors' perceptions of leadership and satisfaction, adapted from Smith, Misumi, Tayeb, Peterson and Bond's (1989) Performance Maintenance (PM) model (see p. 29).

Ah Chong and Thomas's (1997) findings support a distinct leadership prototype for both Pākehā and Pacific Peoples, and suggest follower satisfaction is likely to be affected by leaders' and followers' ethnicity. They surmise that a cross-cultural leadership relationship's highly complex nature requires considering both leaders' and followers' ethnicity.

Like Anderson's (1983) study above, Ah Chong and Thomas's (1997) study may be problematic as it is based on Japanese leadership theories that have only shown limited cross-cultural validation, and have not been validated in New Zealand. The leadership behaviour of New Zealand's cultural groups was included in this theory's development. Therefore, it may not measure a full range of New Zealand's culturally distinct leadership behaviours and may, in fact, include inappropriate behaviour.

In an exploratory study of cultural leadership, Pfeifer and Love (2004, June 16) examined Māori and Pākehā followers' perceptions of leaders from their own cultures. They employed the Multi-factor Leadership Questionnaire (MLQ-5X) (see p. 86) to measure differences in perceived Māori and Pākehā leadership behaviour. The findings of this study tentatively suggest a difference in Māori and Pākehā

leadership behaviour as Māori perceived their leaders as exhibiting more transformational behaviour than did Pākehā.

However, like Ah Chong and Thomas's (1997) study, the research design employed Pfeifer and Love was problematic because it is based on a leadership theory that did not include New Zealanders in its conception. Additionally, as suggested above, it may not measure a full range of Māori or Pākehā leadership behaviours, or include behaviour which is inappropriate. The sample size of this study is also small, which makes it difficult to infer its conclusion represents the wider population.

6.3 Summary

This review of the New Zealand cross-cultural leadership literature pertaining largely to Māori and Pākehā supports the view that examining culture is important in leadership research. It shows some advancement in the field, although the body of work is relatively small. The cumulative research findings suggest: culture affects follower satisfaction under Pākehā leadership; leaders from different cultures may perceive themselves as having different effectiveness levels; and specific ways in which Māori and Pākehā leaders behave differently have been identified. These studies have largely used prescriptive methods to improve leadership strategies, and manager-subordinate relationships. In their New Zealand cross-cultural research review, Ah Chong and Thomas (1995) suggested a more evaluative approach should be taken to advance research in this area.

CHAPTER SEVEN

METHODOLOGY & RESEARCH DESIGN

<div style="border:1px solid">

Chapter outline

This chapter outlines the methodology and research design employed to seek answers to the thesis' research question. First, it explores the methodological approach's quantitative and qualitative aspects, and considers the chosen strategy's implications. The research design is then outlined. It comprises a quantitative survey complemented with qualitative consultation with Te Atiawa. The internationally validated GLOBE survey is the framework employed by this study. The relevance of this particular survey, the reasons for its employment in this study, and its implications are explored. Research ethics generally pertaining to research participants, leadership studies, and indigenous research are then considered. Finally, this chapter critically reflects on the methodology principally employed by this study.

</div>

7.1 Introduction

The main purpose of this chapter is to address the research objective of examining similarities and differences in Māori and Pākehā leadership. This chapter considers what research method was chosen, why it was chosen, and how this research was conducted.

In critically examining the research objectives and the contemporary leadership theory discussed in Chapters Two and Three, the researcher was seeking a methodology that

would consider followers' perceptions of both culture and leadership, and the integral relationship between these concepts in both Māori and Pākehā cultures.

7.2 Methodology

This thesis derives from principally quantitative but also qualitative methodological paradigms. This section will examine both methodological approaches taken in the study and provide evidence of the legitimacy of employing these methodologies when researching New Zealand's cross-cultural leadership.

7.2.1 Quantitative methodology

Quantitative methodologies are prevalent in leadership research, and have proved useful in advancing leadership theory (Bass, 1990, 1998; Fiedler, 1967; Vroom & Yetton, 1973). Previous studies provide a precedent for quantitative cultural and cross-cultural leadership research (Adams, 1978; Brodbeck et al., 2000; Jung & Yammarino, 2001; Smith et al., 1989). Yukl and Van Fleet (1992) argued that quantitative methods show particular promise in measuring specific, concrete, and easily observable cross-cultural variables.

New Zealand-based cross-cultural leadership research has shown some support for quantitative methodologies (Ah Chong & Thomas, 1997; Anderson, 1983; Nedd et al., 1978; Seidman, 1975). For example, Nedd, Marsh and McDonald's (1978) survey comparing supervisors' cultural leadership styles also demonstrated quantitative methods advantageously used in an exploratory nature. In addition, Ah Chong and Thomas's (1997) survey of leadership perceptions of Pākehā and Pacific Peoples showed promising validity. However, despite this support for quantitative research methods for cross-cultural leadership in New Zealand, use has been limited.

Traditionally, New Zealand's cross-cultural leadership studies have largely taken a leader-centric approach (Anderson, 1983; Nedd et al., 1978; Seidman, 1975). However, contemporary leadership theory supports a follower-centric approach, suggesting culture will influence followers' leadership perceptions (Den Hartog et al., 1999; Hunt, Boal, & Sorenson, 1990) . More recent New Zealand cross-cultural leadership studies taking a follower-centric approach have proved advantageous (Ah Chong & Thomas, 1997). Therefore when examining New Zealand's cross-cultural leadership, a follower-centric approach is important for advancing theory.

In summary, previous New Zealand cross-cultural leadership research shows some support for a quantitative research approach. More specifically, it suggests advantageous use of a follower-centric approach. However, although quantitative methods show some promise, commentators suggest qualitative research is also important in cross-cultural research (Dorfman, 2004; House et al., 2004).

7.2.2 Qualitative methodology

To date, quantitative methodologies have dominated leadership research (Parry, 1998a). While there are varied opinions as to the usefulness of quantitative research methodologies, Yukl (1989) has suggested most leadership theories are conceptually flawed and lack compelling empirical evidence (see literature review, Chapters Two and Three for more examples of this). Commentators have called for the more frequent use of qualitative methodologies when researching leadership (Alvesson, 1996; Bryman, 1986).

Studies examining cultural leadership styles suggest a qualitative methodological approach may be advantageously employed when examining New Zealand leaders. Love (1991a) interviewed five Māori managers to examine their cultural leadership styles. Love's interview-based qualitative methodology proved valuable, concluding that Māori managers' leadership style may be culturally distinct, employing traditional Māori leadership techniques. Also supporting the beneficial use of interviews is

Henry's (1994b) study, which interviewed Mori women managers and resulted in a similar conclusion that her subjects' leadership reflected a traditional Māori female leadership style.

Using another qualitative methodology, Jackson and Parry (2001) employed case studies to proved a detailed analysis of the leadership behaviour of nine of New Zealand's foremost Chief Executive Officers (CEO)[16]. This approach proved gainful, leading to several conclusions, including that these New Zealand leaders emphasise values, and how they should be portrayed within the organisation.

The studies considered above show that both quantitative and qualitative methodologies might be gainfully used in New Zealand cultural and cross-cultural leadership studies. Therefore, when undertaking New Zealand cross-cultural leadership research it may be advantageous to derive a research design from both methodologies. This is in line with many commentators' views that recommend the combination and triangulation of different methodologies (Parry, 1998a; Yukl & Van Fleet, 1982).

7.3 Research Design

In line with the considerations above, this thesis' research design derives from both the quantitative and qualitative methodological paradigms. The research design employs a quantitative survey, and a qualitative component comprising numerous in-depth conversations, emails, observations and meetings with Māori academics. This section will reflect on the research design, and explore why it was deemed appropriate.

---

[16] Jackson and Parry's case-study research method employed a combination of in-depth interviews and data from other sources.

.3.1 The GLOBE survey

The GLOBE (Global Leadership and Organizational Effectiveness) survey was chosen as this study's quantitative research instrument. This survey is one component of the GLOBE research programme, which is a multi-phase, multi-method approach to examining the inter-relationships between societal culture, organisational culture and practices, and organisational leadership. The GLOBE aims to develop an "empirically based theory to describe, understand, and predict the impact of cultural variables on leadership and organizational processes and the effectiveness of the processes" (House et al., 1999, p. 10). The GLOBE survey contributes to this objective by investigating cultural values and their relationship with leadership behaviour.

Although the literature review in this present thesis describes the GLOBE in general, in this section we explore those aspects relevant to the appropriate methodology for the present study. The GLOBE questionnaire comprises three sections that measure culture, leadership behaviour, and demographic information (for details of the GLOBE project, see p. 32). Section one of the GLOBE questionnaire assesses culture, which is measured over nine scales, developed by what Hanges and Dickson (2004) described as an empirical and theory-driven approach. Items for each scale were generated through interviews and focus groups held in several participating GLOBE cultures, and screened by Q sorting, item evaluation, and translation/back translation (Hanges & Dickson, 2004). Q sorting involved researchers from thirty-eight participating GLOBE cultures sorting the items into their theoretical categories. This process was important to gauge each item's cross-cultural equivalence in meaning as well as to ensure cross-cultural equivalence in each item's fit within its dimensions. To ensure continuity in interpretation across cultures, item evaluation omitted or revised items that were ambiguous or could not be adequately translated. To avoid bias when surveying in a non-native language, the questionnaires were also translated into several languages then independently translated back to English to verify the accuracy of the translations. Items were then categorised into those assessing more tangible attributes of culture

(e.g., current policies and practices) that focused the subjects' attention on 'how things are' (referred to as "As Is" items) and those assessing more intangible attributes (e.g., cultural norms and values), which focused on 'how things should be' (referred to as "Should Be" items) (Hanges & Dickson, 2004).

As identified in the literature review (Chapter Three), the GLOBE project's cultural dimensions are:

- Uncertainty Avoidance
- Power Distance
- Institutional Collectivism
- In-Group Collectivism
- Gender Egalitarianism
- Assertiveness
- Future Orientation
- Performance Orientation
- Humane Orientation

Participants were asked to rate their perceptions about the norms, values, and practices of their culture along these dimensions.

Section two of the GLOBE questionnaire collected data on leadership behaviour. Eighty-four items consolidated into 21 leadership sub-scales, which once again consolidated into six leadership dimensions. These formed the basis for assessing leadership behaviour (for an explanation of the leadership dimensions/sub-scales, see p. 35, 116). In a similar approach to the cultural scale's development, the leadership items were evaluated and screened by numerous participating cultures for conceptual equivalence, while all participating cultures took part in a final factor analysis, used to validate the dimensions (Hanges & Dickson, 2004).

Each of the listed leadership behaviours and characteristics was rated on a seven point Likert scale, where "1" was labeled very low, and "7" very high. The GLOBE leadership items consisted of behavioural descriptors reflecting a variety of traits, skills, abilities, and personality characteristics. Table 8 shows the six leadership dimensions, along with the 19 corresponding leadership sub-scales.

Table 8: The GLOBE project's leadership dimensions and subscales

Global leadership dimension	Primary leadership dimension
Charismatic/Value-based	Charismatic 1: Visionary
	Charismatic 2: Inspirational
	Integrity
	Decisive
	Performance Orientation
Team Orientated	Team 1: Collaborative Team-oriented,
	Team 2: Team Integrator
	Diplomatic
	Malevolent (reversed scored)
	Administratively Competent
Self-protective	Self-centered
	Status Consciousness
	Face-saver
	Procedural
Participative	Autocratic (reversed scored)
	Non-participative (reversed scored)
Humane Orientated	Modesty
	Humane Oriented
Autonomous	Autonomous

Section three of the GLOBE survey collects demographic information, including personal background, family background, work background, educational background, and the participant's organisation.

7.3.1.1 Adaptation to the GLOBE survey

Extensive consultation with Mr. Matene Love, director of the certificate in Māori Business, Senior Lecturer in Māori Business at Victoria University of Wellington and the Māori advisor for this project, resulted in some adaptations to the GLOBE survey (M. Love, personal communication, January 29, 2004). These adaptations were undertaken to ensure the survey's appropriateness for Māori. However care was taken not to alter the survey to a degree that would significantly impact the cross-cultural comparability of the data as this would negate the research objective of comparing perception of Māori and Pākehā leadership.

The phrase *your society* was adapted, as it was not regarded as specific enough for sampling Māori culture. It was felt that *your society* could mislead Māori participants to consider culture and leadership in New Zealand society in general, instead of specifically in Māori society. This was remedied by changing the words *your society* to *Māori society*.

The GLOBE survey was also adapted because of its size and the time it would take to complete the survey. The GLOBE survey "form beta", dated June 1995, contained 217 items, although not all items were included in the final GLOBE survey (J. C. Kennedy, personal communication, November 21, 2003). M. Love (personal communication, January 18, 2004) cautioned that the survey length would be a significant deterrent for Māori participants. In response, the items in the GLOBE survey were reduced. The 'as is' cultural dimensions assessing societal cultural practices were removed, leaving the cultural value dimensions. The cultural value dimensions were favoured, as the GLOBE researchers suggest cultural values mould leadership practices (House et al., 2004) and are more compatible with culturally endorsed implicit leadership theories (Dorfman et al., 2004). As exploring cultural values helps identify culturally distinct leadership behaviour retaining the culture value dimensions is directly relevant to the overarching research objective of comparing and contrasting perceptions of Māori and Pākehā leadership behaviour.

The items in the GLOBE survey's leadership and cultural scales were reduced by shortening some of the remaining scales. The researcher undertook this task with advice from Jeff Kennedy, the New Zealand Country Co-Investigator of the GLOBE project, and published author of the GLOBE findings (Kennedy, 2000, 2002). Kennedy investigated each scale's item-total correlation to determine the weakest items according to the New Zealand GLOBE sample. He undertook this task as he had access to the GLOBE correlations, which were inaccessible to the primary researcher at that time. Poor-performing items were then eliminated from the scales, although short scales comprising four or less items (integrity, decisive, performance orientation, administratively competent, self-centred, status consciousness, face-saver, humane, modesty) were kept intact to maintain their integrity. Two scales, conflict inducer and self sacrificial, were dropped as they had particularly low correlations and were not deemed particularly relevant to Māori leadership (M. Love, personal communication, January 29, 2004). Some scales had numerous items, so additional items were dropped; however, care was taken not to affect each construct's domain coverage. This item elimination process was carried out in close consultation with Love, who gauged its relevance for Māori leadership (M. Love, personal communication, January 29, 2004). Critical reflections and understandings of these values were also sought from Māori from diverse backgrounds in a systematic but informally enacted manner. This means that although Māori were approached in an informal manner and no formal note taking process was employed. However the researcher systematically asked each person with a set of questions and noted their responses at the closest appropriate moment.

Further changes to the questionnaire were made to address its comprehensibility. Love requested these changes due to concern for the clarity of meaning of some items for Māori participants (M. Love, personal communication, January 29, 2004). The International Adult Literacy Survey indicates many Māori do not meet the literacy

demands of everyday life and work in the emerging knowledge society in prose (66.4%), document literacy (72.2%), and quantitative literacy (72.3%) (Walker, 1997)[17].

Nine words were identified by Love as problematic. One word (self-effacing) was a leadership characteristic; however, the item was derived from a scale comprising only three items (modesty), which prohibited its exclusion. Self-effacing therefore replaced humble. The other eight words were contained within the definitions of leadership behavioural (punitive, earnest, temporal, imperious, subordinates, vengeful, full of guile, metaphor). These words were either deleted if they were part of a definition containing several synonymous words or phrases, or rewritten. All changes to survey items or definitions were crosschecked with two dictionaries to ensure the meaning had not been significantly altered (Collins English dictionary, 2000; Pearsall, 2001). These items were then crosschecked with Māori from diverse backgrounds in a systematic but informal manner (see p. 106 for more detail).

The survey was also adjusted from American English to New Zealand English. The spelling of *behavior* was adjusted to *behaviour*, and the spelling of *organization* was adjusted to *organisation*.

The demographic section was also altered to better serve this specific study. Changes were prompted due to demographic data specifically required for a Māori sample, and also, as explored previously (p. 105), in the interest of reducing the length of the survey. Table 9 outlines the changes made to the survey's demographic section, and provides the reasons for each change.

---

[17] The researcher does not necessarily share this view. This perspective of literacy fails to recognise the multiple literacies that may exist in New Zealand, and therefore reflects and reinforces the postcolonial power relationships within this country. Even with modifications, the survey remains problematic as Māori respondents are asked to describe Māori culture and leadership using Pākehā language and concepts. However, while acknowledged as important issues, these broader concerns are beyond the immediate scope of this project at this time.

Table 9: Adaptations to the GLOBE questionnaire

Before	After	Reason for change
Questions about your personal background 5-1. How old are you? 5-2. What is your gender? 5-3. What is your country of citizenship/passport? 5-4. What country were you born in? 5-5. How long have you lived in the country where you currently live? 5-6. Besides your country of birth, how many other countries have you lived in for longer than one year? 5-7. What is your ethnic background? 5-8. Do you have a religious affiliation? 5-9. If you answered yes to question 6a, please indicate the name of the religion	**Questions about your personal background** 5-11 How old are you? 5-2 What is your gender? 5-7 What is your ethnic background?	5-4, 5-5 As this study considers within country sub-cultures instead of making comparisons across cultures, many of these items were considered superfluous in addressing the research objectives. However, their potential impact is noted. In response to the need to shorten this survey they were deleted. 5-8, 5-9 This question was not consider relevant as New Zealand is becoming an increasingly secular society, and religion plays a small role in political activity (Hill, 1994), and this study's specifics did not require a breakdown by religion.
Questions about your family background 5-10. What country was your mother born in? 5-11. What country was your father born in? 5-12. What language(s) were spoken in your home when you were a child?	**Questions about your family background** 5-7a If you are Māori, what is your Iwi affiliation (if any)?	5-10, 5-11, 5-12 Due this study's nature, these items were regarded as superfluous, so to shorten the questionnaire they were deleted. 5-7a This item was included due to many Māori's strong tribal affiliation. This item was included to gauge how representative the sample was across New Zealand

		Māori, by ensuring participants derived from a wide range of tribes.
Questions about your work background 5-13 How many years of full-time work experience have you had? 5-14. How many years have you been a manager? 5-15. How long have you worked for your current employer? 5-16. Have you ever worked for a multinational corporation? 5-17. Do you belong to any professional associations or networks? 5-18. Do you participate in any industrial or trade association activities?	**Questions about your work background** 5-9. Which industry do you work in?	5-13, 5-14, 5-15, 5-16, 5-17, 5-18. These questions were excluded as the original GLOBE study was undertaken with a sample of middle managers. These questions are therefore more relevant to that sample. 5-9. This item was included to gauge the sample's representation across industry.
Questions about your educational background 5-19. How many years of formal education do you have? 5-20. If you have an educational major or area of specialization, what is it? 5-21. Have you received any formal training in Western management practices?	**Questions about your educational background** 5.10 Are you a student?	5-19, 5-20, 5-21. These items were not regarded as directly relevant to the research objectives, so to shorten this survey they were deleted. 5-10. This question was included to ensure an over-representation of students was not included in the sample.
Questions about this organization 5-22. Please indicate the kind of work primarily done by the unit you manage:	**Questions about this organization** 6. Are you in a position of leadership within Māori society?	5-22, 5-23, 5-24, 5-25, 5-26. These questions were excluded as unlike the Māori sample, the NZ GLOBE sample derived from middle managers. These questions were

5-23. How many people report directly to you in the chain of command? 5-24. How many people work in the subunit of the organization you manage? 5-25 How many organizational levels are there between you and the chief executive of your organization? 5-26. How many hierarchical levels are there between you and the non-supervisory personnel in your organization or unit? 5-27. What language(s) do you use at work?		not deemed directly relevant to the Māori sample as a broad range of participants, not only middle managers, were surveyed. 5-27. This item was not seen as particularly relevant to the research objectives, so was eliminated to shorten the survey. 6. As this question originally encompassed the food processing, finance, and telecommunications industries, the scope of the question about leadership needed to be broadened and made more appropriate to the research population.
	Questions about geographic location 5-8b.Which region of New Zealand do you live in? 5-8c. Do you live in an urban (city) or a rural (country) setting?	5-8b, 5-8c This item was included to gauge the Māori sample's representation by geographic region.

The survey's format was altered to accommodate the most appropriate way to contact research participants. The internet was deemed most appropriate to disseminate the survey amongst potential respondents. C Harris (personal communication, March 16, 2004), the information technology advisor for this project, advised the most appropriate electronic format for the survey was a website as it would be easily accessible to numerous people. As a result, many participants completed this survey online (120 participants); some surveys, however, were completed in paper form (40 participants).

7.3.2 Iwi consultation

As mentioned earlier, the qualitative component of this study consists of close consultation with Māori academics. Extensive consultation with Mr. Matene Love, director of the certificate in Māori Business and Senior Lecturer in Māori Business at Victoria University of Wellington, and the Māori advisor for this project, was undertaken at every stage of this project. This consultation consisted of regular meetings where all issues concerning the project would be discussed and frequent emails and phone conversations.

Issues arising from this project were also discussed with other Māori academic, who should be recognised for the generous contribution of their knowledge, insights, reflections and time they have given to this project. These academics include: Mr. Ngatata Love (Te Atiawa), Mr. Mana Cracknell (Moratoria - Chatham Islands), Mr. Tyron Love (Te Atiawa), Mr. Shane Jones (Te Aupouri and Ngai Takato), Mr. Hawira Hape (Ngati Kahungunu), and Ms Marianne Tremaine (Kai Tahu). Consultation also took place with many other Māori from diverse backgrounds in a systematic but informally enacted manner (see p. 106 for more detail).

The combination of quantitative and qualitative components is a particular strength of this study. This is as data triangulation crosschecks the research findings and eliminate some methodological confounds experienced by cross-cultural leadership research employing a single research method to date.

7.4 Sample

As this study aims to investigate the leadership behaviour of Māori and Pākehā, both Māori and Pākehā samples were required. However, only a Māori sample was collected during the course of this study. The NZ GLOBE data were employed as the Pākehā sample for the study. This was deemed appropriate due to Pākehā's prevalence in the NZ GLOBE sample (J. C. Kennedy, personal communication, March 16, 2004). The suitability of employing the NZ GLOBE data as the Pākehā sample was discussed at length with the NZ GLOBE coordinator via email. Kennedy deemed the NZ GLOBE sample an appropriate surrogate as in his view, few if any Māori or participants from other New Zealand cultures took part in the original NZ GLOBE study. The time and financial restrictions framing this study were key deciding factors in deciding to employ this existing sample as this study's Pākehā sample.

The NZ GLOBE sample was sourced from middle managers in the food processing, finance, and telecommunications industries. However, it was strongly believed that it would be difficult to source the appropriate number of Māori participants from those industries, or from middle management positions within this thesis' time and financial constraints. Snowball sampling was employed to collect the Māori sample. Babbie (2004) defines snowball sampling as "a non-probability sampling method often employed in field research whereby each person interviewed may be asked to suggest additional people for interviewing" (p. 184). The primary researcher and her Māori advisors approached potential respondents in person and by email. Each respondent was asked to pass on the survey to other potential respondents (see p. 179 for a discussion of the limitations of this approach). A full description of the sample including the sample size, its demographic features, and the specific nuances of the each of the NZ GLOBE and Māori samples can be found in Chapter Eight (p. 119).

7.5 Ethical Concerns

During this study, close attention was paid to the guiding moral principles that provide the rules of conduct for researchers. Before the start of the study, ethical approval was requested from the Massey University Human Ethics Committee. In line with the requirements for ethical approval, informed consent was gained from each participant before they took part in the study. This involved explaining the study's nature, clarifying the responsibilities of each party, guaranteeing participant anonymity, and ensuring the participants were aware that participation was optional. Support was offered by way of the researcher's and her supervisor's contact details to safeguard participants from harm caused by any issues that might have arisen as a result of the research. The Massey University Human Ethics Committee gave this project ethical approval on the 10 December 2003.

The research findings must also be considered with due regard to the power, influence and legitimacy that characterise the leadership process (Bass & Steidlmeier, 1999). Care and integrity must be taken with research findings to safeguard the study's population from harm. This study's results will be reported back to the research population and guidance sought as to what else might be done with the research findings to promote desirable outcomes for the research participants.

7.5 1 Indigenous populations and research ethics

Historically, much of New Zealand's early research is positioned in European imperialist and colonialist discourse and views Māori using a deficit model (Smith, 1999). It fails to attend adequately to a balance of contexts between Māori and Pākehā, and judges Māori solely from a Western perspective (Durie, 1998). Accordingly, when researching in New Zealand's cross-cultural context, different cultural frames must be considered and used throughout the research process (Jason, Keys, Suarez-Balcazar,

Taylor, & Davis, 2004). A number of measures have been taken to ensure accurate representation of Māori culture and leadership in this study.

Durie (1998) claimed that "a full and honest inquiry of all relevant matters is that which most insures against unfair criticism" (p. 4). In response to this, the primary researcher (of Pākehā descent) undertook a comprehensive literature review, reading widely in the areas of Māori culture and leadership. At the same time, she participated in a variety of workshops and hui, including the Massey University Treaty of Waitangi courses (Parts I and II) and the Traditional Knowledge and Research Ethics Conference, 2004. She consulted extensively to gain adequate knowledge of Māori culture and leadership to examine the issues at hand. Most importantly, she undertook this study under the auspices of the principal Māori advisor, Mr. Matene Love, Director of the Certificate in Māori Business and Senior Lecturer in Māori Business and Victoria University of Wellington. Close consultation was undertaken at every stage of this project to ensure an appropriate balance of Māori and Pākehā context.

Additionally, a major advantage of the GLOBE survey (this study's research instrument), is its attempt to avoid ethnocentrism. In endeavoring to create a reliable international leadership theory, the GLOBE research team used multiple strategies to ensure its cross-cultural applicability. At a general level, the GLOBE survey was successful as it was validated by all sixty-two cultures that took part, however Māori were not sampled in the original GLOBE study. In response to this, the principal Māori advisor closely examined the GLOBE survey to ensure its appropriateness for Māori and some adaptations were made to fit the Māori context (for a full account of these changes, see p. 104).

This survey is intended as part of a wider multi-method project that will be pursued at a later date. Future research will incorporate a variety of methodologies (both qualitative and quantitative) to gain a richer picture of the Māori context. Data sources will be triangulated to further ensure the Māori context is instilled in this study.

7.6 Data analysis

Analysis of the data was conducted using the Statistical Package for Social Science (SPSS 12.0.1) for Windows software. The following statistical testing was carried out to analyse the results:

- Descriptive statistics summarising the socio-demographic information were computed. This included percentages, and means.
- Descriptive statistics summarising cultural and leadership dimensions were computed. This included number, mean, and standard deviation for each dimension. Reversals were carried out for the appropriate factors (see table 8 above).
- Factor analysis was computed to five factors.
- Independent sample t-tests were computed across the Pākehā and Māori cultural and leadership scales to identify whether significant differences existed between the Māori and Pākehā samples. The sub-scales were sorted into their dimensional groups. Grouping was undertaken as when calculating a large number of t-tests, a diminishing probability of correctly accepting a test occurs. Confidence was maintained at a P value of .95.

7.7 Summary

This chapter examines the methodology approach and research design used to explore the research question to explore: how is the behaviour of outstanding Māori leaders perceived by Māori followers? In doing so, it examined: the research methodology; research design; the sample; ethics; and data analysis.

This chapter shows that it is clear, that the quantitative GLOBE survey in combination with qualitative iwi consultation was an appropriate research design for this study. This study, employing both quantitative and qualitative methods, is the first of its kind

to explore cross-cultural leadership within New Zealand's boarders. This research method is a logical step forward in advancing New Zealand's cross-cultural leadership knowledge.

CHAPTER EIGHT

RESULTS

Chapter outline

This chapter reports and describes this study's results. First, it reports on the samples, detailing their demographic data. It then reports on the 19 GLOBE leadership sub-scales, before reporting on the six overarching leadership dimensions.

8.1 Introduction

This chapter reports and describes this study's results in the light of the broad research objective: to examine the leadership behaviour of Māori leaders as perceived by Māori followers, and the leadership behaviour of Pākehā leaders as perceived by Pākehā followers. For this purpose, this chapter has been divided into two sections.

The first section describes the demographic features of the NZ GLOBE (employed as the Pākehā sample in this study) and Māori samples. This is done by presenting the demographic data collected by each sample, in a comparative manner, and then by examining the Māori sample (collected by the present study) in more detail.

The second section describes the results of both the NZ GLOBE and the Māori sample across the leadership dimensions. The section first reports on the nineteen primary leadership dimensions. These results are then aggregated into the six global leadership dimensions, and the results from these dimensions are presented (for a description of the GLOBE leadership dimensions, see 34).

Only the results yielded by the leadership and demographic sections of the GLOBE survey (sections one and three) are reported in this forum. Presenting all data yielded by this study might have been desirable but impracticable when working within the parameters of a Masters thesis[18]. Therefore, the results have been restricted to those that provide the most illumination on the research objectives. However, Kennedy (2000) has presented the full complement of NZ GLOBE results. The results for the cultural dimensions of the Māori sample will be reported at a later date.

When discussing the leadership dimensions of the GLOBE survey, the present study departs somewhat from the GLOBE program terminology. This is to improve clarity when discussing the different types of GLOBE dimensions. The GLOBE leadership survey comprises six global leadership dimensions. These six global leadership dimensions derive from 19 primary leadership dimensions. Each primary leadership dimension is made up of four or more items. For this study the global leadership dimensions of the GLOBE survey will be known as *dimensions*, while the primary leadership dimensions will be known as *sub-scales*. Individual survey items will remain as *items.* Figure 2 below provides a pictorial representation of the GLOBE survey dimensions with the large circles representing the *dimensions* (global leadership dimensions), the medium-sized circles representing the *sub-scales* (primary leadership dimensions), and the smallest black circles representing the *items*.

---

[18] These confines refer specifically to the confining word limit of a master's thesis which does not allow for proper consideration of all factors which arose during the course of this study.

Figure 2: The GLOBE leadership dimensions
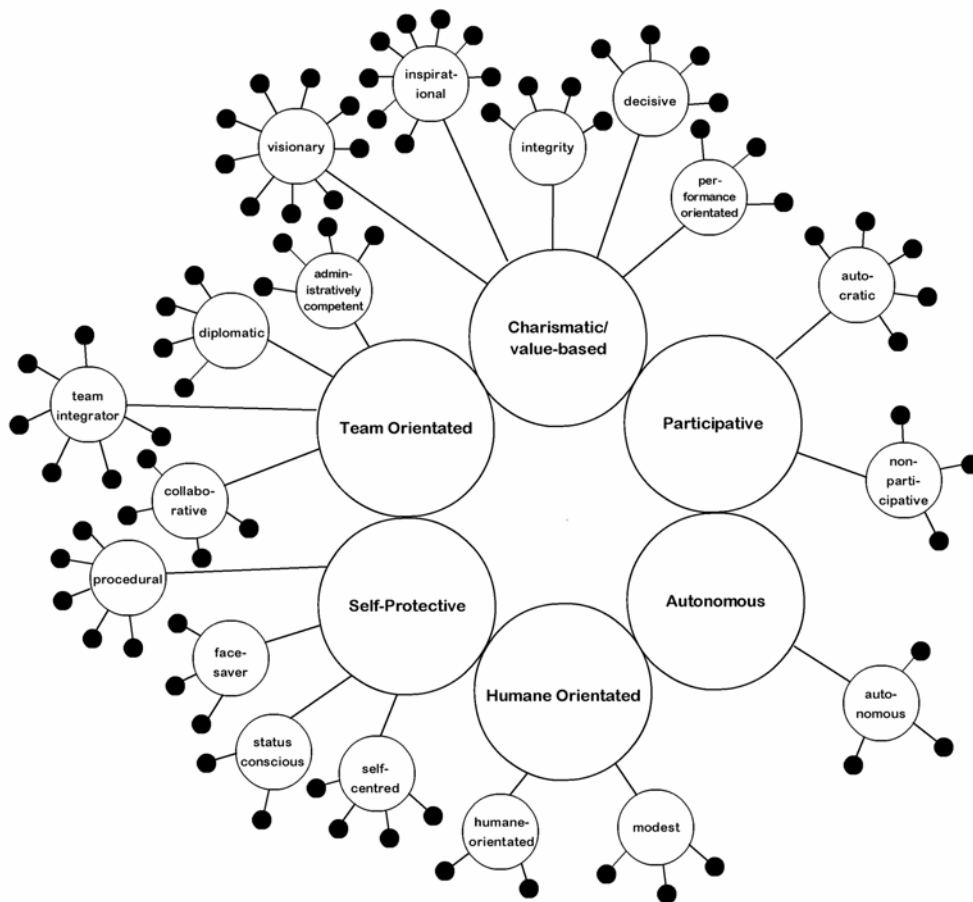
8.2 The Sample

This section considers the sample. First it compares the NZ GLOBE and Māori samples. It then explores the Māori sample, the sample collected by this study.

8.2.1 NZ GLOBE and Māori Samples Compared

This section considers the NZ GLOBE and Māori samples. The NZ GLOBE and Māori sample's demographic data is presented. The different demographic information collected by the respective surveys and the limited availability to the researcher of the NZ GLOBE demographic data, set the parameters for reporting the demographic data

(for a full discussion of the demographic section of the GLOBE questionnaire, and its adaptations see p. 7).

8.2.1.1 Participants by number

The data for this study were collected from 344 participants (for a report of how data were collected, see p. 112,). Of those participants, the NZ GLOBE sample included 184 (54%), and the Māori sample included 160 (46%). Figure 4 provides a pictorial representation of the data.

Figure 4: NZ GLOBE and Maori sample by number

Maori (160)
Pakeha (184)
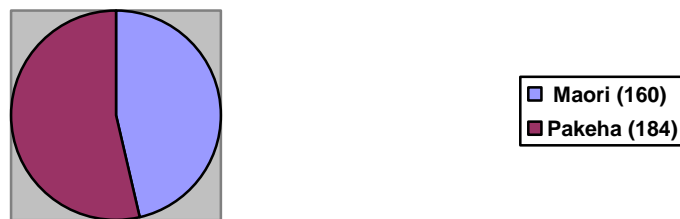
8.2.1.2 Participants by age

The NZ GLOBE and Māori samples reported a similar age demographic. The NZ GLOBE sample recorded a median age of 38, while the Māori sample recorded a median age of 37. Table 10 shows a comparison of the two samples. Note the reporting of age is limited to the range and median figures as only those figures are available for the NZ GLOBE sample.

Table 10: NZ GLOBE and Māori samples by age

	Range in Years	Median in Years
NZ GLOBE	22–63	38
Māori	18–64	37

8.2.1.3 Participants by gender

The gender demographic revealed a high disparity between the NZ GLOBE and Māori samples. NZ GLOBE sample contained more males than females. Of the NZ GLOBE participants, 145 (79%) were male, and 39 (21%) were female. This was reversed for the Māori sample, containing 108 females (67.5%) and 52 males (32.5%). Table 11gives a pictorial representation of the sample's gender composition.

Table 11: NZ GLOBE and Māori samples by gender

	Male	Female
NZ GLOBE	79%	21%
Māori	32.5%	67.5%

8.2.1.4 Participants by industry

Sample variance also occurred in the type and scope of industry and occupation from which participants were recruited. The NZ GLOBE sample was based in three industries (the food processing; finance; and telecommunication industries), however it was thought unlikely an appropriate number of Māori participants could be sourced from managers in these industries as they were for the NZ GLOBE sample (M. Love, personal communication, January 16, 2003) (see research design for a full discussion of sampling, p. 112). The Māori sample was therefore not restricted by industry. The large number of respondents who left this item blank suggests participants' difficulty in completing this question. The categories selected for this demographic may not have been highly appropriate[19]. Table12 describes the industries identified by the Māori participants.

---

[19] These items were derived from the 2001 components of real Gross Domestic Product (GDP) (Statistics New Zealand, 2001a). These show various sectors of the New Zealand economy.

Table12: Māori sample by industry

Industry	Number	Percentage
Agriculture	1	0.6%
Education	25	15.6%
Electricity, gas, water and other	1	0.6%
Finance	3	1.9%
Government admin and defense	14	8.7%
Manufacturing	1	0.6%
Other	4	2.5%
Personal and community services	15	9.4%
Retail trade, accommodation and	2	1.2%
Student	9	5.6%
Transport and communication	3	1.9%
No response	82	51.3%
Total	160	100%

8.2.2 The Māori sample

This section reports on the Māori sample collected during the course of this study. It presents the collected demographic data that include iwi and geographical region.

8.2.2.1 The Māori sample by iwi

The iwi demographic revealed that many in fact most major iwi were represented in the Māori sample (M. Love, personal communication, August 29, 2004). Table 13 shows the iwi groups represented by this study's sample.

Table 13: Māori sample by iwi

Iwi	Frequency	Percent
Nga Ruahine	1	.6
Nga Tamanuhiri	1	.6
Ngai Tahu	5	3.1
Ngai Te Rangi	2	1.3
Ngapuhi	21	13.1
Ngati Awa	4	2.5
Ngati Hauiti	2	1.3
Ngati Kahu	2	1.3
Ngati Kahungunu	9	5.6
Ngati Kuri	4	2.5
Ngati Manawa	1	.6
Ngati Maniapoto	3	1.9
Ngati Mutunga	1	.6
Ngati Paoa	1	.6
Ngati Porou	20	12.5
Ngati Ranginui	1	.6
Ngati Rarua	1	.6
Ngati Raukawa ki te Tonga	7	4.4
Ngati Ruanui	1	.6
Ngati Tama	1	.6
Ngati Toa	1	.6
Ngati Toarangatira	2	1.3
Ngati Tuwharetoa	3	1.9
Ngati Whatua	3	1.9
Rongomaiwahine	1	.6
Tainui	5	3.1
Taranaki	2	1.3
Te Aitanga-A-Mahaki	1	.6
Te Arawa	8	5.0
Te Atiawa	9	5.6
Te Atihaunui-A-Paparangi	2	1.3

Te Aupouri	1	.6
Te Rarawa	2	1.3
Te Wainui-A-Rua	1	.6
Te Whanau-A-Apanui	6	3.8
Tuhoe	4	2.5
Unspecified	15	9.4
Waikato	3	1.9
Whakatohea	2	1.3
Whanganui	1	.6
Total	160	100.0

8.2.2.2 Māori sample by geographical region

The data show the Māori sample was spread over all New Zealand's geographic regions, except for the West Coast. The largest figure recorded was for the Wellington region, which showed 66 participants (66%). This information was not available for the NZ GLOBE sample. Table 14 presents the Māori sample's demographic data by geographic locality.

Table 14: Māori by geographical region

Region	Number	Percentage
Northland	17	10.6%
Auckland	18	11.3%
Waikato	13	8.1%
Gisborne	12	7.5%
Bay of Plenty	2	1.5%
Taranaki	7	4.4%
Hawke's Bay	1	0.6%
Wanganui-Manawatu	10	6.3%
Wellington	66	41.3%
Tasman	1	0.6%
Nelson	1	0.6%
Marlborough	1	0.6%
West Coast	0	0%
Canterbury	4	2.5%
Otago	1	0.6%
Southland	1	0.6%
~	6	2.9%
		100%

8.3 The leadership dimensions

This section reports on the results of the leadership dimensions for the NZ GLOBE and Māori samples. It builds on the previous section, which described and compared the two samples, by presenting the data from these samples along the leadership dimensions.

The 19 leadership sub-scales are presented first, followed by the six overarching leadership dimensions. Presentation of both the leadership sub-scales and dimensions will follow the same format. First, differences between means are presented. Each

dimension's mean is derived from each sample's average score along a seven-point Likert scale (1–7) (see p. 104 for more detail). A score of one suggests the attribute greatly inhibits outstanding leadership, and a score of seven suggests the attribute contributes greatly to outstanding leadership. Exploring differences between means reveals how differently the perceived behaviour of the sample along that dimension contributed to the perception of outstanding leadership. The independent sample two-tailed t-tests for each dimension are also reported. The t-tests reveal whether the differences recorded between the means of the NZ GLOBE and Māori samples were significant.

Finally, the leadership dimensions are presented by ranked mean. Ranked means reveal the order of importance of each dimension, as perceived by each sample. Comparison of the ranked means of the NZ GLOBE and Māori samples reveals similarities and differences in the order of importance placed on each dimension, as perceived by the two samples.

8.3.1 The leadership sub-scales

This section presents the NZ GLOBE and Māori samples' data across the 19 leadership sub-scales (referred to by the GLOBE investigators as the primary leadership dimensions). Table 15 presents the sub-scales measuring leadership as described above.

Table 15: The leadership sub-scales

	Leadership dimension	NZ GLOBE means	Māori means	Diff between means	T-Test
Charismatic 2 (inspirational)	Charismatic/ value-based	6.50	6.52	0.02	0.30
Performance oriented	Charismatic/ value-based	6.31	6.42	0.11	0.19
Charismatic 1 (visionary)	Charismatic/ value-based	6.23	6.44	0.21	0.00
Decisive	Charismatic/ value-based	5.69	6.25	0.56	0.00
Integrity	Charismatic/ value-based	5.49	6.76	1.27	0.00
Malevolent (reverse scored)	Team Orientation	1.83	2.54	0.71	0.00
Team II (team integrator)	Team Orientated	5.97	6.54	0.57	0.00
Diplomatic	Team Orientated	5.70	6.42	0.72	0.00
Team I (collaborative team orientation)	Team Orientated	5.21	6.12	0.91	0.00
Administratively Competent	Team Orientated	4.79	5.98	1.19	0.00
Procedural	Self-protective	3.86	4.54	0.68	0.00
Status consciousness	Self-protective	3.56	4.34	0.78	0.00
Face-saver	Self-protective	2.39	3.39	1.00	0.00
Self-centered	Self-protective	2.23	2.48	0.25	0.05
Autocratic (reverse scored)	Participative	2.63	2.54	0.09	0.49
Non-participative (reverse scored)	Participative	2.38	2.40	0.02	0.22
Humane Orientation	Humane Orientated	5.09	5.89	0.80	0.00
Modesty	Humane Orientated	4.57	5.98	1.41	0.00
Autonomous	Autonomous	3.77	4.12	0.35	0.02

To present the major similarities and difference between the NZ GLOBE and Māori samples with greater clarity, these sub-scales have been separated out and presented below. The sub-scales that showed the five biggest differences are presented in Table 16. The sub-scales recording the five smallest differences are also presented in this table.

8.3.1.1 Sub-scales with the biggest difference

The following table 16 shows the sub-scales that result in the biggest difference between the Māori and NZ GLOBE samples.

Table 16: Sub-scales with the five biggest differences

Sub-scales	Over-arching leadership dimension	GLOBE sample	Māori sample	Difference between means	t-test
Modesty	Humane-orientated	4.57	5.98	1.41	0.00
Integrity	Charismatic/value-based	5.49	6.76	1.27	0.00
Administratively Competent	Team-orientated	4.79	5.98	1.19	0.00
Face-saver	Self-protective	2.39	3.39	1.00	0.00
Team I (collaborative team orientation)	Team-orientated	5.21	6.12	0.91	0.00

Presented in table 16 are the five biggest differential scores across the NZ GLOBE and Māori samples. The table shows all five of these sub-scales were loaded higher by the Māori sample. The independent sample two-tailed t-tests, which show whether the differences between the samples were significantly different, did indeed show significant differences across all of these dimensions. The value of 0.00 shows that the results have a greater than 95% likelihood that there is a significant difference between the Māori and Pākehā samples.

The biggest difference in the behaviour of the perceived leaders by the NZ GLOBE and Māori samples was across the modesty sub-scale. Māori loaded this sub-scale with a score of 5.98, while the NZ GLOBE sample loaded this sub-scale with a score of 4.57, with a difference of 1.41. This was the biggest differential, with the next biggest differential 0.29 less.

The next biggest difference was along the integrity sub-scale. Māori loaded this dimension with a score of 6.76, while the NZ GLOBE sample loaded this dimension with a score of 5.49. Māori again loaded this sub-scale significantly higher, with a difference of 1.27.

The administratively competent sub-scale recorded the third biggest differential between the NZ GLOBE and Māori samples. Māori loaded this dimension with a score of 5.98, while the NZ GLOBE sample loaded this dimension with a score of 4.79. Māori loaded this dimension significantly higher, with a difference of 1.19.

The face-saver sub-scale showed the fourth biggest differential. Māori loaded this dimension with a score of 3.39; the NZ GLOBE sample loaded this dimension with a score of 2.39. Therefore Māori loaded this sub-scale significantly higher, with a difference of 1.00.

The collaborative team orientation (team I) sub-scale resulted in the fifth biggest difference. Māori loaded this dimension with a score of 6.12; the NZ GLOBE sample loaded this dimension with a score of 5.21. Therefore Māori loaded this sub-scale significantly higher, with a difference of 0.91.

These five differentially loaded sub-scales derived from four different leadership dimensions: humane orientated; charismatic/value-based; team orientated; and self-protective.

8.3.1.2 Sub-scales with the smallest difference

Table 17 below explores the five small differences as recorded by the NZ GLOBE and Māori sample.

Table 17: Sub-scales recording the five smallest differences

Leadership Sub-scales	Over-arching leadership dimension	GLOBE sample	Māori sample	Difference between means	t-test
Charismatic 2 (inspirational)	Charismatic/value-based	6.50	6.52	0.02	0.30
Non-participative (reverse scored)	Participative	2.38	2.40	0.02	0.22
Autocratic (reverse scored)	Participative	2.63	2.54	0.09	0.49
Performance oriented	Charismatic/value-based	6.31	6.42	0.11	0.19
Charismatic 1 (visionary)	Charismatic/value-based	6.23	6.44	0.21	0.00

Presented in Table 17, are the sub-scales that recorded the smallest differential scores across the NZ GLOBE and Māori samples. Again, the table illuminates several distinct data characteristics.

The t-test scores suggest the small differential between the Māori and the NZ GLOBE samples across these sub-scales is insignificant. The table shows the Māori and the NZ GLOBE samples perceived no significant difference in the charismatic 2 (inspirational), non-participative, autocratic, performance orientated, and charismatic 1 (visionary) sub-scales.

Table 17 shows these five sub-scales derived from just two different leadership dimensions: charismatic/value-based and participative dimensions.

8.3.1.3 Sub-scales ranked by mean

As seen in Table 18, the NZ GLOBE and Māori samples ranked six sub-scales in the same order. The 13 remaining sub-scales received a differential ranking. This reveals that that the sub-scales' ranked importance was perceived both similarly and differently by each sample.

Table 18: Comparison of ranked means of sub-scales

Rank	NZ GLOBE (mean on 1–7 scale)	Māori (mean on 1–7 scale)
1	Charismatic 2 (inspirational) (6.50)	Integrity (6.76)
2	Performance-orientated (6.31)	Team 2 (team integrator) (6.54)
3	Charismatic 1 (visionary) (6.23)	Charismatic 2 (inspirational) (6.52)
4	Team 2 (team integrator) (5.97)	Charismatic 1 (visionary) (6.44)
5	Diplomatic (5.97)	Performance-orientated (6.42)
6	Decisive (5.69)	Decisive (6.25)
7	Integrity (5.53)	Diplomatic (6.24)
8	Team 1 (collaborative team orientation) (5.21)	Team 1 (collaborative team orientation) (6.12)
9	Humane orientation (5.09)	Modesty (5.98)
10	Administratively competent (4.79)	Administratively competent (5.98)
11	Modesty (4.57)	Humane orientation (5.89)
12	Procedural (3.86)	Non-participative (reverse scored) (4.60)
13	Autonomous (3.77)	Procedural (4.54)
14	Status conscious (3.56)	Autocratic (reverse scored) (4.46)
15	Autocratic (reversed scored) (2.63)	Malevolent (reverse scored) (4.46)
16	Non-participative (reverse scored) (4.74)	Status conscious (4.34)
17	Face-saver (2.39)	Autonomous (4.12)
18	Self-centred (2.23)	Face-saver (3.39)
19	Malevolent (reverse scored) (1.83)	Self-centred (2.48)

Again, to present the major similarities and difference between the samples' ranked means with greater clarity, the five highest and the five lowest scoring sub-scales have

been separated and are presented below. The five highest ranking sub-scales are presented in Table 19.

Table 19: Comparative means of five highest ranking sub-scales compared

Rank	NZ GLOBE (mean on 1–7 scale)	Māori (mean on 1–7 scale)
1	Charismatic 2 (inspirational) (6.50)	Integrity (6.76)
2	Performance-orientated (6.31)	Team 2 (team integrator) (6.54)
3	Charismatic 1 (visionary) (6.23)	Charismatic 2 (inspirational) (6.52)
4	Team 2 (team integrator) (5.97)	Charismatic 1 (visionary) (6.44)
5	Diplomatic (5.97)	Performance-orientated (6.42)

Four out of five highest ranked leadership sub-scales were the same for both the NZ GLOBE and the Māori samples, although their ranked order differed. These sub-scales were: charismatic 1 (visionary); charismatic 2 (inspirational); performance-orientated; and team 2 (team integrator). The highest-ranked sub-scale differed: diplomatic by the NZ GLOBE sample, and integrity by Māori, which was ranked the highest of any sub-scale across both studies.

Four of these six sub-scales – charismatic 1 (visionary), charismatic 2 (inspirational), performance orientated, and integrity – originate from the charismatic/value-based leadership dimension. The other two dimensions, team 2 (team integrator) and diplomatic, derive from the team-orientated dimension. The five sub-scales that rank lowest are presented in Table 20.

Table 20: Comparative of means of five lowest ranking sub-scales

Rank	NZ GLOBE (mean on 1–7 scale)	Māori (mean on 1–7 scale)
15	Autocratic (reversed scored) (2.63)	Autocratic (reverse scored) (4.46) Malevolent (reverse scored) (4.46)
16	Non-participative (reverse scored) (4.74)	Status conscious (4.34)
17	Face-saver (2.39)	Autonomous (4.12)
18	Self-centred (2.23)	Face-saver (3.39)
19	Malevolent (reverse scored) (1.83)	Self-centred (2.48)

Examining the five lowest ranking sub-scales reveals that four out of five (or six in the case of the Māori sample as the autocratic and malevolent sub-scales have identical loadings) of the lowest ranked sub-scales were the same for both the NZ GLOBE and Māori samples, although their ranked order differed. These sub-scales were: self-centred; face-saver; autocratic; and malevolent. Low-ranking sub-scales were non-participative (reverse scored) by the NZ GLOBE sample, and status conscious by Māori.

The five bottom ranking sub-scales derived from four different dimensions, showing behaviour that is neutral or impedes leadership derives from a variety of different dimensions: self-protective, team orientated, participative, and autocratic. However, three of these sub-scales derived from the self-protective dimension, revealing that both samples perceived behaviour along this dimension strongly as neutral or impeding outstanding leadership.

8.3.2 The leadership dimensions

This section reports results across the leadership dimensions (referred to by the GLOBE investigators as the global leadership dimensions) in several ways. First, it presents the difference between the dimensions' means across the NZ GLOBE and Māori samples. Thereafter, similar to the treatment of the leadership sub-scales, it ranks the means recorded by the NZ GLOBE and Māori samples.

8.3.2.1 Leadership dimensions' difference between means

Table 21 shows the difference between the means along each leadership dimension. This shows the difference between the NZ GLOBE and Māori samples' perception of how each dimension contributes to outstanding leadership. The mean scores for the

NZ GLOBE and Māori samples, the difference between the scores, and their corresponding independent sample two-tailed t-tests, are presented below.

Table 21: Difference between means across dimensions

Leadership dimensions		Means	Difference between means	T-test
Humane-orientated	NZ GLOBE Māori	4.78 5.94	1.15	0.00
Charismatic/ value-based	NZ GLOBE Māori	5.87 6.48	0.61	0.00
Self-protective	NZ GLOBE Māori	3.19 3.69	0.50	0.00
Autonomous	NZ GLOBE Māori	3.77 4.12	0.35	0.02
Team-orientated	NZ GLOBE Māori	5.44 5.59	0.15	0.00
Participative	NZ GLOBE Māori	5.50 5.44	0.06	0.35

Table 21 shows that the biggest difference between the NZ GLOBE and Māori sample is across the humane-orientated leadership dimension. The Māori sample loaded this dimension 1.15 higher than the NZ GLOBE sample, suggesting the Māori sample perceive humane-orientated leadership behaviour as a greater contributor to outstanding leadership.

A significant difference between the means was also found across the charismatic-value-based, self-protective, and team-orientated leadership dimensions. All three dimensions were also rated higher by the Māori sample, suggesting they were perceived as a greater contributor to outstanding Māori leadership. No significant differences were found along the dimensions of autonomous or participative

leadership, suggesting behaviour along these dimensions was considered as having a similar contribution to outstanding leadership.

8.3.2.2 Leadership dimensions' ranked means

Table 22 presents the ranked means of the NZ GLOBE and Māori samples. It exposes similarities and differences in how samples ranked each dimension.

Table 22: Comparison of ranked means across the dimensions

Rank	NZ GLOBE	Māori
1	Charismatic/Value-based (5.87)	Charismatic/Value-based (6.48)
2	Team-orientated (5.44)	Humane-orientated (5.94)
3	Participative (5.50)	Team-orientated (5.59)
4	Humane-orientated (4.78)	Participative (5.44)
5	Autonomous (3.77)	Autonomous (4.12)
6	Self-protective (3.19)	Self-protective (3.69)

Table 22 shows both NZ GLOBE and Māori samples rated charismatic/value-based leadership highest in contributing to outstanding leadership. It also reveals that team-orientated leadership was ranked high by both samples – ranked second by the NZ GLOBE sample, and third by the Māori sample. Both the NZ GLOBE and the Māori samples ranked self-protective leadership lowest, and the autonomous dimension second lowest.

The biggest variation between the mean rankings of the two samples was across the humane-orientated dimension. The Māori sample ranked humane-orientated second, whereas the NZ GLOBE ranked this dimension fourth, suggesting it is seen as more important as a contributor to outstanding leadership for the Māori sample.

8.4 Summary

The results of this study have shown some similarities and differences between the NZ GLOBE and Māori samples, and their perceptions of outstanding leadership. Demographic data for the NZ GLOBE and Māori samples show that while some factors were constant between the samples (number and age), some disparity did occur (gender and industry). Demographic data for the Māori sample show reasonable dissemination over iwi groups and demographic region.

Broadly, data yielded from the NZ GLOBE and Māori samples suggest the biggest differences were perceived across the modesty, integrity, administratively competent, collaborative team orientation (team I), and face-saver sub-scales. The leadership dimension results reveal significant differences were perceived across four of the six dimensions.

The data also suggest that the NZ GLOBE and Māori samples perceived some similarities across the inspirational, autocratic, performance orientated, non-participative (reversed scored) and self-centred behaviour sub-scales. The leadership dimension results reveal no significant differences were perceived across the autonomous and participative dimensions.

The ranked means also reveal similarities, although their ranked order differed. Four of the five highest ranked sub-scales were the same for both the NZ GLOBE and Māori samples. Similarly, four of the five lowest ranking sub-scales were the same for both the NZ GLOBE and Māori samples, although their ranked order differed. The dimensions also revealed a similar ranking, with both samples ranking the charismatic-value-based dimension highest, and the self-protective, autonomous dimensions lowest.

This concludes the reporting of the results. The next chapter analyses and discusses these results.

CHAPTER NINE

DISCUSSION

Chapter outline

This chapter critically reflects on the data reported in the Results chapter, and interprets them in light of the major research objective to investigate similarities and differences in Māori and Pākehā perceptions of leadership. These similarities and differences are considered along the six leadership dimensions, by employing an emic-etic analysis framework: first by considering which dimensions the Māori and Pākehā samples rated similarly; then both similarly and differently; and then differently. These results are tentatively interpreted by drawing on the literature that considers culture and leadership in the Māori, Pākehā, and New Zealand-wide context.

9.1 Introduction

The major objective of this study is to establish whether Māori and Pākehā leadership behaviour is similar or different, as perceived by culturally similar followers. In the previous chapter, this study's results detailing perceived Pākehā (using the NZ GLOBE sample as the Pākehā sample) and Māori leadership were reported and described. This chapter explores these results, draws parallels with the literature, tentatively interprets key findings, and considers the implications for leaders in New Zealand's cross-cultural context.

The chapter addresses each of the GLOBE project's six leadership dimensions, grouping them into three sections: leadership dimensions perceived differently by

Māori and Pākehā across all sub-scales; leadership dimensions perceived differently by the Māori and Pākehā samples overall, but both similarly and differently along the dimensions' sub-scales; and leadership dimensions perceived similarly. To provide deeper analysis, sub-scale and item loadings are considered for each dimension.

As discussed earlier (p. 120), to improve clarity when discussing the GLOBE dimensions and sub-scales this thesis departs somewhat from the GLOBE Project's terminology. To recap, for the purposes of this study the global leadership dimensions of the GLOBE survey will be known as *dimensions*, while the primary leadership dimensions will be known as *sub-scales*. Individual survey items will remain known as *items.* Also, with the aim of providing greater clarity, each time a sub-scale or survey item is mentioned it will be italicised. Figure 4 below provides a pictorial representation of the GLOBE survey dimensions, with the large circles representing the *dimensions* (global leadership dimensions), the medium-sized circles representing the *sub-scales* (primary leadership dimensions), and the smallest black circles representing survey *items*.

Figure 4: The GLOBE leadership dimensions
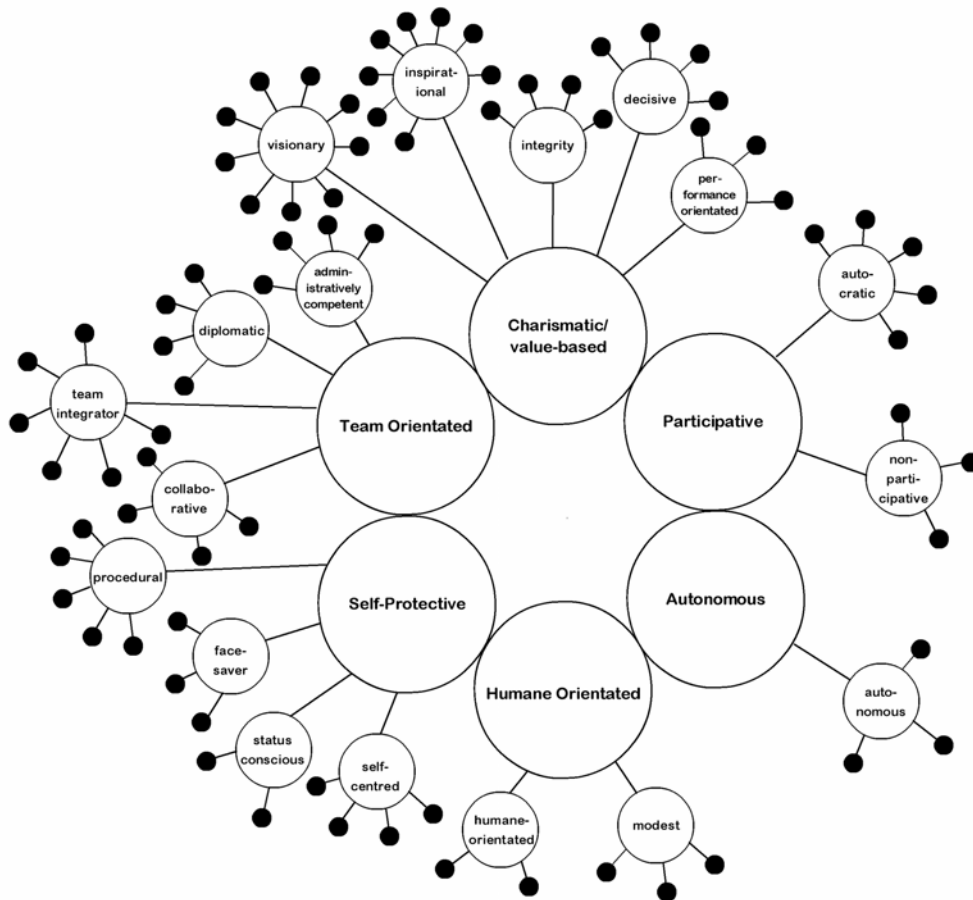
9.2 Data analysis framework

This study uses a combined emic-etic data analysis framework to interpret its results. It loosely follows the framework employed by Ashkanasy, Trevor-Roberts, and Earnshaw (2002) to compare the New Zealand and Australian GLOBE data. Pike (1967) defined an etic perspective as focusing on the extrinsic concepts and categories that have meaning for scientific observers, whereas an emic perspective focuses on the intrinsic cultural differences that have greater significance for distinct cultural groups. To clarify, an etic approach refers to the comparison of many cultures from an external or outsider's perspective, while an emic approach refers to an in-depth intracultural investigation from an internal or insider's perspective (Dorfman, 2004). Pike (1967)

argues that an *etic* perspective provides a firm starting point for analysis, and can be refined by *emic* interpretation.

In line with this, this study takes an etic approach by identifying broad generalisable patterns in perceived Māori and Pākehā leadership behaviour along the GLOBE dimensions. An emic approach is then employed by exploring and tentatively interpreting these dimensions as guided by in-depth discussion with members of Te Atiawa, the relevant literature, and the Māori and Pākehā scores on the GLOBE sub-scales and items. The tentative links drawn in this report are for exploratory purposes only and, therefore, are not definitive. Empirical evidence needs to be gathered by future research to confirm any links between the GLOBE dimensions and aspects of Māori and Pākehā leadership and society.

9.3 A broad overview of the research findings

For clarity, a broad overview of this study's finding will be presented first. This will be followed by a more specific look at each leadership dimensions' findings along and their corresponding sub-scales.

As the previous chapter revealed significant differences between Māori and Pākehā perceptions of outstanding leadership were found across four out of six of the leadership dimensions. However, examining each dimension's sub-scales revealed that only two dimensions were significantly different across all sub-scales. These leadership dimensions, labeled by this chapter as *culturally specific leadership dimensions*, were the humane-orientated and team-orientated.

The humane-orientated dimension was rated significantly higher by the Māori sample. Therefore, these Māori followers perceived humane-orientated behaviour as more important for outstanding Māori leaders, than the Pākehā followers perceived for outstanding Pākehā leaders. However, by international comparison, both samples

rated the humane-oriented dimension high. Humane-orientated leadership behaviour includes being modest, humble, patient, compassionate, and generous.

The team-orientated dimension was also rated significantly higher by the Māori sample. Therefore, these Māori followers perceived team-orientated behaviour as more important for outstanding Māori leaders, than the Pākehā followers perceived for outstanding Pākehā leaders. Team-orientated leadership behaviour includes being communicative, a team-builder, informed, a co-ordinator, group-orientated, collaborative, consultative, mediator, diplomatic, worldly, and administratively competent.

Two leadership dimensions recorded significant differences across the Māori and Pākehā samples, however examining their sub-scales reveals only sub-scales recorded significant differences. Māori rated each significantly different sub-scale higher. These dimensions are the charismatic/value-based leadership dimension, and the self-protective dimension. This suggests that the Māori sample perceived some behaviour along these dimensions as more important for outstanding Māori leadership, than the Pākehā sample perceived for outstanding Pākehā leadership. Sub-scales that were not significantly different suggest that the Māori and Pākehā samples perceived leadership behaviour along these sub-scales as equally important for culturally similar outstanding leadership. These dimensions are labeled *culturally specific and culturally similar leadership dimensions* by this study.

The self-protective dimension was rated significantly higher by the Māori sample on three out of the four sub-scales. These sub-scales were *procedural*; *status-conscious*; *and face-saver*. Therefore, the Māori sample perceived behaviour along these sub-scales as more important for outstanding Māori leaders, than the Pākehā sample perceived for outstanding Pākehā leaders. No significant difference between the Māori and Pākehā samples was found across the *self-centred* sub-scale. This suggests the Māori and Pākehā samples perceived behaviour along the *self-centred* sub-scale as having a similar level of importance for their culturally similar outstanding leaders. However, both

samples rated the self-protective dimension low. This suggests leadership along the self-protective dimension was perceived as having negligible importance for outstanding leaders in both Māori and Pākehā cultures. Self-protective leadership behaviour includes being evasive, indirect, avoiding negatives, status-conscious, class conscious, self-interested, loner, and asocial.

The charismatic/value-based dimension was rated significantly higher by the Māori sample on three out of the five sub-scales. These sub-scales were *charismatic one (visionary)*, *decisive*, and *integrity*. Therefore, the Māori sample perceived behaviour along these sub-scales as more important for outstanding Māori leaders, than the Pākehā sample perceived for Pākehā leaders. No significant difference was found across the *charismatic two (inspirational)* and *performance-orientated* sub-scales. This suggests the Māori and Pākehā samples perceived *charismatic two (inspirational)* and *performance-orientated* behaviour as having similar levels of importance for outstanding leadership. Charismatic/value-based leadership behaviour includes being encouraging, enthusiastic, motive arouser, confidence building, visionary, decisive and having integrity.

No significant differences between Māori and Pākehā outstanding leadership perceptions were found across two leadership dimensions, participative and autonomous. This lack of significant difference indicates that the Māori and Pākehā sample perceived the leadership behaviour along these dimensions as equally important for their culturally similar leaders. These were labeled by this chapter as *culturally similar leadership dimensions*. The participative leadership includes behaviour such as being a delegater, egalitarian. The autonomous leadership dimension includes behaviour such as being independent, unique and individualistic.

9.4 Culturally specific leadership dimensions

The results of this study suggest that overall both Māori and Pākehā samples perceived all six leadership dimensions as either contributing to outstanding leadership or

neutral[20]. However, the results also show a significant difference between the Māori and Pākehā samples across four out of six dimensions. This suggests that although behaviour incorporated in each dimension was generally perceived as neutral or contributing to outstanding leadership, the behaviour the culturally similar followers perceived to be important was different for outstanding Māori and Pākehā leaders. By examining the differential loadings of the dimensions, sub-scales, and items, possible differences in perceived effective Māori and Pākehā leadership behaviour may be explored.

The four dimensions the Māori and Pākehā samples loaded as significantly different overall are: *humane orientated*; *self-protective*; *team orientated*; and *charismatic/value-based leadership*. Each dimension was loaded higher by Māori indicating that behaviour along these dimensions was perceived by Māori followers as a more significant contributor to outstanding Māori leadership. However, only two of these dimensions showed significant differences along all sub-scales. These dimensions – *humane-orientated* and *team-orientated* – are discussed in the following section.

9.4.1 The humane-orientated leadership dimension

Broadly, the largest difference between the Māori and Pākehā samples was recorded along the humane-orientated leadership dimension. The higher loading of this dimension by Māori suggests humane-orientated behaviour was perceived as a greater contributor to outstanding Māori than to Pākehā leadership. Therefore, at a simple level, Māori followers perceived compassionate, modest, and humble behaviour as more important for outstanding Māori leaders than Pākehā followers did for outstanding Pākehā leaders. The humane-orientated dimension is derived from two sub-scales: *humane-orientated* and *modesty*. Māori loaded each of these dimensions higher. Examining the differential loadings of the humane-orientated dimension's sub-

---

[20] In a few cases leadership sub-scales scored less than three and, therefore, were perceived as inhibitors to outstanding leadership (see p. 131).

scales and items allows a more in-depth exploration into the perceived differences in Māori and Pākehā leadership.

However, before we discuss the humane-orientated dimensions in more depth, it is important to note here that despite the Māori sample loading the humane-orientation sub-scales significantly higher than the Pākehā sample, when compared with the GLOBE study's findings, the Pākehā sample also loaded this sub-scale comparatively high (Dorfman et al., 2004). This suggests that by international comparison, humane-orientated behaviour was perceived as important for both the Pākehā and Māori leaders.

9.4.1.1 The modesty sub-scale

The *modesty* sub-scale recorded the largest difference between the Pākehā and Māori samples In fact, *modesty* recorded the biggest overall differential across any of the GLOBE survey's sub-scales. This suggests modest behaviour was perceived by the Māori sample to be more important for Māori leaders than by the Pākehā sample for Pākehā leaders. The *modesty* sub-scale comprises three items: *patient*, *modest* and *humble*. Each of these items was also loaded higher by the Māori sample.

The *patient* item was loaded highest, which suggests outstanding Māori leaders were perceived as tolerant, understanding, and calmly awaiting outcomes. This high loading may be tentatively linked to the collective nature of decision making in Māori society. Traditionally, decision making in Māori society took place in a variety of ways. Nga Tuara (1992) suggests that decisions were made by leaders making executive decisions and by runanga (meeting) where decisions were made by consensus. In the contemporary context, Love (1991a) suggests that in Māori society:

> …it is accepted that important decisions are made by communal
> agreement. Judgment is left largely to the community as a whole,
> and points of view are debated until consensus is reached. Some

decisions may take many days, even weeks to be made, especially if the issue is contentious or affects the well-being of the group as a whole. (p. 11)

As a key role of Māori leaders is to facilitate this consensual, sometimes prolonged decision-making process, it may be reasonable to expect that patience would be perceived by Māori followers as an important characteristic of Māori leaders. As discussed in the introduction of this chapter, these links are tentative only, and need to be confirmed by future research.

In contrast, Pākehā leaders may take a comparatively individualistic approach to decision-making. The Pākehā sample's results suggest Pākehā followers may perceive taking a high level of personal responsibility and independence is important for outstanding Pākehā leaders. This individualistic style may possibly be reflected in the Pākehā sample's lower loading of the patient item. A descriptive example illustrative of this can be found below.

Literature contains examples of Pākehā leaders exhibiting such behaviour (Cox, 2004; Jackson & Parry, 2001). One example is Jackson and Parry's (2001) case study of Roderick Deane, whose leadership roles included chairman of the State Services Commission, Fletcher Challenge, and CEO of Telecom New Zealand. The case study reveals Deane's essence of leadership was "…a strong sense of where one wants to take the organisation that one is leading" (p. 60). This quote suggests Deane's leadership style emphasises his role in providing an organisational vision, de-emphasising the role of the collective. This individualistic leadership style may result in patience being perceived as less important for Pākehā leaders, which therefore may be reflected in the lesser loading of the *patient* item in the Pākehā samples.

The items *modest* and *humble* were also loaded higher in the Māori than in the Pākehā sample. This suggests the Māori sample perceived moderately estimating talent, and abilities, and being less arrogant and proud as more important for outstanding Māori

leaders, than the Pākehā sample perceived for outstanding Pākehā leaders. A tentative link between these results and the literature can be drawn, advocating for the importance of modest and humble Māori leadership (Henry, 1994b; Mataira, 2000).

The literature provides incidences of Māori leaders as exhibiting modest behaviour (Diamond, 2003; Mataira, 2000). Māori leadership has been described as highly consultative and communal in nature (Diamond, 2003; Nga Tuara, 1992), and it is possible that this may be linked to modesty as leadership success is attributed to the collective, not the leader alone. In fact, some Māori leaders may view themselves as being led by their followers. Attributing success to the collective's directive rather than that of the leader may be possibly linked to modest and humble Māori leadership behaviour.

Illustrative of this argument is this following quote from Iritana Tawhiwhirangi, a former Te Kōhanga Reo National Trust[21] chief executive, who attributes the leadership of this highly successful organisation to the collective group rather than to herself as an individual:

> People say, 'oh, you're a leader', I think 'no'. It has never occurred to me that I'm leading, but I can understand how it's seen. I would rather stick it the other way – I've been led by the feedback that I've got (Diamond, 2003, p. 75).

The Pākehā sample's lower loading of the *modest* and *humble* items suggests that being modest or humble was perceived by Pākehā followers as less important for Pākehā leadership. Promoting one's self as a leader is a behavioural characteristic from an individualistic society (Gelfand et al., 2004), which research suggests mainstream New Zealand society is (Hofstede, 1980) This result may be evident in New Zealand's

---

[21] The Kōhanga Reo National Trust is a charitable trust established to promote, support, and encourage the use and retention of Te Reo Māori; to provide financial, advisory, and administrative assistance for the centres; and to liaise with government departments and other relevant bodies on aspects of pre-school tuition in Māori language and the administration of the Te Kōhanga Reo programme (Kōhanga Reo National Trust, 2005).

political leaders' behaviour. The New Zealand political system is characterised by ideological point-scoring (McKenna, 2000), where politicians promote themselves as policy leaders, often denigrating their opponents politically and personally. This suggests these leaders behave in a manner that is not modest or humble.

However, by international comparison, both the Māori and Pākehā samples loaded the *modest* and *humble* items comparatively high. This suggests that although the Māori sample perceived being modest and humble as more important for Māori leaders, the Pākehā sample also perceived these characteristics as important for Pākehā leaders. This finding supports the literature in which evidence can be found of Pākehā leaders exhibiting modest and humble leadership. McMillan (1993) interviewed six New Zealand Prime Ministers and concluded that humility and modesty were important characteristics of New Zealand Prime Ministers.

9.4.1.2 The humane-orientation sub-scale

The other sub-scale that makes up the *humane-orientated* dimension is *humane orientation*. This dimension is made up of two items: *compassion* and *generous*. These items were loaded higher by the Māori sample than the Pākehā sample, suggesting Māori followers perceived their leaders as more compassionate and generous than did their Pākehā counterparts.

Compassion's high loading suggests that Māori followers perceive it to be more important for Māori leaders to exhibit more behaviour that recognises the suffering of others and aspire to relieve it. Tentative links may be drawn between the *humane-orientated* dimension and the Māori concept of *aroha*. Aroha, defined by Mead (2003), as love, respect, and compassion, may be linked to compassionate Māori leadership. Gray (2002) suggests Māori leadership is inextricably entwined with the concept of aroha, and that recognising aroha in its widest context provides the basic principles for Māori leadership. The high loading of *compassion* may therefore reflect this important Māori

value. As discussed in this chapter's introduction, these links are tentative only, and need to be confirmed by future research.

Although the results of this study suggest that Pākehā followers perceive compassionate behaviour as less important for outstanding Pākehā leadership, the results of the wider GLOBE study suggest that on an international continuum Pākehā leaders are also comparatively compassionate. The humane-orientation of Pākehā leaders supports the results of Toulson's (1990) study which suggest that New Zealand organisations endorse strongly humanistic work beliefs (cited in Kennedy, 2000, p. 39). These humanistic work beliefs may have some affinity with the Pākehā sample's high loading of the *compassionate* item and the *humane-orientation* sub-scale.

Generous, the other item on the *humane-orientation* sub-scale, was also loaded significantly higher by Māori. This suggests the Māori sample perceives generosity as more important for outstanding leadership than the Pākehā sample perceive for Pākehā leaders. Māori leaders' generosity may be linked to manākitanga, an important Māori cultural value that relates to the recognition of others as having greater or equal importance as oneself. It is expressed through aroha, hospitality, generosity, and mutual respect (see Chapter Four for a more detailed discussion). Nga Tuara (1992) suggested manākitanga is a key principle of traditional Māori leadership, which manifests itself in behaviour such as inviting and welcoming visitors and taking care of people. The high loading of the *generous* item by the Māori sample may be linked to the importance of manākitanga for outstanding Māori leadership. Again, these tentative links need to be confirmed by future research.

The Pākehā leadership literature does not contain any explicit references to the generous nature of Pākehā leaders, to support the high loading of this item by international comparison. This may be because the generosity of Pākehā leaders may manifest itself in different ways to those considered by the GLOBE survey. For example, Parry and Proctor's (2000) extensive survey of New Zealand managers suggested New Zealand leaders are highly transformational. A component of the

transformational leadership is individualised consideration where "special attention is paid to each individual's needs and differences. Effective listening, developing of potential and personalised interaction are all components of this leadership style" (Parry & Proctor, 2000, p. 26). Parry and Proctor's findings showed New Zealand managers loaded the individualised consideration item high. It is possible that generosity manifests itself in Pākehā leadership through behaviour such as the generous allocation of time necessary to engage in the type of mentoring relationship required for individual consideration.

In summary, overall, Māori leaders were perceived by Māori as exhibiting more humane-orientated behaviour than their Pākehā counterparts. More specifically, the Māori sample loaded each of the humane-orientated dimension's sub-scales higher, *modesty* and *humane-orientation*. The Māori sample also loaded all items higher. However, on an international scale, the wider GLOBE study suggests Pākehā leaders were also perceived as comparatively humane orientated.

9.4.2 The team-orientated leadership dimension

The team-orientated dimension also recorded a significant difference between the Māori and Pākehā samples. The Māori sample loaded this dimension higher overall; suggesting team-orientated leadership behaviour is perceived as a greater contributor to outstanding leadership by the Māori sample than the Pākehā sample. This supports the GLOBE Project's findings, which suggest leaders from collectivist cultures were generally perceived as more team orientated (Gelfand et al., 2004). Therefore, on a simple level, outstanding Māori followers perceived outstanding Māori leaders as placing greater emphasis on effective team building and on implementing common purposes or goals among team members (Dorfman et al., 2004).

Despite the Māori sample's significantly higher loading of the team-orientated dimension, both samples loaded it high. In fact, the Pākehā sample ranked this dimension second, higher than the Māori sample, which ranked it third. These results

suggest the perceived importance of team-orientated leadership behaviour for both the Pākehā and Māori samples. This result supports the GLOBE programme's conclusion that team-orientated leadership is universally endorsed (Dorfman et al., 2004).

The GLOBE programme also found a correlation between the team-orientated leadership dimension and the in-group collectivism cultural dimension. This suggests that collectivist cultures may prefer a team-orientated leadership style. Māori's collectivist orientation (Patterson, 1992) and significantly higher loading of this dimension would substantiate the GLOBE finding.

The team-orientation leadership dimension is derived from five sub-scales: *collaborative team orientation; team integrator; diplomatic; malevolent (reverse scored); and administratively competent*. Across the team-orientated sub-scales, *administratively competent* recorded the biggest between-sample difference, showing the third biggest differential over all the sub-scales. *Collaborative team orientation* (Team I) also recorded a big difference, resulting in the fifth biggest overall difference.

On a general level, New Zealand organisational research suggests New Zealand managers exhibit team-orientated leadership behaviour (Love, 1991a; McConnell 1996; Parry & Proctor-Thomson, 2003). For example, Parry and Proctor-Thomson's (2003) study addressing leadership, culture, and performance found a high level of team transformational leadership in New Zealand's public sector. Additionally, Inkson and Kolb (2002) suggested New Zealand companies have undergone wide-scale restructuring using explicit team philosophy. It is likely this team orientation is reflected in the high loading of this dimension by both the Māori and Pākehā samples.

Another example of effective team-orientated leadership behaviour can be found in New Zealand's sporting arena. For example, McConnell (1996) examined sports team leadership of both elite and provincial New Zealand rugby teams. McConnell observed that even when coaches were perceived by media as autocratic, team players, particularly senior players, took significant leadership roles.

The literature's description of Māori leadership may have some possible affinity with the GLOBE team-orientated leadership dimension (Diamond, 2003; Love, 1991b; Mataira, 2000). Love (1991b) described traditional Māori leaders as monitoring and controlling economic activities such as the annual cycle of food gathering. Labour was divided amongst tribal members who were each allocated specific tasks, however, as tribal members had to work together to ensure their survival. The Māori leaders' role is evident even from the literal meaning of the word rangatira (a Māori synonym for leader), which literally means to weave a group of people together (Kennedy, 2000; Potaka, 1998). "Team" is defined by McConnell as: "…a group of individuals sharing a goal that has mutual acceptability and to which they are personally committed. Group members have integrative roles which draw upon individual skills, attitudes and positional (or organisational) requirements" (McConnell, 1999, p. 104). This definition of leadership has parallels to the traditional Māori leadership context and may be linked to the Māori sample's high loading of this dimension.

9.4.2.1 The team-integrator sub-scale

While both Māori and Pākehā samples rated the *team-integrator* sub-scale highest, it was loaded significantly higher by the Māori sample. This sub-scale is made up of the items *communicative, team-builder, informed*, and *co-ordinator*. This result corroborates with descriptions of both Māori and Pākehā leadership behaviour from the literature (Cox, 2004; Love, 1991a; Parry & Proctor, 2000; Winiata, 1967).

The *team-integrator* sub-scale fits neatly with Māori leadership's collective and communal nature. To illustrate, team-integrator items *communicative* and *informed* may correspond with Love's (1991a) findings, which suggested the open management style of Māori managers. Love suggested contemporary Māori managers emphasise the importance of an open-door policy and sharing ideas. This may result in high levels of communication, and followers being informed of leaders' thoughts and ideas. Additionally, Mataira (2000) suggests that effectively communicating, listening, and

articulating are important for Māori leaders. The Māori leadership attributes suggested above may be possibly linked to the team-integrator dimension.

From the team-integrator dimension, the *team-builder* and *co-ordinator* items also reflect the described characteristics of Māori leaders. Mataira's (2000) study of Māori entrepreneurship and leadership suggested whānau endorsement is important for successfully leading Māori entrepreneurial pursuits, and whānau members often figured prominently as supporters, confidants, investors, and as challengers and contesters of ideas. The high involvement of whānau in Māori entrepreneurial pursuits (Mataira, 2000) may reflect the need for leaders to engage in high levels of team-building and co-ordinating behaviour to ensure the effective integration of whānau members.

The *team-integrator* sub-scale's high loading by the Pākehā sample also endorses the existing literature examining Pākehā leadership. The high loading of the *communicative* item supports previous New Zealand leadership studies suggesting interpersonal skills are important for effective leadership (Hines, 1973; Rippin, 1995). Additionally, Parry and Proctor's (2000) leadership survey reports a high level of transformational leadership amongst New Zealand managers (see p. 18 for a discussion of transformational leadership). This includes a high level of behaviour in the individualised consideration dimension. Bass (1998) suggests individual consideration behaviour manifests itself in several ways, including a two-way exchange in communication and effective listening (Parry & Proctor, 2000). The high loading of the *communicative* item supports the findings of these studies.

9.4.2.2 The collaborative team-orientation sub-scale

Both Māori and Pākehā samples loaded the collaborative *team-orientation* sub-scale high. However, as with all the *team-orientated* sub-scales, the Māori sample loaded it significantly higher. The collaborative *team-orientation* sub-scale is made up of the items

group-orientated, collaborative, consultative, and *mediator*. The high loading of this sub-scale can be tentatively linked to other Māori and Pākehā leadership descriptions.

The *collaborative team-orientation* sub-scale's items may be linked to the Māori leadership description in the literature. As explored earlier, Māori leadership, both traditional and contemporary, is often based on group consensus and consent (Love, 1991a; Nga Tuara, 1992). This suggests Māori leaders may take a team-based approach in leading whakapapa-based teams. Therefore, as leadership was viewed as a group activity the high loadings of the items *group-orientated*, *collaborative*, *consultative*, and *mediator*, may reflect this conception of traditional Māori leadership.

The Pākehā sample's high loading of collaborative team-orientation tentatively supports previous research. Parry and Proctor-Thomson (2003) examined leadership, culture, and performance in New Zealand's public sector, and, having found a high level of team-based transformational leadership, suggested that *mediating*, an item of the *collaborative team* sub-scale, is a fundamental behaviour in transformational New Zealand leaders.

The *diplomatic* sub-scale was also rated high by both samples, but loaded significantly higher by Māori. Although the Pākehā sample ranked it second highest of the *team-orientated* sub-scales, when compared with the international GLOBE data the Pākehā sample ranked comparatively low (54th out of the 62 cultures). This sub-scale is made up of the items *diplomatic, worldly, win-win problem solver,* and *effective bargainer*. This result supports descriptions of Māori leadership cited below, suggesting its diplomatic nature.

The diplomatic nature of Māori leadership is evident in descriptions of Māori leadership found in the literature (Diamond, 2003; Mataira, 2000). M. Love (personal communication, September 18, 2005) defined oratory as a key aspect of Māori leadership, and suggested that, diplomatically, Māori leaders used different rhetorical methods to put their point across, including kanohi ki te kanohi (face-to-face

communication). The following quote from noted Māori leader, Sir Tipene O'Regan, illustrates this point:

> Leadership is about telling people not what they want to hear, but what they don't want to hear in a way that they find acceptable… You have to be able to articulate the challenges and issues for people. You have to be able to deliver the difficulties of the challenge in a way that makes people want to confront them. (cited in Diamond, 2003, p. 41)

The *administratively competent* sub-scale recorded the largest difference between the Pākehā and Māori samples across the *team-orientated* sub-scales. In fact, *administratively competent* recorded the biggest overall differential across any of the GLOBE sub-scales. This suggests the Māori sample perceived administrative competence as more important for outstanding Māori leaders than Pākehā followers perceived for outstanding Pākehā leaders. Internationally, the GLOBE results show the Pākehā sample loaded *administratively competent* very low (60th out of the 62 participating cultures).

Previous research suggests administrative competence may be important for Māori leaders. Kingi, Rose, and Parker's (1999) study tracking the financial performance of indigenous business organisations suggested Māori organisations are characterised by high administration. This may be attributed to the extra administration required from Māori organisations by law. For example, the 1993 Te Ture Whenua Māori Act requires all Māori trusts and incorporations to adhere to a prescribed set of regulations not applicable to mainstream organisations (Te Puni Kōkiri, 1994). These regulations not only require high levels of administration, but this is also subject to scrutiny by government agencies (M. Love, personal communication, November 18, 2004). Only Māori corporations are required to adhere to these regulations. *Administrative competence*'s high loading by the Māori sample may be linked to the high level of administration required by this Act.

The administratively competent low loading by the Pākehā sample also supports previous Pākehā leadership literature. Parry and Proctor's (2000) leadership survey suggested a low rating of the transactional leadership dimensions for their largely Pākehā sample (see p. 18 for a description of transactional leadership). Shedding further light on this, the NZ GLOBE study's focus groups suggest administrative competence is perceived positively by Pākehā followers, but it is something required by a manager, not an outstanding leader (Kennedy, 2000).

In summary, generally, the Māori and Pākehā samples perceived leadership behaviour across the humane-orientated and team-orientated dimensions as having different levels of importance. The Māori sample perceived humane-orientated and team-orientated leadership as more important for Māori leaders. However, some sub-scales revealed that Māori and Pākehā followers perceived some aspects of humane-orientated and team-orientated as equally important for their culturally similar leaders. Possibly, the fact that New Zealand culture as a whole values perceived collectively – orientated leadership as important for outstanding leadership, may indicate that Māori values have influenced mainstream culture.

9.5 Culturally specific and culturally similar leadership dimensions

Two dimensions – the self-protective leadership dimension and the charismatic/value-based leadership dimension – resulted in overall differences between Māori and Pākehā followers' perception of their culturally similar leaders. However, both dimensions contain sub-scales that resulted in both perceived significant differences and no differences between Māori and Pākehā leadership. To clarify, Māori and Pākehā followers perceived both similarities and differences in the importance of self-protective and charismatic/value-based leadership behaviour. These perceived similarities and differences are explored below.

9.5.1 The self-protective leadership dimension

The second largest overall difference between the Māori and Pākehā samples was recorded across the self-protective dimension. The Māori sample's higher loading of this dimension suggests self-protective behaviour is perceived as more important for outstanding Māori leadership. Therefore, on a simple level, outstanding Māori leaders were perceived by Māori followers as having a greater focus on ensuring the safety and security of individuals and group members. However, this dimension's sub-scales reveal that Māori and Pākehā followers also perceived behaviour along the *self-protective* sub-scale as similarly important for outstanding leadership.

Before addressing the sub-scales, it should be noted that, overall, the self-protective dimension was loaded lowest by both Māori and Pākehā samples. The sub-scales show that self-protective leadership in some cases was perceived as contributing only modestly, or was neutral in outstanding Māori and Pākehā behaviour. This is particularly true for the Pākehā sample that rated each of these dimensions as either neutral or inhibiting outstanding leadership. The Māori sample rated two self-protective dimensions as contributing to outstanding leadership, one as neutral, and the final dimension as an inhibitor to outstanding leadership. Therefore this dimension's discussion focus is largely on Māori leadership.

The self-protective dimension comprises four sub-scales: *procedural*; *status-conscious*; *face-saver*; and *self-centred*. The Māori sample loaded three of these, *procedural*, *status-conscious*, and *face-saver*, significantly higher than the Pākehā sample. The *face-saver* sub-scale, which includes the items *indirect*, *avoids negatives*, and *evasive*, recorded the biggest difference. One sub-scale, *self-centred*, recorded no significant difference across the Māori and Pākehā samples.

9.5.1.1 The face-saver sub-scale

Possible parallels from the literature may be drawn the Māori sample's perception that behaviour along the *face-saver* sub-scale contributes to outstanding leadership. Whakamā, commonly translated as shyness or embarrassment (Metge, 1986), may have some affinity with this sub-scale. Whakamā may result from numerous factors including uncertainty and confusion, recognising fault, or being put down or insulted (Metge, 1986). In a study employing 128 interviews to explore whakamā, Metge (1986) concluded that it may cause evasive or indirect behaviour such as withdrawal from normal activity and interactions. The similar characteristics between the *face-saver* sub-scale's items (*evasive*, *indirect*, and *avoids negative*) and Metge's description of whakamā suggest a possible link, however this association needs to be confirmed by empirical data.

The Pākehā sample rated *face-saving* significantly lower than the Māori sample and, in fact, perceived it as inhibiting outstanding leadership. Metge (1986) suggested whakamā provides Māori with an approach to thinking about interpersonal relationships that is unlike that used by Pākehā. A Pākehā leader may react differently to situations involving uncertainty, confusion, fault attribution, or where leaders are put down or insulted. The differential ratings on the *face-saver* sub-scales may indicate cultural difference between Pākehā and Māori.

9.5.1.2 The procedural sub-scale

The Māori sample's perception that being procedural is more important for outstanding Māori leaders is possibly associated with Māori concepts such as tikanga (customs) and kawa (protocols). Tikanga and kawa have been described as guidelines for Māori leaders' behaviour associated with fundamental Māori values including: whanaungatanga; mana; tapu; and manākitanga (see Chapter Four). Nga Tuara (1992) suggested Māori leaders were traditionally guided by tikanga and kawa, and preserving these rules and precedents was the key leadership responsibility.

Therefore, it is possible that tikanga and kawa still influence Māori leadership today (Henry, 1994b; Love, 1991a), and that this may contribute to the *procedural* scale's loading.

9.5.1.3 The status-conscious sub-scale

The Māori sample's higher rating of the status-conscious sub-scale may have some relationship with aspects of traditional Māori society. As discussed earlier (p. 50), traditional Māori society was hierarchical in nature, and a general division of labour existed in traditional Māori society. Although leaders were expected to initiate, direct, and oversee communal tasks, and various tasks such as rough manual work were considered tapu, which excluded the chiefs from taking part (Love, 1991b). This division of labour according to status may have had some impact on the Māori sample's rating on the status-conscious sub-scale. This may be due to the perception that Māori leaders are only expected to participate in certain tasks according to their hierarchical position.

9.5.1.4 The self-centered sub-scale

As mentioned earlier, one sub-scale from the self-protective dimension reported no significant difference between the Pākehā and Māori samples. The *self-centred* sub-scale, which comprised the items *self-interested*, *loner*, and *asocial*, was scored under 3 by both samples, suggesting it is perceived as inhibiting both outstanding Māori and Pākehā leadership by Māori and Pākehā followers. This is not surprising, given its obvious conflict with behaviour along the team-oriented and humane-oriented dimensions on which both the Pākehā and Māori scored high. For example, *asocial* (from the self-protective dimension) and *collaborative* (from the team-oriented dimension), or *self-interested* (from the self-protective dimension) and *supportive* (from the humane-oriented dimension), are items that would be in conflict. The inverse loadings of these conflicting items further support both samples' perceptions that self-centred leadership behaviour inhibits outstanding leadership.

9.5.2 The charismatic/value-based leadership dimension

Pākehā and Māori samples both rated the charismatic/value-based dimension highest out of all six dimensions. This suggests both samples perceived charismatic/value-based leadership as a high contributor to outstanding leadership in both cultures. At a rudimentary level, therefore, both Pākehā and Māori followers perceived inspiring, motivating, and expecting high performance outcomes resulting from firmly held core beliefs as important for outstanding leadership.

The high loading of the charismatic/value-based dimension by both Māori and Pākehā samples is congruent with the GLOBE study's findings: overall, charismatic/value-based leadership was universally endorsed across the 62 participating cultures (Dorfman et al., 2004). The Pākehā and Māori samples' high loadings along this dimension validate the GLOBE survey's results and its appropriateness for measuring Māori and Pākehā leadership.

However, although both Māori and Pākehā samples loaded charismatic/value-based leadership highest, a significant difference was recorded along some sub-scales. Significant differences were shown across three out of five sub-scales – *charismatic one (visionary)*, *decisive*, and *integrity*. This suggests the Pākehā and Māori followers perceive aspects of charismatic/value-based leadership as having different levels of importance for outstanding Māori and Pākehā leaders. The charismatic/value-based dimension comprises five sub-scales: *charismatic one (visionary)*; *charismatic two (inspirational)*; *integrity*; *decisive*; and *performance-orientated*. Māori leaders loaded the *charismatic one (visionary)*, *decisive*, and *integrity* sub-scales higher than did the Pākehā sample. Tentative links may be drawn to the charismatic/value-based dimensions and descriptive research findings in the relevant literature. First, the sub-scales perceived as having a similar level of importance will be explored.

The sub-scales *charismatic two (inspirational)* and *performance-orientated* both showed no significant differences, suggesting these sub-scales may be similarly important to Pākehā and Māori followers. These results may have affinity with research exploring both New Zealand-wide and Māori leadership, which suggests the inspirational nature and the performance orientation of both Māori and Pākehā leadership (see below).

9.5.2.1 The charismatic two (inspirational) sub-scale

Previous research shows evidence that outstanding Pākehā leadership may be inspirational. Parry and Proctor's (2000) and Singer and Singer's (1986) studies suggest that New Zealand leaders may be transformational. This research, based on the transformational leadership model, critically considers the relationship between New Zealand leaders and concepts such as charisma, concern about values, being visionary, enthusiastic, motivating, inspiring, acting as a mentor or coach, and arousing team spirit (Bass & Avolio, 2000). As transformational leadership concepts were incorporated in the development of the GLOBE survey, it is probable that these concepts correspond with items from the charismatic/value-based scales – *encouraging, enthusiastic, motive arouser*, and *confidence builder*.

Parry and Proctor's (2000) New Zealand leadership survey investigated New Zealand leaders' transformational behaviour, a component of which is charismatic/value-based leadership. (As stated earlier, p. 84, managers are discussed here as their position often allows the opportunity for leadership.) This survey measured the transformational leadership behaviour of more than 1,300 mostly Pākehā managers, and found that New Zealand managers exhibit transformational behaviour at a moderately high level. Singer and Singer (1986) demonstrated the importance of transformational leadership behaviour by finding that students perceived 'ideal' leaders as exhibiting transformational leadership behaviour. Also in support is Jackson and Parry's (2001) book featuring case studies of nine successful New Zealand Chief Executive Officers, which concluded that all featured managers emphasised values and inspired their followers.

The behaviour of Māori leaders has also been described as inspirational. Pfeifer and Love's (2004) cross-cultural study examining the transformational/transactional leadership behaviour of Māori and Pākehā suggested Māori leadership might be highly transformational. The findings tentatively suggested Māori leadership might indeed be more transformational than Pākehā leadership. The findings of the current study support this result. Also in support of this argument is Diamond (2003), who, after interviewing six prominent Māori leaders, surmised that all leaders had the ability to "bring others with them on the journey" (p. 6), a key charismatic/value-based leadership concept.

9.5.2.2 The performance-orientated sub-scale

This study's findings also suggest that Māori and Pākehā followers perceived leadership across the *performance-orientated* sub-scale as having a similar level of importance for Māori and Pākehā leaders as no significant differences between the samples were found. Evidence of the Māori and Pākehā samples' high *performance-orientated* loading can be found in Māori and Pākehā case studies examining outstanding New Zealand leadership. In her book focusing on 21 New Zealand leaders from many cultures, Cox (2004) suggests that all 21 leaders embodied *excellence-orientation*, an item on the *performance-orientation* sub-scale. This orientation is represented by behavioural characteristics such as hard work, resilience, continuous learning, and setting high goals. Also, as described by Kennedy (2000) when discussing the New Zealand GLOBE results, New Zealanders expect and encourage high performance, with New Zealand's deregulated economy and relative geographical isolation putting pressure on businesses to perform to or above international standards.

As stated earlier, three sub-scales – *integrity*, *charismatic one (visionary)*, and *decisive* – revealed significant differences between the Māori and Pākehā samples. By far the largest difference was recorded between the Pākehā and Māori samples along the

integrity sub-scale. Māori rated this sub-scale highest, whereas Pākehā rated this sub-scale lowest of the charismatic/value-based dimensions. In fact, overall, *integrity* recorded the second biggest differential across all sub-scales. This suggests Māori followers perceived outstanding Māori leaders as exhibiting more honest, sincere, and trustworthy behaviour than Pākehā followers perceived Pākehā outstanding leaders.

9.5.2.3 The integrity sub-scale

The literature provides evidence of Māori leaders' high levels of integrity. Narratives describing traditional Māori leadership indicate the importance of integrity. For example, Nga Tuara (1990) described the traditional role of Māori leaders as enhancing and strengthening the integrity of Māori society. Research in the contemporary Māori business environment also indicates integrity's importance. Mataira's (2000) Māori entrepreneurship and leadership study reported that being honest and fair in dealings was a key entrepreneurial attribute. Having integrity and keeping promises were seen as necessary characteristics for building successful Māori business.

Despite the significant difference between the Māori and Pākehā loadings for *integrity*, previous leadership research suggests the importance of integrity for New Zealand leaders generally. Again, Parry and Proctor's (2000) leadership survey measured integrity with the use of the Subordinate Integrity Rating Scale (SIRS). They found considerably high levels of perceived integrity in New Zealand leaders, and suggest, in line with this study, that integrity is highly important for effective leadership in New Zealand.

9.5.2.4 The charismatic one (visionary) sub-scale

The loadings of the *charismatic one (visionary)* sub-scale also reveal a significant difference between the Māori and Pākehā samples. The Māori sample loaded the *visionary* sub-scale significantly higher than did the Pākehā sample, which tentatively suggests Māori followers may perceive visionary leadership as more important for outstanding Māori leadership than Pākehā followers perceive for Pākehā leaders. Evidence of the importance of visionary Māori leadership can be found in the literature. Mataira (2000) suggests Māori entrepreneurs see their leadership role as providing vision to clarify purpose, which was woven into the way the leaders worked. Additionally, in Cox's (2004) interview with Major General Jeremiah Mataparae, a distinguished Māori leader who is the Chief of the New Zealand Army, it is suggested his first key message of excellence is to verbalise goals, and paint a vision of the New Zealand army as world-class.

9.5.2.5 The decisive sub-scale

The final sub-scale on the charismatic/value-based dimension is *decisive*. Once again, the Māori sample loaded this dimension significantly higher than did the Pākehā sample, although, as mentioned previously, both samples loaded this sub-scale high. This tentatively suggests Māori followers may perceive decisive leadership as more important for Māori leaders than Pākehā followers perceive it for Pākehā leaders. The *decisive* sub-scale is derived from the items *decisive, logical*, and *intuitive*.

The literature contains some descriptions of both Māori and Pākehā leaders' exhibiting behaviour included in the decisive sub-scale. To illustrate, Robert Mahuta, a notary Māori leader who had Tainui affiliations, describes a key characteristic of his leadership as, "to instinctively size a person up, what he's about, and what he's trying to say, before he even opens his mouth" (cited in Diamond, 2003, p. 141). This may have some affinity with the GLOBE survey's *intuitive* item. Additionally, a participant in Mataira (2000) study describes the importance of Māori entrepreneurial leaders

being decisive and taking into account intuitive feelings but measuring them up against hard facts.

Case studies describing Pākehā leaders' behaviour also allude to behaviour along the decisive sub-scale. For example, a case study which considers the leadership of John Morris, the principal of Auckland Grammar School, suggests that 'gut instinct' and deciding whether something is 'feeling right' is important in achieving excellence (Cox, 2004, p. 145). It is possible these factors may be related to the GLOBE survey's *intuitive* item on the decisive sub-scale.

As discussed above, the Māori and Pākehā samples perceived their outstanding leaders' self-protective and charismatic/value-based behaviours both similarly and differently. Overall, Māori perceived their leaders as exhibiting significantly more self-protective and charismatic/value-based behaviours; however, no significant differences were recorded across the sub-scales. Therefore, the results of this study suggest that Māori and Pākehā may both perceive charismatic/value-based and self-protective leadership similarly.

9.6 Culturally similar leadership dimensions

The participative and autonomous leadership dimensions recorded no significant differences between the Māori and Pākehā samples. Additionally, no significant difference was recorded across any primary leadership sub-scales associated with these dimensions. This suggests that Pākehā and Māori followers perceived the participative and autonomous leadership dimensions as having a similar level of importance for their culturally similar leaders. Therefore, the analysis of these dimensions will have a greater focus on literature that considers mainstream New Zealand society and leadership.

9.6.1 The participative leadership dimension

Overall, the Māori and Pākehā samples each loaded participative leadership as moderately important, compared with the dimensions considered previously. Participative leadership reflects the degree to which leaders involve others in making and implementing decisions (Dorfman et al., 2004). The data examined by this study suggest participative leadership was perceived by both Māori and Pākehā followers as important, but comparatively less so than charismatic/value-based, humane-orientated, and team-oriented leadership.

Previous research suggests New Zealand leaders embrace participative leadership behaviour. Idrus (1995) study examining empowerment manifesting as total quality suggests quality could be achieved by combining empowerment, leadership style, and participative management. Additionally, in a study measuring Pākehā and Pacific Islanders' leadership perceptions, Ah Chong and Thomas (1997) found that maintenance leadership behaviour, which can be linked to democratic leadership, was somewhat consistent across both cultural groups. The follower participation required by a democratic leadership model suggests Pākehā leaders may engage in participative behaviour.

Māori leadership's collective philosophy suggests a highly participative style is probable (Love, 1991a). As suggested earlier (p. 144), traditional Māori leadership employs a consensus decision-making approach. Despite this, Williams suggested that although consensus is fundamental to Māori decision making and leadership, leaders with great mana atua will be treated with awe and respect (cited in Baragwanath at al., 2001, p. 35). This emphasises the tapu and respect the community owes its leaders, which may influence followers' perspectives in group decision making.

The perceived importance of participative behaviour in outstanding Pākehā and Māori leadership is in line with the high loading of the team-orientated dimension. As some items from the participative-leadership dimension neatly dovetail with items from the

team-orientated dimension, the participative dimension's high loading across the Māori and Pākehā samples could be associated with the *team 1 (collaborative team orientation)* sub-scale. As behaviour along this sub-scale, for example, consulting and collaborating, could be reasonably expected when a leader is involving others in making and implementing decisions.

9.6.2 The autonomous leadership dimension

The autonomous leadership dimension was rated the second lowest (after self-protective leadership) by both Māori and Pākehā samples. This dimension comprises only one sub-scale – *autonomous*. This dimension's low rating suggests autonomous behaviour was perceived as having little importance or was neutral in contributing to outstanding leadership by both Māori and Pākehā followers. The autonomous dimension reflects independent and individualistic leadership (Dorfman et al., 2004).

The literature provides few examples of Māori or Pākehā leaders engaging in autonomous leadership. However, one example is provided by Wallis and Dollery's (1997) consideration of New Zealand policy leaders. Wallis and Dollery suggest that leaders such as Roger Douglas, a former New Zealand politician who radically restructured the New Zealand economy, engaged in autonomous leadership. This autonomous leadership style was attributed to policy entrepreneurship and a passionate commitment to making a difference. Therefore, the autonomous dimension's loading, which suggests autonomous leadership was perceived as modestly contributing to outstanding Māori and Pākehā leadership, may reflect New Zealanders' experience with such instances of autonomous policy leadership.

The autonomous dimension's low loading is congruent with the GLOBE results. The GLOBE found autonomous leadership behaviour was universally viewed as neutral or slightly negative when contributing to or impeding effective leadership (Dorfman et al., 2004). The Pākehā and Māori samples' perception that autonomous leadership

contributes only slightly to outstanding leadership also indicates the GLOBE's appropriateness for measuring Pākehā and Māori leadership.

9.7 An additional perception

Overall, the Māori sample rated each leadership dimension as higher than the Pākehā sample. Some evidence suggests the differences found between leaders' perceptions are not necessarily differences in leadership behaviour but rather a reflection of differences among the followers themselves (Bass & Steidlmeier, 1999). The difference in cultural values reflected in followers' behaviour could be the root of different perceptions of leadership. For example, in collectivist cultures charismatic leadership may be due to cultural values that result in followers holding a high level of respect, trust, loyalty, and obedience to authority (Jung et al., 1995). Additionally, the high loadings of *charismatic 2 (inspirational)* may result from followers holding this high level of respect, trust, loyalty, and obedience to authority combined with a commitment to collective accomplishment as characteristic of collectivist cultures (Bass & Steidlmeier, 1999). It is therefore possible the high level of charismatic/value-based leadership behaviour perceived by Māori followers could be due to the values underpinning Māori culture. These values may result in Māori follower behaviour that facilitates the charismatic/value-based leadership, rather than the behavioural characteristics of Māori leaders themselves, as indicated by the approach taken in this study.

9.8 Implications for New Zealand leaders

The results of this study tentatively support culturally distinct New Zealand leadership styles. As explored in this study's introduction, sensitivity to cultural difference is increasingly important to New Zealand leaders, as culture may define effective leadership (Hede, 2001; House, 2004). Leaders therefore need to acknowledge and appreciate different cultural leadership styles, and be flexible enough to respond to

followers' culturally contingent expectations, beliefs, perceptions, and attitudes (Parry, 2001a).

Identifying New Zealand's cultural leadership styles could provide the foundation for models on which to base future New Zealand leaders' development. A cultural-fit leadership model fusing indigenous cultures and modern leadership techniques (Beugre & Offodile, 2001) could prove advantageous when leading New Zealand cross-cultural teams.

In New Zealand's domestic scene this model could be beneficial in several ways. It could raise awareness and understanding of the culturally unique New Zealand leadership styles. This would serve dual purposes. First, it could lead to education of followers, colleagues, and their own bosses about the cultural differences so that these are more widely understood and respected. A cultural-fit model would recognise the different cultural leadership styles within New Zealand and provide leaders with a guide for successfully leading cross-cultural teams. Second, by recommending behaviour that appears contrary to mainstream leadership practices, it could help Māori leaders secure leadership positions in mainstream business organisations.

The development of a cultural-fit leadership model could help advance New Zealand leadership techniques by recommending the advantageous elements in minority cultural groups' leadership styles. In line with this, previous research suggests Māori leadership is more transformational than Pākehā leadership (Pfeifer & Love, 2004, June 16). Transformational leadership has been defined as leadership that goes beyond ordinary expectations, seeking to arouse and satisfy higher needs, engaging the follower's full person (Bass, 1985). These qualities are widely endorsed internationally as contributing to outstanding leadership (Den Hartog et al., 1999). A Māori leadership style could therefore prove advantageous both in New Zealand's cross-cultural context and in the international scene.

Additionally, a cultural-fit model for New Zealand leaders could also prove useful for global leaders when leading in New Zealand. As discussed above, New Zealand's unique cultural mix makes it likely that a global leader will require a distinct leadership style to gain followers successfully. A New Zealand-specific leadership model will unearth the leadership behaviour required to be congruent with the leadership expectations of New Zealand's cultures.

This study, which provides a rough sketch-map of perceived Māori leadership behaviour, could be of benefit to other indigenous populations. As a result of their social, political, and economic advancement, Māori may be seen as a case study for other indigenous cultures with similar objectives (M. Love, personal communication, April 18, 2004). Therefore, examining perceived Māori leadership behaviour may prove useful to leaders from other indigenous cultures. However, it is important to note that the unique New Zealand context may brand Māori leadership as only effective domestically.

9.9 Summary

This study's results suggest Pākehā and Māori followers perceive their leaders as behaving in both a similar and different manner. First, the humane-orientated, team-orientated, self-protective, and charismatic/value-based global leadership dimensions all recorded overall significant difference across the samples. However, only the humane-orientated and team-orientated dimensions were loaded significantly differently across all sub-scales. Both of these dimensions were loaded significantly higher by Māori than by Pākehā, indicating each dimension was perceived as a greater contributor to outstanding Māori than to outstanding Pākehā leadership, when judged by followers from within the leaders' own culture.

The humane-orientated dimension revealed the biggest difference between the Māori and Pākehā samples. At a very simple level, Māori perceived their leaders to be more

compassionate, modest, and humble than Pākehā perceived their outstanding Pākehā leaders. The humane-orientated dimension comprises two sub-scales: *modesty* and *humane orientation*. The *modesty* sub-scale recorded the largest difference. It is possible the reason for this difference is Māori leadership's fundamentally collective nature, in contrast to Pākehā leadership's individualistic nature.

The team-orientated dimension also revealed a significant difference between the Māori and Pākehā samples. Therefore, *prima facie*, outstanding Māori leaders are considered by followers to place greater emphasis on effective team building and implementing common purposes or goals among team members (Dorfman et al., 2004). The team-orientation global leadership dimension is derived from five sub-scales: *collaborative team orientation*; *team integrator*; *diplomatic*; *malevolent* (reverse scored); and *administratively competent*. Across the team-orientated sub-scales, *administratively competent* recorded the biggest between-sample difference. This may be influenced by government legislation that has resulted in a high level of administration for Māori organisations.

The self-protective and charismatic/value-based leadership dimensions contained sub-scales that revealed both significant differences and no significant differences. This suggests Pākehā and Māori leadership behaviour was perceived both similarly and differently across these dimensions.

The second largest overall difference between the Māori and Pākehā samples was recorded across the self-protective dimension. This dimension's higher loading by the Māori sample suggests self-protective leadership behaviour is perceived by Māori followers as a greater contributor to outstanding Māori leadership than by Pākehā followers to Pākehā leadership.

An outstanding Māori leader is considered on a simple level to have a greater focus on ensuring the safety and security of individuals and group members. The self-protective dimension comprises four sub-scales: *procedural*; *status-conscious*; *face-saver*; and *self-*

centred. The *face-saver* sub-scale recorded the biggest difference, which is tentatively suggested to be linked to the concept of whakamā. The *self-centred* sub-scale recorded no significant difference between the Māori and Pākehā samples, suggesting the perceived similarity of Pākehā and Māori leadership behaviour across this dimension.

The Māori and Pākehā samples loaded charismatic/value-based leadership highest. However, the sub-scales reveal significant differences in some sub-scales but not in others. This suggests the Pākehā and Māori samples perceive their outstanding leaders exhibiting a high level of charismatic/value-based behaviour in similar and different ways. The charismatic/value-based dimension comprises five sub-scales: *charismatic one (visionary)*; *charismatic two (inspirational)*; *integrity*, *decisive*, *performance-orientated*. The Māori sample loaded the *charismatic one (visionary)*, *decisive*, and *integrity* sub-scales higher than did the Pākehā sample. The *charismatic one (visionary)*, *decisive*, and *integrity* sub-scales showed significant differences between the Pākehā and Māori samples, while no significant difference was recorded in the *charismatic one (visionary)* and *performance-oriented* sub-scales.

The participative and autonomous global leadership dimensions recorded no significant difference between the Māori and Pākehā samples. Additionally, no significant difference was recorded across any primary leadership associated with the participative and autonomous dimensions. This suggests the Pākehā and Māori samples perceived their leaders as behaving similarly across these dimensions.

This concludes this study's discussion of the NZ GLOBE and Māori samples' results from the GLOBE survey. The next chapter presents the major conclusions, discusses the study's limitations, and suggests ideas for future research.

CHAPTER TEN

CONCLUSIONS, LIMITATIONS, AND FUTURE RESEARCH

Chapter Outline

This final chapter begins by outlining the major research conclusions based on this study's findings. It then goes on to reflect on the study's limitations, and identify important research areas and methodological approaches to be considered by future research. The chapter concludes with the researcher's critical reflections on this study.

10.1 Introduction

This study explores cross-cultural difference in leadership in New Zealand's diverse context. In doing so, it examines perceptions of outstanding Māori and Pākehā leaders. Māori and Pākehā followers perceived both similarities and differences in culturally similar outstanding leaders. These findings are discussed in some detail in the previous chapter (Chapter Nine, Discussion) and possible links with the cultural and leadership literature presented in the literature review (Chapters Two to Six) are suggested. This final chapter brings this thesis full circle and returns to the research objectives (Chapter One), to consider their fulfillment. A summary of the research findings then provides more detail of what was realised during the course of this study.

Then, reflecting on the research process, the methodological issues and limitations of this study are discussed. These include conundrums related to quantitative/survey research, cross-cultural research, and those specifically related to this study's design. Recommendations are offered for future research into the cultural and cross-cultural

leadership paradigm of New Zealand. The chapter concludes with the researcher's critical reflections on this study.

10.2 Research retrospective

As Parry (2001b) suggests, leadership is a big issue in New Zealand, therefore it is important to examine exactly what leadership means in New Zealand's unique context. As key international studies suggest, leadership is both culturally similar and different (Brodbeck et al., 2000; Dorfman et al., 2004; Gerstner & Day, 1994), it is likely that effective leadership differs not only in New Zealand from the rest of the world, but between the diverse cultures within New Zealand's national borders. Despite this, leadership in New Zealand is assessed using international models developed in other countries and also often collectivises all New Zealanders into one cultural group, not recognising the cultural diversity within New Zealand's borders.

This study's literature review endorsed that there are many different leadership theories which differ markedly, not only between leadership theories developed in different countries, but also between the mainstream theories largely developed in the United States. The discussion of both Māori and Pākehā leadership highlights different leadership characteristics in both cultures, and also highlights a gap in quantifiable research, particularly in the area of Māori leadership. This led to the formulation of the research questions which prompted the researcher to utilise quantitative and qualitative research methods to draw out perceptions of Māori leadership. The major research question was to explore: How is the behaviour of outstanding Māori leaders perceived by Māori followers? Additionally, this study aims to identify the similarities and differences between outstanding Māori and Pākehā leadership behaviour, as perceived by their culturally similar followers, and to consider the implications of these similarities and differences for leaders in New Zealand's cross-cultural context.

A quantitative and qualitative research design was employed to explore Māori followers' perceptions of outstanding Māori leadership. This consisted of the GLOBE

project's survey and iwi consultation. The GLOBE project's survey is a comprehensive research tool which explores culture and its relationship with leadership. All 62 participating cultures contributed to its development and have validated it. Data was collected from 160 Māori from a wide variety of iwi/hapū and geographic locations. Extensive iwi consultation was used to ground the survey results within the Māori context.

10.3 Summary of the research findings

This study's findings show that behaviour along the GLOBE survey's leadership dimensions was perceived as having both a similar and different degree of importance for outstanding Māori and Pākehā leadership. Broadly, the findings suggest that humane-orientated and team-orientated behaviour was perceived by Māori followers as significantly more important for outstanding Māori leaders than Pākehā followers perceived for outstanding Pākehā leaders. Behaviour along the charismatic and self-protective dimensions was perceived largely as more important for outstanding Māori leaders, although some aspects were perceived as having similar importance. However, the low rating along the self-protective dimension suggests self-protective leadership was only perceived as making a limited contribution to outstanding leadership for both Māori and Pākehā leaders. Autonomous and participative leadership behaviour was perceived as having similar importance for outstanding Māori and Pākehā leaders. Differences along these dimensions possibly result from differential cultural values such as Pākehā society's individualism compared with Māori society's collectivism, and distinct Māori cultural values such as aroha, manātikanga, and whakamā. This study's key research findings along each GLOBE leadership dimensions are briefly explored below.

The humane-orientated dimension revealed the biggest difference between Māori and Pākehā followers' perceptions of outstanding culturally similar leaders. The Māori sample rated each sub-scale along these dimensions significantly higher. This suggests that Māori followers perceived a humane-orientation as more important for

outstanding Māori leaders than Pākehā followers perceived for Pākehā leaders. This suggests that Māori followers perceived being supportive, compassionate, modest, and patient as more important for outstanding Māori leaders than Pākehā followers perceived for outstanding Pākehā leaders. This result may be tentatively linked with Māori cultural values such as aroha and manākitanga, and Māori leaders' consensus decision-making style.

The Māori sample also loaded the team-orientated dimension significantly higher than did the Pākehā sample. This suggests Māori followers perceived team-orientated leadership as more important for outstanding Māori leaders than the Pākehā followers perceived for outstanding Pākehā leaders. Therefore, placing a greater emphasis on effective team building and implementing common purposes among team members may be perceived as more important for outstanding Māori leaders. This finding may correlate with the collective and communal nature of Māori culture and leadership. However, despite the Māori sample loading this dimension significantly higher, when comparing means, this dimension was ranked higher by the Pākehā sample (second highest by the Pākehā sample, and third highest by the Māori sample). This suggests a team-orientation was perceived as important for both outstanding Māori and Pākehā leadership. Possibly, the fact that New Zealand culture as a whole values perceived collectively-orientated leadership as important for outstanding leadership, may indicate that Māori values have influenced mainstream culture.

The second largest difference between the samples was recorded across the self-protective dimension. Three out of the four sub-scales in this dimension were rated significantly different, each loaded higher by the Māori sample than the Pākehā sample. This suggests that status-conscious, procedural, and exhibiting more face-saving behaviour was perceived as more important for outstanding Māori leaders. This may be linked to aspects of Māori culture such as whakamā and Māori leadership's hierarchical nature. However, the self-protective dimension was loaded lowest by both Māori and Pākehā samples. The sub-scale ratings indicate that some aspects of self-

protective leadership were perceived as negligible for both outstanding Māori and Pākehā leadership.

The Māori and Pākehā samples both loaded and rated the charismatic/value-based dimension highest. This suggests it was perceived as a key contributor to both outstanding Māori and Pākehā leadership. Therefore, outstanding Māori and Pākehā leaders may inspire, motivate, and expect high performance outcomes on the basis of firmly held values. The high loading of this dimension is congruent with the overall findings of the GLOBE study. Charismatic/value-based leadership was perceived as an important contributor for outstanding leaders in all 62 participating cultures (Dorfman et al., 2004). Although both Māori and Pākehā samples loaded charismatic/value-based leadership highest, significant differences were only recorded across three out of five of the sub-scales. This suggests that although perceived as important for both samples, aspects of charismatic/value-based leadership were perceived as a greater contributor to outstanding Māori leadership.

The participative dimension revealed no significant difference between the Māori and Pākehā samples. This suggests that participative leadership was perceived as having a similar level of importance for Māori and Pākehā outstanding leaders. Therefore, followers may have similar perceptions as to the importance of involving others in decision-making and implementation.

Similar to the participative dimension, no significant difference was perceived between Māori and Pākehā samples along the autonomous dimension. This dimension, reflecting independent and individualistic leadership, was rated second lowest (after self-protective leadership) for both the Māori and Pākehā samples. This suggests both samples perceive autonomous leadership as only moderately important for outstanding leadership.

10.4 Limitations

Because of the exploratory nature and methodological confounds of this study, the conclusions presented above are only tentative. This section will explore this study's limitations. Specifically, it will explore the limitations of employing a survey as the primary research mode, the methodological limitations of cross-cultural research, and the limitations of the sampling technique employed by this study.

In close consultation with members of Te Atiawa, this study employed a survey as its research instrument. Survey research has traditionally dominated leadership research (Parry, 1998a). Although it has produced some promising results (Ah Chong & Thomas, 1997; Gerstner & Day, 1994; Popper & Druyan, 2001), it has its shortcomings (Babbie, 2004), and may have led to some conceptual weakness in this field (Yukl, 1989). Some of these weaknesses are discussed below.

Behaviour description surveys such as the GLOBE may result in some bias. These surveys require participants to recall and report on leaders' behaviour as described by a survey item. Commentators suggest leadership behavioural descriptions may be problematic as participants' attributes or stereotypes (conforming to a set response type) could be influential (Yukl, 1998). As a result, these surveys may actually measure attitudes about behaviour rather than actual observed behaviour (Conger, 1998; Phillips, 1973). This suggests that the findings of the current study may reflect participant predispositions, instead of the actual behaviour of Māori and Pākehā leaders. However, in the current study this is not deemed a serious issue as this research may have determined insights of some respondents that are also useful in their own way. Therefore, conclusions may be drawn about what followers perceive and value, not how leaders behave.

Surveys are also problematic as they restrict participants' responses to a category set dictated by the survey (Alvesson, 1996). This may be an issue as predetermined categories may not take leadership complexities into account. Surveys may also cause

participants to adapt responses to a 'best fit' answer, excluding context and variation, and preventing deeper understanding of the constructs. This issue may be particularly relevant when researching cross-culturally as leadership theorists suggest that leaders' behaviour is influenced by the environment (Lord & Emrich, 2001). This may be particularly relevant in the present study's sample as Māori were not involved in developing the GLOBE dimensions. It is therefore possible the GLOBE categories may vary significantly for Māori leadership perceptions. As this project does not account for this potential disparity, it may be a considerable limitation.

A further possible limitation that may be particularly pertinent to cross-cultural research is the rival hypothesis confound. Rival hypothesis confound examines whether cross-cultural research findings can be attributed to cross-cultural difference, or are due to an influence other than culture (Triandis, 1994). As noted by van de Vijver and Leung (1997), some cross-cultural differences may reflect conventions unrelated to culture, for example age and gender. Rival hypothesis confound can be circumvented by checks and controls on non-cultural factors that have been found to influence leadership perceptions (Dorfman, 1996).

The non-cultural factors in both of this study and the NZ GLOBE samples show some incongruity (see results, p. 121), suggesting factors other than culture may influence the results. Rival hypothesis confound suggests these differences may have impacted on the results, as differences may be attributed to the demographic variance of the samples, rather than the variance in perceived leadership behaviour. To illustrate such demographic variations, the NZ GLOBE sample was drawn solely from middle managers in the finance, food processing, and telecommunications industries while the Māori sample was drawn from multiple industries and occupational groups. Additionally, the two populations were sampled at different points in time. The NZ GLOBE survey was carried out in 1996, whereas the Māori sample was collected in 2004. According to rival hypothesis confound, this study's findings could reflect these demographic differences as well as perceived differences in leadership behaviour. In the light of this, these findings represent this sample only, and not a wider population.

These factors therefore compromise the generalisability of this study, and need to be noted as a limitation.

Response bias is another cross-cultural research limitation concerning the tendency of different groups to complete surveys in distinctive ways (Triandis, 1994). For example, social desirability bias occurs when participants tend to respond to survey items in a socially acceptable manner, such as avoiding or excessively using the extreme ends of a scale (Hui & Triandis, 1989; Stenning & Everett, 1984). In cross-cultural research, concerns have been raised about cultural variations in response bias (Dorfman, 1996; Hui & Triandis, 1989; Stenning & Everett, 1984). The GLOBE investigators used statistical correction to allow for response bias; however, they reported very little response bias across the 62 participating cultures (Hanges, 2004). Within the scope of this master's thesis, it was therefore deemed unnecessary to calculate response bias for this study. However, the issue has been noted.

Both the Māori and NZ GLOBE samples were convenience (non-probability) samples. The Māori sample was collected with a snow-ball (non-random) sampling technique, where participants were asked to forward the survey to other potential participants. The disproportionate demographics of the NZ GLOBE and Māori samples may be a reflection of the sampling process. The incongruence of these samples limits this study's generalisability, reduces its reliability, and makes causal inferences difficult.

However, organisational science literature suggests that although not desirable, non-probability sampling is not uncommon (Kalleberg & Marsden, 1990; Short, Ketchner, & Palmer, 2002). Short, Ketchner, and Palmer's (2002) study on sampling in strategic management research revealed less than one in five studies used truly random samples. They indicated that many samples were selected due to availability, as is the case with this study's sample. Therefore although this thesis sample is accepted as a limitation, the convenience sampling approach is not uncommon in this research paradigm.

10.5 Recommendations for future research

This study provides some tentative evidence that Māori and Pākehā perceive their leaders' behaviour as both similar and different. Due to its exploratory nature, further research is needed to test these findings and interpretations, and address the many conceptual and methodological issues that were raised during the research process.

New Zealand's cross-cultural leadership research paradigm would benefit from independently developed autonomous research programmes. Research specifically focusing on the leadership of Māori, Pākehā, and other New Zealand cultures may provide different leadership conceptualisations, and in so doing provide a more exact domestic leadership picture. Independent research programmes may be particularly important for minority or indigenous populations such as Māori, as they do not share cultural origins with nations instrumental in developing mainstream leadership theory.

Future research may also benefit from exploring different methodological approaches. As mainstream leadership research is currently heavily reliant on survey methods (Alvesson, 1996), different methodological approaches could prove enlightening. This may be particularly relevant when researching with indigenous or minority populations as diverse methodologies may be more fitting therefore more illuminating. For example, Durie (1998) affirmed the value of recognising Māori culture's oral tradition in research. Additionally, taking a Kaupapa Māori approach in working closely with whānau, hapū, or iwi groups to develop research methodologies could prove enlightening (Bishop, 1996; Smith, 1999).

As discussed, future research could advantageously employ a multi-method approach, or test these research findings with a qualitative strategy. A qualitative approach is important as the GLOBE survey measures culture and leadership solely with broad overarching dimensions. Closely examining Māori and Pākehā culture and leadership would not only test this study's findings but also demonstrate how the GLOBE

dimensions manifest. For example, it is possible that the similar rating of Māori and Pākehā leaders on the charismatic 2 (inspirational) sub-scale (which comprises enthusiastic, encouraging, morale booster, motive arouser, confidence builder, dynamic), may nonetheless result from quite different leadership behaviour. Qualitative research could therefore contribute significantly, not only by testing the findings of this study but also by providing a more in-depth picture of Māori and Pākehā leadership behaviour.

Future research could assess the GLOBE's validity to the indigenous Māori population. Although this study's results suggest the GLOBE has promising validity for Māori, qualitative independent research should be carried out to ensure the GLOBE holds a complete set of Māori leaders' characteristic behaviour. The results of an independent study could be compared with the leadership scales of the GLOBE survey to assess if the GLOBE survey is an appropriate tool for measuring Māori culture and leadership.

Future research could test the validity of tentative interpretations drawn inline with this study's findings. Currently, these interpretations are tentative, and as such they need to be investigated further to determine whether they are sound. Testing these would give weight to or reject the research findings and indicate how they have been interpreted. In doing so, this would provide a more accurate picture of contemporary Māori and Pākehā leadership.

Future research could also advantageously identify and incorporate contextual factors other than culture into its research design. Constraining influences such as government policy, socio-economic factors, and differing world views are likely to impact on the leadership process. By incorporating these contextual factors their impact on this study's results would be controlled and minimised, leading to more valid research findings.

10.6 Summary and concluding remarks

As cross-cultural leadership theory suggests identifying culturally diverse leadership behaviour and considering leadership in the cross-cultural context are critical for effective leadership (Dorfman, 2004; Dorfman & House, 2004), this study, which considers perceptions of Māori and Pākehā leadership, is important in New Zealand for successful leadership. It suggests possible perceived divergences in Māori and Pākehā leadership that could have a significant impact on leadership effectiveness in the cross-cultural context. This study's results also suggest possible perceived similarities between outstanding leadership, which recommends effective leadership behaviour for leaders with both Māori and Pākehā followers. The key to successfully leading cross-cultural teams in New Zealand may lie in closely examining these cultural nuances and recognising how they are reflected in the behaviour of culturally different leaders and followers' leadership expectations.

While this study does not attempt to provide definitive answers to the similarities and differences between Māori and Pākehā leaders, it does provide a rough sketch-map and give tentative evidence of different Māori and Pākehā leadership models. Therefore, this study's findings may be used as a stepping stone by other research to determine a more comprehensive picture of Māori leadership and leadership in New Zealand's cross-cultural context.

REFERENCES

Adams, E. F. (1978). A mulitvariate study of subordinate perceptions and attitudes toward minority and majority managers. *Journal of Applied Psychology*, 63(3), 277–288.

Ah Chong, L. M., & Thomas, D. C. (1995). Cross-cultural research in New Zealand organisations: What we know and what needs to be addressed. *Journal of the Australian and New Zealand Academy of Management*, 1(2), 14–32.

Ah Chong, L. M., & Thomas, D. C. (1997). Leadership perceptions in cross-cultural context: Pākehā and Pacific Islanders in New Zealand. *Leadership Quarterly*, 8(3), 275–293.

Al-Gattan, A. A. (1985). Test of the Path-Goal Theory of Leadership in the multi-national domain. *Group and Organization Studies*, 10(4), 429–445.

Ali, A. J. (1990). Management theory in a transitional society: The Arab experience. *International Studies of Management and Organization*, 20(3), 7–35.

Allen, S. (2004, May 7). Protest anger flares as MPs vote on foreshore. *The Dominion Post*, p. A2.

Alvesson, M. (1996). Leadership studies: From procedure and abstraction to reflexivity and situation. *Leadership Quarterly*, 7(4), 455–485.

Anderson, L. R. (1983). Management of the mixed-cultural work group. *Organizational Behavior and Human Performance*, 31(3), 303–330.

Ashkanasy, N. M., Gupta, V., Mayfield, M. S., & Trevor–Roberts, E. (2004). Future

Orientation. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman & V. Gupta

(Eds.), *Culture, leadership, and organizations: The GLOBE study of 62 societies* (pp.

282–331). Thousand Oaks, [C.A.]: Sage Publications, Inc.

Ashkanasy, N. M., Trevor-Roberts, E., & Earnshaw, L. (2002). The Anglo cluster:

Legacy of the British Empire. *Journal of World Business*, 37(1), 28–39.

Ayman, R., & Chemers, M. M. (1991). The effect of leadership match on subordinate

satisfaction in Mexican organizations: some moderating influences of self-

monitoring. *Applied Psychology: An International Review*, 40(3), 299–314.

Babbage, S. B. (1937). *Hauhauism: An episode in the Māori wars, 1863–1866*. Wellington:

A. H. & A. W. Reed.

Babbie, E. R. (2004). *The practice of social research* (10th ed.). Belmont, [C.A.]: Wadsworth.

Baragwanath, J., Lee, M., Dugdale, D. F., Brewer, T., & Heath, P. (2001). *Māori custom

and values in New Zealand law*. Wellington: The Law Commission.

Barlow, C. (2001). *Tikanga whakāro: Key concepts in Māori culture*. Auckland: Oxford

University Press.

Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York: Free Press.

Bass, B. M. (1990). *Bass and Stogill's handbook of leadership* (3 ed.). New York: Free Press.

Bass, B. M. (1997). Does the transactional-transformational leadership paradigm

transcend organizational and national boundaries. *American Psychologist*, 52(2),

130–139.

Bass, B. M. (1998). *Transformational leadership: Industrial, military, and educational impact.*

Mahwah, [N.J.]: Lawrence Erlbaum Associates.

Bass, B. M., & Avolio, B. J. (2000). *MLQ: Multifactor leadership questionnaire sampler set* (2nd ed.). Binghamton: Center for Leadership Studies.

Bass, B. M., & Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership behavior. *Leadership Quarterly*, 10(2), 181–217.

Bell, A. (1996). We're just New Zealanders': Pākehā identity politics. In P. Spoonley, D. Pearson & C. Macpherson (Eds.), *Nga Patai: Racism and ethnic relations in Aotearoa/New Zealand* (pp. 144–158). Palmerston North: Dunmore Press.

Bennett, M. (1977). Testing management theories cross-culturally. *Journal of Applied Psychology*, 62(5), 578–581.

Beugre, C. D., & Offodile, F. O. (2001). Managing for organizational effectiveness in sub-Saharan Africa: A culture-fit model. *International Journal of Human Resource Management*, 12(4), 535–550.

Bishop, A. R. (1996). *Collaborative research stories: Whakawhanaungatanga*. Palmerston North: Dunmore Press.

Blyde, P. (1997). *A description of executive perceptions of leadership*. Unpublished doctoral thesis, Massey University, Palmerston North, New Zealand.

Bond, M. H., & Smith, P. B. (1996). Cross-cultural social and organizational psychology. *Annual Review of Psychology*, 47(1), 205–235.

Bottger, P. C., Hallein, I. H., & Yetton, P. W. (1985). A cross-national study of leadership: Participation as a function of problem structure and leader power. *Journal of Management Studies*, 22(4), 358–368.

Briggs, B. (1981). *The complete English-Māori dictionary*. Auckland: Auckland University Press.

Brodbeck, F. C., Frese, M., Akerblom, S., Audia, G., Bakacsi, G., Bendova, H., et al. (2000). Cultural variation of leadership prototypes across European countries. *Journal of Occupational & Organizational Psychology*, 73(1), 1–29.

Bryman, A. (1986). *Leadership and Organisations*. London: Routledge and Kegan Paul.

Buick, T. L. (1934). *Waitangi: Ninety-four years after*. New Plymouth: Thomas Avery.

Carl, D., Gupta, V., & Javidan, M. (2004). Power Distance. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman & V. Gupta (Eds.), *Culture, leadership, and organizations: The GLOBE study of 62 societies* (pp. 513–559). Thousand Oaks, [C.A.]: Sage Publications, Inc.

Chinese Cultural Connection. (1987). Chinese values and the search for culture-free dimensions of culture. *Journal of Cross-Cultural Psychology*, 18(2), 143–164.

Collins English dictionary. (2000). *Collins English dictionary* (4 ed.). London: Harper Collins Inc.

Conger, J. A. (1998). Qualitative research as the cornerstone methodology for understanding leadership. *Leadership Quarterly*, 9(1), 107–121.

Conger, J. A. (1999). Charismatic and transformational leadership in organizations: An insider's perspective on these developing streams of research. *Leadership Quarterly*, 10(2), 145–179.

Conger, J. A., & Kanungo, R. N. (1998). *Charismatic leadership in organizations*. Thousand Oaks, [C.A.]: Sage Publications, Inc.

Cox, M. (2004). *Growing tall poppies: Excellence in top New Zealanders*. Auckland: Exisle Publishing Limited.

De Jong, P. (1986). *Making sense of New Zealand rugby*. Sites, 12, 29–42.

Den Hartog, D. N. (2004). Assertiveness. In R. J. House, P. J. Hanges, M. Javidan, P. W.

Dorfman & V. Gupta (Eds.), *Culture, leadership, and organizations: The GLOBE study of 62 societies* (pp. 395–436). Thousand Oaks, [C.A.]: Sage Publications, Inc.

Den Hartog, D. N., House, R. J., Hanges, P. J., Ruiz-Quintanilla, S. A., & Dorfman, P. W. (1999). Culture specific and cross-culturally generalizable implicit leadership theories: Are attributes of charismatic/transformational leadership universally endorsed? *Leadership Quarterly*, 10(2), 219–256.

Diamond, P. (2003). *A fire in your belly: Māori leaders speak*. Wellington: Huia Publications.

Dorfman, P. W. (1996). International and cross-cultural leadership. In B. J. Punnett & O. Shenkar (Eds.), *Handbook for international management research* (pp. 267–349). Cambridge: Blackwell Business.

Dorfman, P. W. (2004). International and cross-cultural leadership. In B. J. Punnett & O. Shenkar (Eds.), *Handbook of international management research* (2nd ed., pp. 265–355). Ann Arbor: The University of Michigan Press.

Dorfman, P. W., Hanges, P. J., & Brodbeck, F. C. (2004). Leadership and cultural variation: The identification of culturally endorsed leadership profiles. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman & V. Gupta (Eds.), *Culture, leadership, and organizations: The GLOBE study of 62 societies* (pp. 669–720). Thousand Oaks, [C.A.]: Sage Publications, Inc.

Dorfman, P. W., & House, R. J. (2004). Cultural influences on organizational leadership: Literature review, theoretical rationale, and the GLOBE project. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman & V. Gupta (Eds.), *Culture, leadership, and*

organizations: The GLOBE study of 62 societies (pp. 51–73). Thousand Oaks, [C.A.]: Sage Publication, Inc.

Dorfman, P. W., & Howell, J. P. (1988). Dimensions of national culture and effective leadership patterns: Hofstede revisited. In E. G. McGoun (Ed.), *Advances in international comparative management* (Vol. 3, pp. 127–149). Greenwich, [C.T.]: JAI Press.

Dorfman, P. W., Howell, J. P., Hibino, S., Lee, J. K., Tate, U., & Bautista, A. (1997). Leadership in Western and Asian countries: Commonalities and differences in effective leadership processes across cultures. *Leadership Quarterly*, 8(3), 233–274.

Douglas, K. (2001). *Living life out loud: Twenty-two inspiring New Zealand women share their wisdom*. Auckland: HarperCollins.

Durie, E. T. (1998, 18 May). *Ethics and values*. Paper presented at the Te Oru Rangahau Māori Research and Development Conference, Massey University, Palmerston North. Retrieved May 18, 2003, from http://www.knowledge-basket.co.nz/oldwaitangi/press/ 98massey.htm.

Emrich, C. G., Denmark, F. L., & Den Hartog, D. N. (2004). Cross-cultural differences in gender egalitarianism. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman & V. Gupta (Eds.), *Culture, leadership, and organizations: The GLOBE study of 62 societies* (pp. 343–394). Thousand Oaks, [C.A.]: Sage Publications, Inc.

Fiedler, F. E. (1967). *A theory of leadership effectiveness*. New York: McGraw-Hill.

Filey, A. C., House, R. J., & Kerr, S. (1976). *Managerial processes and organisational behaviour* (2 ed.). Illinios: Scott, Foresman and Company.

Fiol, C. M., Harris, D., & House, R. J. (1999). Charismatic leadership: Strategies for effecting social change. *Leadership Quarterly*, 10(3), 449–482.

Firth, R. (1959). *Economics of the New Zealand Māori* (2nd ed.). Wellington: Government Print.

Fleishman, E. A., & Simmons, J. (1970). Relationship between leadership patterns and effectiveness ratings among Israeli foremen. *Personnel Psychology*, 23(2), 169–172.

Fougere, G. (1989). Sport, culture and identity: The case of rugby football. In D. Novitz & B. Willmott (Eds.), *Culture and identity in New Zealand* (pp. 110–122). Wellington: GP Books.

Gelfand, M. J., Bhawuk, D. P. S., Nishii, L. H., & Bechtold, D. J. (2004). *Individualism and collectivism*. Thousand Oaks, [C.A.]: Sage Publications, Inc.

Gerstner, C. R., & Day, D. V. (1994). Cross-cultural comparison of leadership prototypes. *Leadership Quarterly*, 5(2), 121–134.

Gold, H., & Webster, A. (1990). *New Zealand values today: The popular report of the November 1989 New Zealand study of values*. Palmerston North: Alpha Publications.

Gray, J. L., & Stake, F. A. (1984). *Organizational behaviour; concepts and applications* (3 ed.). Columbus: Charles E. Merrill Publishing Company.

Gray, M. M. (2002). A kaupapa Māori framework for volunteering. *Proceedings of the Volunteering New Zealand Conference*, 41–43.

Griffin, R. W. (1990). *Management* (3 ed.). Boston: Houghton Mifflin Company.

Hackman, M. Z., Furniss, A. H., Hills, M. J., & Paterson, T. J. (1992). Perceptions of gender-role characteristics and transformational and transactional leadership behaviours. *Perceptual and Motor Skills*, 75, 311–319.

Hanges, P. J. (2004). Response bias correction procedure used in GLOBE. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman & V. Gupta (Eds.), *Leadership, culture, and organizations: The GLOBE study of 62 societies* (pp. 737–752). Thousand Oaks, [C.A.]: Sage Publications, Inc.

Hanges, P. J., & Dickson, M. W. (2004). The development and validation of the GLOBE culture and leadership scales. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman & V. Gupta (Eds.), *Leadership, culture, and organizations: The GLOBE study of 62 societies* (pp. 122–151). Thousand Oaks, [C.A]: Sage Publications, Inc.

Hede, A. (2001). Integrated leadership: Multiple styles for maximal effectiveness. In K. W. Parry (Ed.), *Leadership in the antipodes: Findings, implications and a leader profile* (pp. 6–21). Wellington: Institute of Policy Studies and the Centre for the Study of Leadership, Victoria University of Wellington.

Heller, F. A. (1988). *Decisions in organizations: A three-country comparative study*. London: Sage.

Henry, E. (1994a). Contemporary Māori business and its legislative and institutional origins. In J. Deeks & P. Enderwick (Eds.), *Business and New Zealand society* (pp. 150–174). Auckland: Longman Paul.

Henry, E. (1994b). *Rangatira wahine: Māori women managers & leadership*. Unpublished master's thesis, University of Auckland, Auckland, New Zealand.

Herangi, T. P. (1992). *Queen Te Atairangikaahu: The first twenty-five years*. Commemorating the silver jubilee of Te Arikinui Te Atairangikaahu DBE Hon.D. Ngaruawahia: Estate of (the late) Te Puea Herangi.

Hill, M. (1994). Religion. In P. Spoonley, D. Pearson & I. Shirley (Eds.), *New Zealand society: A sociological introductio*n (2nd ed., pp. 292–307). Palmerston North: Dunmore Press.

Hines, G. H. (1973). *The New Zealand manager*. Wellington: Hicks, Smith & Sons Ltd.

Hofstede, G. (1980). *Culture's consequence: International differences in work-related values.* Beverly Hills, [C.A.]: Sage Publications, Inc.

Hofstede, G. (1983). Dimensions of national cultures in 50 countries and three regions. In J. B. Deregowski, S. Dziurawiec & R. C. Annis (Eds.), *Expiscations in cross-cultural psychology: Selected papers from the Sixth International Congress of the International Association for Cross-Cultural Psychology*, *July 20–23, 1982*. Aberdeen: Lisse : Swets and Zeitlinger.

Hofstede, G. (1984). *Culture's consequences: International differences in work-related values*. Beverly Hills: Sage Publications, Inc.

Hofstede, G. (1991). *Cultures and organizations: Software of the mind*. New York: McGraw-Hill.

Hofstede, G. (2004). *Cultures and organizations: Software of the mind*. New York: McGraw-Hill.

Hofstede, G., & Bond, M. (1988). The confusion connection: From cultural roots to economic growth. *Organizational Dynamics*, 16(4), 5–21.

Holdsworth, L. (2000). *A new generation of business leaders*. Christchurch: Holdsworth Press.

House, R. J. (1977). A 1976 theory of charismatic leadership. In J. G. Hunt & L. L. Larson (Eds.), *Leadership: The cutting edge* (pp. 189–207). Carbondale: Southern Illinois University Press.

House, R. J. (2004). Introduction. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman & V. Gupta (Eds.), *Culture, leadership, and organizations: The GLOBE study of 62 societies* (pp. 1–9). Thousand Oaks, [C.A.]: Sage Publications, Inc.

House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.). (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies*. Thousand Oaks, [C.A.]: Sage Publications, Inc.

House, R. J., Hanges, P. J., Ruiz-Quintanilla, S. A., Dorfman, P. W., Javidan, M., Dickson, M. W., et al. (1999). Cultural influences on leadership and organizations: GLOBE project. In W. H. Mobely (Ed.), *Advances in global leadership* (pp. 75–99). Stamford: JAI Press.

House, R. J., & Howell, J. M. (1992). Personality and charismatic leadership. *Leadership Quarterly*, 2(2), 81–108.

House, R. J., & Javidan, M. (2004). Overview of the GLOBE. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman & V. Gupta (Eds.), *Culture, leadership, and organizations: The GLOBE study of 62 societies* (Vol. 9–48). Thousand Oaks, [C.A.]: Sage Publications, Inc.

House, R. J., & Shamir, B. (1993). Toward the integration of transformational, charismatic and visionary theories. In M. M. Chemers & R. Ayman (Eds.), *Leadership theory and research: perspectives and directions* (pp. 81–107). New York: Academic.

House, R. J., Spangler, W. D., & Woycke, J. (1991). Personality and charisma in the US presidency: A psychological theory of leader effectiveness'. *Administrative Science Quarterly*, 36(3), 364–396.

Hui, C. H. (1990). Work attitudes, leadership styles, and managerial behaviors in different cultures. In R. W. Brislin (Ed.), *Applied cross-cultural psychology: Cross-cultural research and methodology* (Vol. 14, pp. 186–208). Newbury Park, [C.A.]: Sage Publications, Inc.

Hui, C. H., & Triandis, H. C. (1989). Effects of culture and response format on extreme response styles. *Journal of Cross-Cultural Psychology*, 20, 296–309.

Humphries, M., & Gatenby, B. (1994). Business and equity issues. In J. Deeks & P. Enderwick (Eds.), *Business and New Zealand society* (pp. 293–310). Auckland: Longman Paul Ltd.

Hunt, J. G., Boal, K. B., & Sorenson, R. L. (1990). Top management leadership: Inside the black box. *Leadership Quarterly*, 1(1), 41–65.

Idrus, N. (1995). Empowerment as a manifestation of total quality: A study in three countries. *Total Quality Management*, 6(5), 603–612.

Inglehart, R. (2000). Globalization and postmodern values. *The Washington Quarterly*, 23(1), 215–228.

Inglehart, R., & Baker, W. E. (2000). Modernization, cultural change, and the persistence of traditional values'. *American Sociological Review*, 65(1), 19–51.

Inkson, K., & Kolb, D. (2002). *Management: Perspectives for New Zealand* (3 ed.). Auckland: Pearson Education Ltd.

Jackson, B. (2004). Cultural caveats in cross-cultural leadership research: The New Zealand/Aotearoa experience. *Proceedings of the First Conference on Cross-Cultural Leadership Studies*.

Jackson, B., & Parry, K. W. (2001). *The hero manager: Learning from New Zealand's top chief executives*. Auckland: Penguin Books Ltd.

Jackson, M. (1988). *The Māori and the criminal justice system, a new perspective: He whaipānga hou.* Wellington: Department of Justice.

Jason, L. A., Keys, C. B., Suarez-Balcazar, Y., Taylor, R. R., & Davis, M. I. (Eds.). (2004). *Participatory community research: Theories and methods in action*. Washington, [D.C.]: American Psychological Assoc.

Jung, D. I., Bass, B. M., & Sosik, J. (1995). Collectivism and transformational leadership. *Journal of Management Inquiry*, 4(2), 3–18.

Jung, D. I., & Yammarino, F. J. (2001). Perceptions of transformational leadership among Asian Americans and Caucasian Americans: A level of analysis perspective. *Journal of Leadership Studies*, 8(1), 3–19.

Ka'ai, T. M., & Reilly, M. P. J. (2004). Rangatiratanga: Traditional and contemporary leadership. In T. M. Ka'ai, J. C. Moorfield, M. P. J. Reilly & S. Mosely (Eds.), *Ki te whaiao: An introduction to Māori culture and society* (pp. 91–102). Auckland: Pearson Longman.

Kakar, S. (1971). Authority patterns and subordinate behaviour in Indian organizations. *Administrative Science Quarterly*, 16(3), 298–307.

Kalleberg, A. L., & Marsden, P. V. (1990). Comparing organizational sampling frames. *Administrative Science Quarterly*, 35(4), 658–689.

Kennedy, J. C. (2000). *Leadership and culture in New Zealand*. Lincoln: Commerce Division, Lincoln University.

Kennedy, J. C. (2002). Leadership in Malaysia: Traditional values, international outlook. *Academy of Management Executive*, 16(3), 15–26.

Kennedy, J. C. (In Press). Leadership and culture in New Zealand. In J. Chhokar, F. C. Brodbeck & R. J. House (Eds.), *Mangerial cultures of the world: A GLOBE report of in-depth studies of the cultures of 25 countries*. Thousand Oaks [C.A.]: Sage Publications, Inc.

Khadra, B. (1990). The prophetic-caliphal model of leadership: An empirical study. *International Studies of Management and Organisation*, 20(3), 37–51.

King, M. (1985). *Being Pākehā*. Auckland: Hoder & Stoughton Ltd.

King, M. (1991a). *Whina: A biography of Whina Cooper*. Auckland: Penguin Books.

King, M. (2003). *The Penguin history of New Zealand*. Auckland: Penguin Books.

King, M. (Ed.). (1991b). *Pākehā: The quest for identity in New Zealand*. Auckland: Penguin.

Kingi, T., Rose, L. C., & Parker, W. (1999). *Tracking the financial performance of indigenous business organisations: The experience of New Zealand Māori authorities*. Auckland: Department of Commerce, Massey University.

Kluckhohn, C. (1951). Values and value orientations in the theory of actions: An exploration in definition and classification. In T. Parsons & E. Shils (Eds.), *Toward a general theory of action* (pp. 388–433). Cambridge, [M.A.]: Harvard University Press.

Kōhanga Reo National Trust. (2005). The *Kōhanga Reo National Trust: About us*.

Retrieved 01 June, 2005, from http://www.kohanga.ac.nz/aboutus.html

Kroebner, A. L., & Kluckhohn, C. (1963). *Culture: A critical review of concepts and definitions*. New York: Knopf.

Likert, R. (1961). *New patterns of management*. New York: McGraw-Hill.

Likert, R. (1967). *The human organization*. New York: McGraw-Hill.

Lonner, W. J. (1980). The search for cultural universals. In H. C. Triandis & W. W. Lambert (Eds.), *Handbook of cross-cultural psychology* (pp. 143–204). Boston: Allyn & Bacon.

Lord, R. G., & Emrich, C. G. (2001). Thinking outside the box by looking inside the box: Extending the cognitive revolution in leadership research. *Leadership Quarterly*, 11(4), 551–579.

Lord, R. G., & Maher, K. J. (1993). *Leadership and information processing*. New York: Routledge.

Love, M. (1991a). *He pataitai*. Unpublished master's thesis, Massey University, Palmerston North, New Zealand.

Love, M. (1991b). *Ropu kaiwhakahaere*. Unpublished master's thesis, Massey University, Palmerston North, New Zealand.

Love, M. (1992, December). *Māori management: Back to the future*. Paper presented at the ANZAM Conference, Sydney.

Lowe, K. B., Kroeck, G. K., & Sivasubramaniam, N. (1996). Effectiveness correlates of transformational and transactional leadership: A meta-analytic review of the MLQ literature. *Leadership Quarterly*, 7(3), 385–425.

Mahuika, A. (1992). Leadership: Inherited and achieved. In M. King (Ed.), *Te Ao Hurihuri: Aspects of Māoritanga* (pp. 42–63). Auckland: Longman Paul.

Mann, R., & Grigg, N. (2004). Helping the Kiwi to fly: Creating world-class organizations in New Zealand through a benchmarking initiative. *Total Quality Management & Business Excellence,* 15(5–6), 707–718.

Māori Land Court. (2004). *Glossary*. Retrieved June 7, 2004, from http://www.courts.govt.nz/maorilandcourt/glossary.htm#w

Marsden, M. (1975). God, man and universe: A Māori view. *In M. King (Ed.), Te Ao Hurihuri: Aspects of Māoritanga* (pp. 191–219). Wellington: Hicks Smith.

Mataira, P. J. (2000). *"Nga kai arahi tuitui Māori" Māori entrepreneurship: The articulation of leadership and the dual constituency arrangements associated with Māori enterprise in a capitalist economy*. Unpublished doctoral thesis, Massey University, Auckland, New Zealand.

McCall, M. W., & Lombardo, M. (1978). *Leadership: Where else can we go?* Durham, [N.C.]: Duke University Press.

McConnell , R. C. (1996). *Sport team leadership: Coaching and captaincy in elite level rugby union football*. Unpublished doctoral thesis, University of Waikato, Hamilton, New Zealand.

McConnell, R. C. (1999). *Inside the All Blacks*. Auckland: HarperCollins.

McKenna, M. K. L. (2000). Local reactions to global change: Can rural voices effect rural choices? Contesting deregulation in New Zealand's apple industry. *Sociologia Ruralis*, 40(3), 366–383.

McMillan, N. (1993). *Top of the greasy pole: New Zealand prime ministers of recent times*. Dunedin: McIndoe.

McSweeney, B. (2002). Hofstede's model of national cultural differences and their consequences: A triumph of faith - a failure of analysis. *Human Relations*, 55(1), 89 – 118.

Mead, H. M. (1992). *The mandate of leadership and the decision-making process*. Wellington: Te Puni Kōkiri.

Mead, H. M. (2003). *Tikanga Māori: Living by Māori values*. Wellington: Huia Publishers.

Meindl, J. R. (1995). The romance of leadership as a follower-centric theory: A social constructionist approach. *Leadership Quarterly*, 6(3), 329–341.

Meindl, J. R., Ehrlich, S. B., & Dukerich, J. M. (1985). The romance of leadership. *Administrative Science Quarterly*, 30(1), 78–102.

Metge, J. (1964). *A new Māori migration: Rural and urban relations in northern New Zealand*. Parkville: Melbourne University Press.

Metge, J. (1986). *In and out of touch: Whakamā in cross-cultural context*. Wellington: Victoria University Press.

Metge, J. (1995). *New growth from old: The whānau in the modern world*. Wellington: Victoria University Press.

Metge, J. (1996). *Commentary on Judge Durie's Custom law*. Unpublished manuscript, Wellington.

Misumi, J., & Peterson, M. F. (1985). The performance-maintenance (PM) theory of leadership: Review of a Japanese research program. *Administrative Science Quarterly*, 30(2), 198–223.

Morris, R. T., & Seeman, M. (1950). The problem of leadership: An interdisciplinary

approach. *The American Journal of Sociology*, 56(2), 149–155.

National Advisory Council on Employment of Women. (1990). *Beyond the Barriers*.

Wellington: Department of Labour.

Nedd, A. N. B., Marsh, N. R., & McDonald, W. F. (1978). *A cross-cultural comparison of*

supervisors in New Zealand. Wellington: Polynesian Advisory Committee, New

Zealand Vocational Training Council.

New Zealand Department of Labour. (n.d.). *Future of Work: The changing workforce*.

Retrieved September 22, 2004, from http://www.dol.govt.nz/futureofwork/

workforce- diversity.asp

Nga Tuara. (1990). *Discussion paper for the year 2000*. Wellington: Te Tira Ahu Iwi.

Nga Tuara. (1992). *Nga toko tu moana: Māori leadership and decision making*. Wellington:

Te Puni Kōkiri.

Parry, K. W. (1998a). Grounded theory and social process: A new direction for

leadership research. *Leadership Quarterly*, 9(1), 85–105.

Parry, K. W. (1998b). The new leader: A synthesis of leadership research in Australia

and New Zealand. *Journal of Leadership Studies*, 5(4), 82–106.

Parry, K. W. (2001a). Conclusions, implications and a leader profile. In K. W. Parry

(Ed.), *Leadership in the Antipodes: findings, implications and a leader* profile (pp. 225–

241). Wellington: Institute of Policy Studies and the Centre for the Study of

Leadership, Victoria University of Wellington.

Parry, K. W. (2001b). Introduction. In K. W. Parry (Ed.), *Leadership in the Antipodes:*

Findings, implications and a leader profile (pp. 1–5). Wellington: Institute of Policy

Studies and the Centre for the Study of Leadership, Victoria University of Wellington.

Parry, K. W., & Proctor, S. B. (2000). *The New Zealand leadership survey, 1999*. Wellington: Centre for the Study of Leadership, Victoria University of Wellington.

Parry, K. W., & Proctor-Thomson, S. B. (2003). Leadership, culture and performance: The case of the New Zealand public sector. *Journal of Change Management*, 3(4), 376–399.

Patterson, J. (1992). *Exploring Māori values*. Palmerston North: Dunmore Press.

Pearsall, J. (Ed.). (2001). *The concise Oxford English dictionary* (10th ed.). Oxford: Oxford University Press.

Pere, R. R. (1982). *Ako, concepts, and learning in the Māori tradition. Working paper no. 17*. Hamilton: Department of Sociology, University of Waikato.

Peterson, M. F. a., & Pike, K. L. (2002). Emics and etics for organizational studies: A lesson in contrast from linguistics. *International Journal of Cross-Cultural Management*, 2(1), 5 – 19.

Pfeifer, D. M., & Love, M. (2004, June 16). Leadership in Aotearoa New Zealand: A cross-cultural study. *PRISM, 2*. Retrieved July 4, 2004, from http://journals.apa. org/pr evention/volume2003/pre0030001a.html.

Phillips, D. L. (1973). *Abandoning method* (1st ed.). San Francisco: Jossey-Bass Publishers.

Pike, K. L. (1967). *Language in relation to a unified theory of the structure of human behaviour*. The Hague: Mouton.

Popper, M., & Druyan, N. (2001). Cultural prototypes or leaders' behaviors? A study on workers' perceptions of leadership in an electronics industry. *Journal of Managerial Psychology*, 16(7), 549–558.

Potaka, T. (1998, 26 April). *Youth leadership in the Asia Pacific region 2000-2100: A Ngati Hauiti perspective*. Paper presented at the Third Asia-Pacific Young Leaders Conference, Taipei, Retrieved September 18, 2004, from http://www.upf.pf/ richer che /IRIDIP/RJP/ RJP4/10Potaka.doc.

Pringle, J., & Henry, E. (1993). *Diversity in woman's organisations: Māori and Pākehā*. Paper presented at the Fifth International Interdisciplinary Congress on Women, Costa Rica.

Punnett, B. J., & Shenkar, O. (2004). International management research at the dawn of the 21st century. In B. J. Punnett & O. Shenkar (Eds.), *Handbook for international management research* (2 ed., pp. 477–496). Ann Arbor: University of Michigan Press.

Rajnandeni, P. (1999). Leadership and organisational justice: Similarities and differences across cultures. *Journal of International Business Studies*, 30(4), 763–779.

Ranford, J. (n.d.). '*Pākehā', its meanings and origins*. Retrieved 8 November, 2004, from http://maorinews.com/writings/papers/other/pakeha.htm

Rippin, S. M. (1995). *The competencies used to assess the effectiveness of New Zealand managers*. Unpublished doctoral thesis, Victoria University, Wellington, New Zealand.

Roberts, K., & Boyacigiller, N. (1984). Cross-national organizational research: The grasp of the blind man. In B. M. Straw (Ed.), *Research in organizational behavior* (Vol. 6, pp. 423–475). Stamford, C. T.: JAI Press.

Rokeach, M. (1973). *The nature of human values*. New York: The Free Press.

Rosch, E. P. (1978). Principles of categorization. In E. Rosch & B. B. Lloyd (Eds.), *Cognition and categorization* (pp. 28–49). Hillsdale, [N.J.]: Lawrence Erlbaum.

Rost, J. C. (1993). Leadership for the twenty-first century. Westport, [Conn]: Praeger.

Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. *Advances in experimental Social Psychology*, 25, 1–65.

Schwartz, S. H. (1994). Beyond individualism/collectivism: New cultural dimensions of values. In U. Kim, C. Kagitcibasi, S. C. Choi & G. Yoon (Eds.), *Individualism and collectivism: Theory, method, and applications* (pp. 85–122). Thousand Oaks, [C.A.]: Sage Publications.

Schwimmer, E. (1974). *The world of the Māori*. Wellington: A. H. & A. W. Reed.

Seidman, J. (1975). *Attitudes of New Zealand workers.* Wellington: Industrial Relations Centre, Victoria University of Wellington.

Shamir, B., House, R. J., & Arthur, M. B. (1993). The motivational effects of charismatic leadership: A self-concept based theory. *Organization Science*, 4(4), 577–594.

Shaw, J. B. (1990). A cognitive categorization model for the study of intercultural management. *Academy of Management Review*, 15(4), 626–645.

Sherman, S. (1995). How tomorrow's leaders are learning their stuff. *Fortune*, 132(11), 90–97.

Short, J. C., Ketchner, J., D. J., & Palmer, T. B. (2002). The role of sampling in strategic management research on performance: A two-study analysis. *Journal of Management*, 28(3), 363–385.

Sinclair, K. (1972). *A history of New Zealand*. Harmondsworth: Penguin Books.

Sinclair, K. (2000). *A history of New Zealand* (Revised ed.). Auckland: Penguin Books.

Singer, M. S. (1985). Transformational vs transactional leadership: A study of New Zealand company managers. *Psychological Reports*, 57, 143–146.

Singer, M. S., & Singer, A. E. (1986). Relationship between transformational vs transactional leadership preference and subordinates' personality: An exploratory study. *Perceptual and Motor Skills*, 62(1), 775–780.

Sinha, J. B. P. (1984). A model of effective leadership styles in India. *International Studies of Management and Organisation*, 2(3), 86–98.

Sivakumar, K., & Nakata, C. (2001). The stampede toward Hofstede's framework: Avoiding the sample design pit in cross-cultural research. *Journal of International Business Studies*, 32(3), 555–574.

Smith, L. T. (1999). *Decolonizing methodologies: Research and indigenous peoples*. London: Zed Books.

Smith, P. B., Dugan, S., & Trompanaars, F. (1996). National culture and the values of organisational employees: A dimension of analysis across 43 nations. *Journal of Cross-Cultural Psychology*, 27(2), 231–264.

Smith, P. B., Misumi, J., Tayeb, M., Peterson, M. F., & Bond, M. (1989). On the generality of leadership style measures across cultures. *Journal of Occupational Psychology*, 62(2), 97–109.

Smith, P. B., & Peterson, M. F. (1988). *Leadership, organizations and culture*. London: Sage

    Publications, Inc.

Spoonley, P. (1988). *Race and ethnicity*. Auckland: Oxford University Press.

Spoonley, P. (1991). Being here and being Pākehā. In M. King (Ed.), *Pākehā: The quest for*

    identity in New Zealand. Auckland: Penguin.

Spoonley, P. (1994). Racism and Ethnicity. In P. Spoonley, D. Pearson & I. Shirley

    (Eds.), *New Zealand society: A sociological introduction* (2nd ed., pp. 81–97).

    Palmerston North: Dunmore Press.

Statistics New Zealand. (2000). *New Zealand Official Yearbook*. Retrieved October 19,

    2004, from http://www.stats.govt.nz/quick-facts/industries/sports-fitness-and-

    leasure.htm

Statistics New Zealand. (2001a). *Components of GDP*. Retrieved March 19, 2004, from

    http://www.stats.govt.nz/economy/economic-indicators/gdp.htm

Statistics New Zealand. (2001b). *Ethnic group – up to three responses and sex*. Retrieved

    July 22, 2004, from http://www.stats.govt.nz/domino/external/pasfull/pasfull.nsf

    /0/ 4c2567ef00247c6acc256bf9000ef49e/$FILE/Table%202a.xls

Statistics New Zealand. (2002). *2001 census of population and dwellings. Regional summary,*

    volume 1. Retrieved April 6, 2005, from http://www.stats.govt.nz/NR/rdonlyres/

    937 94 7E 3-D4DA-4D75-A9A9-6C4BA594A8DB/0/RSVolume101.pdf

Statistics New Zealand. (2004a). *Ethnic population projections: Issues and trends*. Retrieved

    November 16, 2004, from http://www.stats.govt.nz/products-and-services/ Article

    s/pop -proj-Jun04.htm

Statistics New Zealand. (2004b). *Growing ethnic diversity*. Retrieved April 10, 2005, from

    http://www.stats.govt.nz/analytical-reports/children-in-nz/growing-ethnic-

    diversity. htm

Stenning, B. W., & Everett, J. E. (1984). Response styles in a cross-cultural managerial

    study. *The Journal of Social Psychology*, 122, 151–156.

Stogdill, R. (1974). *Handbook of leadership*. New York: The Free Press.

Stogdill, R. M. (1948). Methods for determining patterns of leadership behaviour in

    relation to organizational structure and objectives. *Journal of Applied Psychology*,

    32, 286–291.

Stogdill, R. M., & Coons, A. E. (1957). *Leader behaviour; its description and measurement*.

    Ohio: Ohio State University.

Sully de Luque, M., & Javidan, M. (2004). Uncertainty avoidance. In R. J. House, P. J.

    Hanges, M. Javidan, P. W. Dorfman & V. Gupta (Eds.), *Culture, leadership, and*

    organizations: The GLOBE study of 62 societies (pp. 603–653). Thousand Oaks,

    [C.A.]: Sage Publications, Inc.

Tapsell, S. (1997). Is Māori management different? *Management*, 44(9), 46–50.

Te Puni Kōkiri. (1994). *Te Ture Whenua Māori Act, 1993: A guide to the regulations for*

    Māori incorporations and Māori reservations. [Brochure]. Wellington: Te Puni Kōkiri.

Te Puni Kōkiri. (2003). *Te ohanga whanaketanga Māori*. Retrieved November 22, 2004,

    from http://www.tpk.govt.nz/publications/docs/economics/mdr_final.pdf

The Waitangi Tribunal. (1987). *Report of the Waitangi Tribunal on the Orakei claim*.

    Retrieved November 21, 2004, from http://www.waitangi-tribunal.govt.nz

    /reports /northislandnorth/wai009/chapt11/chapt1109.asp#t203

The Waitangi Tribunal. (2004). *Report on the Crown's Foreshore and Seabed policy*. Retrieved November 19, 2004, from http://www.law.auckland.ac.nz/learn / lawpol/docs/ FindingsandRecommendations.pdf

Toulson, P. K. (1990). *Perceptions, practices, and productivity: An assessment of personnel management in New Zealand*. Unpublished doctoral thesis, Massey University, Palmerston North, New Zealand.

Triandis, H. C. (1993). The contingency model in a cross-cultural perspective. In M. M. Chemers & R. Ayman (Eds.), *Leadership theory and research* (pp. 167–188). San Diego: Academic Press.

Triandis, H. C. (1994). Cross-cultural industrial and organizational psychology. In H. C. Triandis, M. D. Dunnette & L. M. Hough (Eds.), *Handbook of industrial and organizational psychology* (2 ed., Vol. 4, pp. 103–172). Alto, CA: Consulting Psychologists Press.

Trompenaars, F. (1993). *Riding the waves of culture*. Burr Ridge, [I.L.]: Irwin.

Trompenaars, F., & Hampden-Turner, C. (1998). *Riding the waves of culture* (2 ed.). New York: McGraw-Hill.

Turia, T. (2004). *Turai speech: Federation of Māori Authorities*. Retrieved December 17, 2004, from http://www.scoop.co.nz/mason/stories/PA0411/S00006.htm

van de Vijver, F., & Leung, K. (1997). *Methods and data analysis for cross-cultural research*. Thousand Oaks, [C.A.]: Sage Publications.

Vroom, V. H., & Yetton, P. W. (1973). *Leadership and decision-making*. Pittsburgh: University of Pittsburgh Press.

Waa, P., & Love, M. (1994). The pre-European Māori economy. In J. Deeks & P.

Enderwick (Eds.), *Business and New Zealand society* (pp. 15–32). Auckland:

Longman Paul.

Walker, M. (1997). *Adult literacy in New Zealand: Results from the International Adult

Literacy Survey*. Wellington: Ministry of Education.

Walker, R. J. (1989). Māori identity. In D. Novitz & B. Willmott (Eds.), *Culture and

identity in New Zealand* (pp. 35–52). Wellington: Book Print Consultants.

Walker, R. J. (1990). *Ka whawhai tonu matou: Struggle without end*. Auckland: Penguin

Books.

Walker, R. J. (1993). *Tradition and change in Māori leadership*. Auckland: Research Unit

for Māori Education, University of Auckland.

Walker, R. J. (1996). *Nga pepa a Ranginui: The Walker Papers*. Auckland: Penguin Books.

Wallis, J., & Dollery, B. (1997). Autonomous policy leadership: Steering a policy

process in the direction of a policy quest. *Governance*, 10(1), 1–22.

Williams, H. W. (1971). *Dictionary of the Māori language*. Wellington: GP Publications.

Williams, J. (1998). *He aha te tikanga Māori*. Unpublished paper for the Law

Commission.

Winiata, M. (1956). Leadership in pre-European Māori society. *Journal of Polynesian

Society*, 65(3), 212-231.

Winiata, M. (1967). *The changing role of the leader in Māori society: A study in social change

and race relations*. Auckland: Blackwood and Janet Paul Ltd.

Yukl, G. A. (1989). Managerial leadership: A review of theory and research. *Journal of

Management*, 15(2), 251-289.

Yukl, G. A. (1998). *Leadership in organizations*. Upper Saddle River, [N.J.]: Prentice-Hall International, Inc.

Yukl, G. A. (1999). An evaluation of conceptual weaknesses in transformational and charismatic leadership theories. *Leadership Quarterly*, 10(2), 285–305.

Yukl, G. A. (2002). *Leadership in organizations* (5 ed.). Englewood Cliffs, [N.J]: Prentice-Hall.

Yukl, G. A., & Van Fleet, D. (1982). Cross-situational, multi-method research on military leader effectiveness. *Organizational Behavior and Human Performance*, 30(1), 87–108.

Yukl, G. A., & Van Fleet, D. (1992). Theory and research on leadership in organizations. In M. D. Dunnette & L. M. Hough (Eds.), *Handbook of industrial and organizational psychology* (Vol. 3, pp. 147–198). Palo Alto, [C.A.]: Consulting Psychologists Press, Inc.