Traditional Māori leadership and its relevance for 2020 vision

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Abstract

This research examines the relevance of traditional Māori leadership concepts and practices through investigating the commonalities and differences that exist with contemporary Māori leadership. Currently, there is some debate regarding the value of traditional Māori leadership principles during contemporary times, and this study contributes to those discussions. In this study, I look at traditional Māori leadership through the eyes of one of the most prominent Māori leaders from a past era—Te Rauparaha as a case study, and I use semi-structured in-depth interviews with four contemporary Māori leaders to garner leadership traits. Taking an inductive approach that utilises interpretivist and kaupapa Māori methodology paradigms, I investigate the tensions that Māori leadership faces entering a new decade, 180 years on from the signing of the Treaty of Waitangi.

My research shows that the core principles of Māori leadership remain entirely relevant in a contemporary context. The findings highlight the vital role a leader has within Māori society, whether it is with family, extended family or within the broader kindred community at a tribal level, as well as in non-Māori contexts. Māori leaders past and present, view people as their highest priority. They are not a commodity or currency but those for whom a leader must provide, protect, and care for through their leadership skills and abilities. There is a range of issues facing Māori leadership today, which makes traditional Māori values appear less prevalent; however, beliefs such as unity, hospitality, reciprocity, legacy and gender roles still have relevance and hold meaning for Māori. The signing of the Treaty of Waitangi has not future-proofed Māori from leadership uncertainty, nor non-Māori hegemonic control, but it is evident that when Māori remain steadfast to their ethnicity and te ao Māori (the Māori world), they can ensure that Māori leadership for their people and people in general, has a

place in the future.

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Nō reira, e rangatira mā, i te iti i te rahi, tēnā koutou, tēnā koutou, tēnā koutou katoa.

Karakia

Tenei au tenei au e noho matara nei
He kākano i ruia mai i Rangiātea
O uki o nehe o whakapata
Kia whakatipu a Te Whiti
Taua wā tonu a Raumati
Tau kē Te Ururoa o te Huapaipai
Whitiora Te Iwingaro
Haumi ē
Hui ē
Tāiki ē.

Mihi

He hōnore he korōria ki te rungarawa.
He maungārongo ki te mata o te whenua.
He whakaaro pai ki ngā tāngata katoa.
Ki ngā mate huhua o te tau, o te marama, o te wiki tae noa ki tenei wā, haere.
Haere ki te Pūtahitanga o Rehua oki oki ai.
Whaia te ara tika kua whakrite ai e ngā matua tupuna mō taua te tāngata.
He oti, rātou te hunga mate ki a rātou.
Tātou, te ao hurihuri ki a tātou anō.
Tihei mouri ora.
Tēnā koutou tēnā tātou tahi.
E rarau rangatira mā.

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1 Introduction

Growing up I would often go on holidays with my family to visit cousins and relations scattered throughout the North Island, but we would always come back to Urenui, a small rural township in Taranaki because that is where my mother, Te Mananui Raumati was born. She and 15 of her siblings were born and raised in a tiny weatherboard and corrugated iron cottage adjacent to Ruapekapeka marae on State Highway 3, Urenui, Taranaki (see Figure 1.1 below). Sadly, two other siblings of my mother's, numbers 17 and 18 (twins) were born at Taranaki Base hospital and died shortly after birth.

Figure 1.1: Raumati homestead (Raumati family archive, 2007)

After my mother passed away in 2006, I started to learn te reo Māori (the Māori language), and that is when I began to understand and comprehend who I am and where I come from. Although my mother seldom spoke te reo, she was familiar with tikanga Māori (Māori protocols). Yet, koro (grandfather) Hamiora Raumati was a masterful speaker of te reo and well renown orator. When beginning to learn te reo, one of the first things they teach you is how to recite your pepeha (formulaic expression) which identifies your origins. Hence, it has

been through learning to speak te reo, the language of my tupuna (forefathers), that I have come to understand and appreciate what it means to be Māori more fully.

Ko Taranaki te mounga.
Ko Urenui te awa.
Ko Tokomaru te waka.
Ko Ruapekapeka te marae.
Ko Ngāti Mutunga, Ngāti Kahungunu, Ngāti Toa, Ngāti Raukawa, Te Ātiawa ngā iwi.
Ko Kaitangata te hapū
Ko Raumati te whānau.
Ko Gavin tōku ingoa.

The formulaic expression I have recited is my pepeha; it describes who I am in a Māori context, and from a Māori perspective. More specifically, it identifies my whakapapa - genealogical origins and bloodlines. For Māori today, maintaining a Māori perspective and holding on to a Māori worldview is becoming increasingly difficult, and none more so than in the domain of leadership. I believe that the level of leadership (in general) in New Zealand, since the signing of the Treaty of Waitangi, struggles to accommodate Māori leadership concepts and principles. For example, it is well documented that Māori people experienced, and continue to experience prolonged legal battles when fighting for their rights concerning issues such as the treaty settlements process (Boast, 2018; Fisher, 2018)**.** Throughout these processes, Māori leadership initiatives have continually been subjugated and swept aside in favour of a more colonial approach. To better understand Māori leadership within this post-colonial context, I investigated my whakapapa and discovered a prominent line of rangatiratanga (leadership), flowing from most of the waka (canoe) that took part in the migration to Ao-tea-roa (long white cloud) - New Zealand, approximately 700 years ago (Wilson, 2005b).

For me, learning of these bloodlines, chiefly connections, and feats of strength and resilience portrayed by my tupuna (ancestors), allowed me to imagine how traditional Māori leadership played a significant role in past lives, and what that meant for me as a descendant. In particular, being Māori, perhaps some overarching ancestral influences may affect the way I think and act when I fulfil leadership roles. For example, I often wonder what influence my grandfather's upbringing, at the hands of the great prophet Te Whiti-o-rongomai at Parihaka, might have over me (if any). Te Whiti gave koro the name Raumati, and many of Te Whiti's sayings resonate with me, such as, 'you shall not cut up the blanket of the people' – in reference to Māori land confiscated, surveyed and sold by the colonial Government, and 'he who is bent by the wind will straighten when the wind softens' – in reference to not break with tradition and succumb to despair.

As I consider what possible ancestral influences there may be and what they could mean for me, I begin to think about traditional Māori leadership and its relevance. I have asked myself, "in a contemporary setting, are traditional Māori leadership concepts and principles still pertinent, and do they exert any influence throughout Māori leadership?" Indeed, for me, I regularly find myself in contemplation, reflecting on being Māori, and thinking about questions like "what leader does not feel the pain of the people?" and "who is it that leads and is numb?" – in reference to unresolved difficulties facing Māori today that causes pain and suffering among the people. Also, I sometimes wonder what it would have been like for traditional Māori leaders in the pre-colonial and post-colonial periods.

However, it is important to point out that Māori leadership is not straightforward. Te Ao Māori (the Māori world) is not static, and neither is leadership practices which change over time and across different contexts. With this in mind, many of the changes Māori leaders face

are of necessity, brought about by the colonisation process. Since the signing of the Treaty of Waitangi (February 06, 1840), Māori have lost much of their heritage through suffering the effects of land alienation and confiscation, incarceration, and depopulation. Yet, the mores of Māori societal structure and leadership continue to hold fast. With this as a backdrop, an investigation into the relevance of contemporary and traditional Māori leadership, looking at the similarities and differences between the two, will hopefully provide some enlightenment for future generations, the leaders of tomorrow. Hence, the purpose of this study is to illuminate and identify any gaps existing within Māori leadership (traditional and contemporary) that may generate new kinds of tensions and challenges for Māori leaders.

The rationale for this study is to uncover the anomalies that exist within Māori leadership so that Māori leaders have a greater awareness and are better informed about traditional Māori leadership philosophies. Ideally, making it possible to reintroduce traditional Māori principles within a contemporary Māori leadership framework, alongside the view and overarching goal of Māori achieving self-determination. Hence, this research will aim to identify traditional Māori leadership attributes to understand and determine what relevance, role and effect they have in a contemporary Māori leadership setting. The key objectives are:

- To critically appraise the literature to identify traditional Māori leadership attributes.
- To investigate variations between traditional and contemporary Māori leadership styles.
- To explore the contextual relevance of traditional Māori leadership philosophies in a contemporary Māori leadership framework and setting.

This thesis examines traditional forms of Maori leadership through a close examination of the

leadership of Te Rauparaha and describes empirical research carried out with contemporary Māori leaders. A key focus of this thesis is the examination of the space between these styles of Māori leadership. Chapter 2 introduces the broad literature on Māori leadership, looking at traditional and contemporary styles. In particular, I use a case study analysis of Te Rauparaha to highlight key elements of traditional Māori leadership. I then review and investigate several different forms of contemporary Māori leadership in the literature. In Chapter 3, I outline the methodological approach utilised in this research and describe the methods employed. In particular, I discuss the inductive interpretivist approach used, including the way it is located within a kaupapa Maori methodology. I also discuss the qualitative methods and criteria used in the fieldwork with contemporary Māori leaders to gather and analyse data, such as semi-structured in-depth interviews and thematic analysis. Chapter 4 provides a comprehensive analysis of the research data using excerpts from participant interviews to illustrate dominant emergent themes. Chapter 5 also focuses on the results of the research but moves beyond describing those results to discussing their implications, in sum: it is people, it is people, it is people. Finally, the concluding chapter brings the thesis together and considers what this research might mean for contemporary Māori leadership in the future.

1.1 Te reo Māori me ōna tikanga

Although I speak te reo Māori I have written this thesis in the English language to ensure it is accessible to many more readers than if it were written solely in te reo. As a speaker of te reo, I try to promote its use, so I have incorporated Māori language content for that purpose, but more importantly, to help readers understand the Māori concepts discussed throughout. Where I use kupu Māori (Māori words), kīwaha (colloquialism, idiom), or whakataukī (phrases or sayings) for the first time, or the ‘same’ used in a different context, I provide an

English translation in brackets. For known or repeatedly used te reo Māori an English translation is not provided.

The propagation of Māori knowledge and mātauranga Māori (Māori wisdom) primarily occurs through pūrākau (myth, ancient legend, story), whakataukī (proverb, significant saying, aphorism) and waiata (songs). In this thesis, I have taken a tikanga kaupapa Māori approach to elaborate and emphasise leadership as expressed through the use of whakataukī (Ruwhiu & Elkin, 2016). According to tikanga, three whakataukī define a leader, and they are: He aha te kai a te rangatira, he kōrero (What is the *food* of the leader, it is oratory); Ko te tohu o te rangatira, he manaaki (The *sign* of a leader is their generosity and care of others); Ko te mahi a te rangatira, he whakakotahi te iwi (What is the *role* of a leader; it is to unite the people) (Diamond, 2003; Holmes, Marra, & Vine, 2011; Katene, 2013). These whakataukī are foundational to this thesis topic.

2 He kōrero, he kōrero, he kōrero

Central to a leaders' success is their ability to communicate. The purpose of this chapter is to identify aspects of traditional and contemporary Māori leadership across relevant literature that frame the scope of this research. This chapter is in two parts, with the first part investigating historical aspects of traditional Māori leadership, while also exploring the life of Te Rauparaha as a case study. The second part looks at literature related to contemporary Māori leadership and some of the key themes central to this topic, such as manaakitanga (hospitality), whanaungatanga (kinship), rangatiratanga (chieftainship), kotahitanga (unity), whānau (family), utu (balance, reciprocity) and mana (authority).

2.1 He aha te kai a te rangatira?

He aha te kai a te rangatira, he kōrero, he kōrero, he kōrero—What is the food of the leader, it is eloquent talk, it is discussion, and it is communication (Holmes et al., 2011). Oratory, in reference to the art of public speaking, is the epitome of Māori leadership as emphasised by this whakataukī (proverb), and it highlights one of the crucial skills of not only the Māori leader but of all leaders. Effective communication is a skill that has the power to sway people's opinions, influence decisions and change outcomes for the betterment of everyone through harmony, unity and peace. Māori have long understood the importance of communication, regardless of whether it is with whānau (family), hapū (subtribe) or the iwi (tribe). There have been many Māori leaders who have demonstrated their prowess as a leader in traditional times, but I would argue, none more so than Te Rauparaha, born in 1768 (Burns, 1980).

Te Rauparaha was an extraordinary warrior, leader and lover. During his lifetime he had five

wives, was the rangatira of two iwi—Ngāti Toarangatira (Ngāti Toa) and Ngāti Raukawa—and he evaded death numerous times. He eventually died in 1849 over the age of 80. Today, he is typically remembered for the haka (postural dance) he composed - *ka mate ka ora*. But perhaps the most astonishing accomplishment orchestrated by Te Rauparaha was his tribe's (Ngāti Toa) migration from Kāwhia to Kāpiti. One thousand five hundred of his people, mostly women, children and the infirm walked for more than two years and over 500 kilometres to reach the Kāpiti island sanctuary, with Te Rauparaha as their shepherd until his death. He was indeed a remarkable leader who possessed exceptional leadership abilities, and his life warrants closer scrutiny.

In pre-European Māori society, the iwi, hapū, and whānau groups actively supported and nurtured aspiring leaders in their progress and development (Buck, 1949). In particular, Barlow (1991) identifies Māori leadership hierarchy as ariki—paramount chief at the tribal level, rangatira—chief at the sub-tribe level, and kaumātua—elders at the family level. Best (1952) suggests the original meaning of the name Ariki (superior or head chief) was in reference to the firstborn of a family of rank, and that Māori society consists of three classes; the noble, the common folk, and the slaves. However, Walker (1993) states that while it was the ariki, rangatira, tohunga (ritualist), and kaumātua that had significant roles to fulfil, it is also important to note that rank and seniority of descent did not automatically guarantee leadership or high status. Winiata (1967) also makes the distinction that kaumātua head families, rangatira head hapū, and ariki head the iwi and waka (canoe). Moreover, there was overlap between the roles, whereby a leader could fulfil the task of being an ariki as head of the waka and head of the iwi, while also being the rangatira of a hapū or a tohunga.

Importantly, Ballara (1998) emphasises that in the pre-European era, the hapū acted as a large

and effective collective group, where people worked together peacefully and defended territory. Furthermore, Māori society follows a bilinear structure—that is, a society where kinship to a hapū or iwi may be claimed by descent from either the male side or the female side, as well as both ancestral lines reaching as far back as the great grandparents. Consequently, in pre-European times, the optative nature of Māori society, driven by cognate (bilateral kinsperson) association would often result in whānau members being on opposite sides during times of conflict and unrest. In other words, the wrong choice in family alignment could have dire consequences. For example, during a tribal dispute over food, Te Rauparaha was reported to have killed a chief and sought to kill another, only to stop because he discovered that they were kin (Collins, 2010). Hence, as Ballara (1998) points out, "the iwi as a whole is normally not a political organisation but rather a social-cultural-ethnic entity. So far, this latter definition reflects the Māori reality before European contact" (p. 31).

Katene (2013) describes traditional Māori leadership as being contextualised within four dominant society groups: waka, iwi, hapū and whānau, where whakapapa (genealogy) is a dominant factor used to decide who was most likely to become the chief. However, for those with less established genealogical ties, their achievements and acts of merit were taken into consideration. Furthermore, the nature of Māori leadership was, and continues to be embodied in the expression *rangatira,* which is gender-neutral, and derived from the root words *ranga* and *tira*. Ranga—an abbreviation of raranga (weaving) and tira—meaning group. Thus, rangatira meaning leader signifies a particular style of leadership that unites groups of people together symbiotically.

Notably, Winiata (1956) identifies three classes of traditional leaders. Firstly, *ariki* and *rangatira,* are chiefs that have ascended through birthright or have demonstrated leadership

capability. Secondly, *kaumātua* are senior whānau members who are ranked by age, and thirdly, *tohunga* who are experts in various Māori rituals and customs—for example, tohunga ahurewa (priest), or tohunga whakairo (master carver). According to Burns (1980), ariki, rangatira, kaumatua, and tohunga occupy a fixed position within a hierarchical social relations system that places emphasis on birthright and primogeniture—the system of inheritance or succession by the firstborn, specifically the eldest son. Winiata (1956) also states that traditionally, a primogeniture system was utilised, which saw firstborn males being afforded greater mana (prestige, authority) over other siblings, and as such, they would be ascribed chiefly roles within the whānau, hapū and iwi.

However, firstborn females were overlooked under primogeniture. So too, were other natural heirs to leadership roles, who were deemed unable to fulfil the societal and cultural demands of chieftainship, either through poor judgement, lack of skill, or low intellect, among other things. Instead, the tribal aristocracy and chiefs would act in the interim to hold the mauri (essence) until a suitable successor of the rightful leader could be conferred (Winiata, 1956). The whānau of Te Rauparaha is an excellent case in point, as there were four siblings (two brothers and two sisters) ahead of Te Rauparaha by birth, none of whom were able to excel in leadership. But his older sister Waitohi though, is credited with providing Te Rauparaha inspiration and support during his leadership journey (Burns, 1980).

In addition to the three classes of traditional leaders, Patterson's (1992) discussion on Māori values identifies rangatira as having eight attributes of a competent and capable leader, and chief. Namely, they include: industrious in obtaining or cultivating food; capable of settling disputes; bravery; leader and commander in war; expert in carving, tattooing and ornamental weaving; diligent at building a house or pā and canoe construction; and an authority on tribal

land and boundaries. Moreover, there are other innate talents formed before birth, which cannot be taught or learnt. In other words, inherent qualities that present themselves with the growth and development of the individual. Many of the above attributes and talents are evident in Māori leaders such as Te Rauparaha.

In 1760, Te Rauparaha's parents, Werawera and Parekōhatu wed, and there was an air of inevitability that something extraordinary would come from the union between them. Parekōhatu's father, Korouaputa foretold of the birth of a taniwha (a great leader) through the marriage of his daughter to Werawera. Finally, in 1768, their fifth child, named Te Rauparaha, was born. He was a small baby boy with six toes on one foot but was confirmed by Korouaputa to be the long-awaited taniwha who was predicted to become a great leader (Collins, 2010). That same year, several iwi members were killed, wrapped in raparapa (edible leaves), cooked and eaten by an enemy tribe. This tribe also threatened to do the same to the child if he was found. Therefore, the child's name took on a heightened level of significance and became a sign of remembrance for the tragic deaths, with a foreboding of retribution and vengeance to come.

Te Rauparaha's chiefly lines of descent through his parents are strong. Both parents' genealogy originates from the captain of the Tainui waka, Hoturoa (see Figure 2.1 below). Te Rauparaha's father Werawera is a descendant of the Ngāti Toa iwi through the union of Kakati and Kurawakaimua, and his mother Parekōhatu is a descendant of the Ngāti Raukawa iwi through the union of Kakati and Ururangi (Burns, 1980). Burns notes, however, that Te Rauparaha's lineage is somewhat weakened by him being the fifth son of a second son (father) and that his mother is his father's second wife. She was also the youngest of three daughters. This placed him well down the ascension line according to the tikanga (custom) of

primogeniture. Hence, the climb to ariki or rangatira status would seem impossible, and as such, Te Rauparaha's success in becoming a chief presents a remarkable example of traditional Māori leadership.

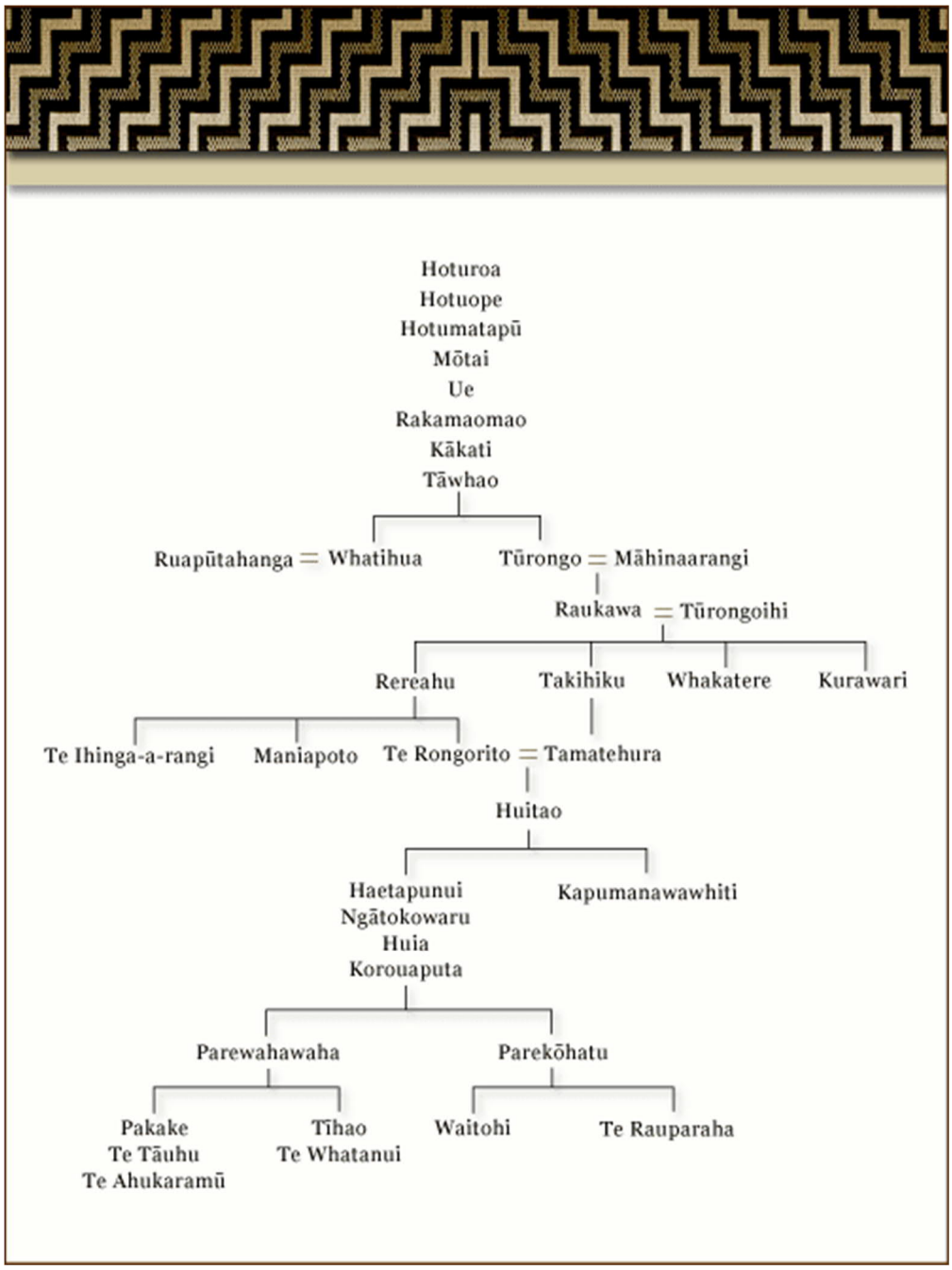

Figure 2.1: Raukawa Genealogy (Royal, 2005)

Te Rauparaha grew up in Kāwhia, and his childhood was relatively uneventful, save two memorable occasions. The first was when another boy in the village ordered Te Rauparaha to fetch water, which he did, not realising he had no obligation to do so because of his rank (Butler, 1980). The second occasion was the battle of Hingakaka. At the battle of Hingakaka,

Te Rauparaha witnessed the death and destruction of Pikauterangi's 10,000 warriors from Ngāti Toa, Ngāti Raukawa, Ngāti Kauwhata and others. Pikauterangi suffered defeat at the hands of Te Rauangaanga, the famous fighting chief and father of first Māori king Te Wherowhero, whose contingent consisted of 3,000 warriors from a confederation of Waikato tribes and Ngāti Maniapoto (Burns, 1980). As one of the few to escape this battle, the spectacle reinforced for Te Rauparaha the need to learn and lead, or otherwise die. Te Rauparaha chose the prior.

Māori custom dictates that children receive care and kindness. Early childhood education during the formative years was the responsibility of parents and grandparents (Edwards, 2010). Consequently, Te Rauparaha learnt tribal history, mythology, whakapapa (genealogy), waiata (songs), karakia (incantations), whakataukī (proverbs), and whaikōrero (oratory) (Burns, 1980). Boys and young teenage men (potential warriors) were encouraged to participate in numerous games to develop their strength, fitness, speed, agility, mind, body, and hand-eye co-ordination fighting skills. The potential warriors attended the Para Whakawai (School of Arms) course. However, those of sufficient rank, intelligence and ability were granted access to the Whare Wānanga (education house) at Maketu, where they were taught advanced chieftainship and leadership skills for five years. Burns (1980) suggests that it is likely that Te Rauparaha was one of the few who successfully gained entry.

Te Rauparaha developed quickly and surpassed his two older brothers and many other senior aspiring tribal leaders after demonstrating extraordinary gallantry in the face of adversity, a quality regarded as a distinguishing factor of an exceptional warrior and noble chief (Patterson, 1992). For example, while still in his youth, Te Rauparaha faced an oncoming war party when, due to illness, he was unable to escape with fleeing elders. Te Rauparaha single-

handedly set siege to the approaching enemy and claimed the first kill (Butler, 1980). According to custom, a warrior in battle who claimed the first kill would receive high praise from his iwi.

As a young warrior, Te Rauparaha sought and successfully claimed the leadership mantle of Hapekituarangi, the ariki of Ngāti Huia and prominent Ngāti Raukawa chief. As a result, ahead of the chief's own three sons, Te Rauparaha rose to become a leader of the Ngāti Raukawa iwi (Collins, 2010). Although, Te Rauparaha was young and had fought alongside Hapekituarangi in many battles as the chief's arms-bearer, his courageous move in answering the chief's call for a successor surprised everyone (Burns, 1980). It was under Hapekituarangi's tutelage, at Maungatautari that Te Rauparaha learnt both the art of war and chieftainship, as such skills were necessary.

Te Rauparaha did not shy away from decision making, nor did he lack courage. On the contrary, as the aura of his leadership prowess grew, so too did his chiefly deeds. This included a wide variety of practices such as being skilled at war, courage, tactics and utu (meaning balance, but is often misinterpreted as vengeance) (Spencer, 2019); the provision kai (food); hospitality and kindness; pā (village) construction and development; and knowledge of iwi territories. All of these were vital duties and skills that were incumbent upon chiefs, and as a result, excellence in each of these was seen as the hallmarks of a leader (Grove, 1985; Hopa, 1966; Winiata, 1956). Thus, Te Rauparaha (see Figure 2.2 below), by demonstrating these qualities, could claim the mana (prestige, authority and gravitas) of a rangatira (Burns, 1980; Spencer, 2019).

Figure 2.2: Te Rauparaha (Alexander Turnbull Library, 2019)

According to Mead (2003), there are many occasions where utu is required and necessary, if not demanded by tikanga, and tales of Te Rauparaha's acts of utu are legendary. For instance, at Ohau, Te Rauparaha was lured under the false pretence of being gifted two waka by the Ngāti Apa and Muaupoko people. They planned to murder Te Rauparaha to rid themselves of a troublesome neighbour. Ultimately, they were unsuccessful. However, this attack resulted in the killing of Te Rauparaha's son Rangihoungariri and daughter Te Uira, and numerous others. Consequently, Te Rauparaha vowed retribution from dawn to dusk until he had obliterated the Muaupoko people, and he was unmerciful in his pursuit of restoring the balance (Travers, 1975). As a high ranking chief having had his children killed, Te Rauparaha was duty-bound to reset the balance such a loss had caused. At the time it was common for high ranking families to avenge the death of their loved ones by claiming numerous other lives to restore their mana, which in turn reset and rebalanced their standing in the tribe.

On another occasion, Te Rauparaha wanted pounamu (greenstone) and was enticed to a pā at Kaiapoi, by Ngāi Tahu (Buick, 1976). Once there, his lieutenant Te Pehi and other Ngāti Toa chiefs entered the pa, but Te Rauparaha did not. Those who did enter were immediately set upon and killed. Although eight great Ngāti Toa chiefs died that day, it was Te Rauparaha's prestige and reputation that was tarnished most, and it was not until several years later that he could deliver utu to quell Ngāi Tahu temerity. To enact utu, Te Rauparaha set a snare aboard the brig Elizabeth, a British sailing ship heading to Whanga-roa (Akaroa) for a cargo of flax. Once there, the ship laden with 170 of Te Rauparaha's warriors lay in wait for the arrival of Ngāi Tahu chief Tamaiharanui. Eventually, the chief boarded with his wife (Te Whe), sister and daughter (Ngaroimata) and once aboard Te Rauparaha and his warriors abducted and held them captive. During the voyage back to Kāpiti island, Tamaiharanui fearing what may

eventuate strangled his daughter and threw her body overboard. At Kāpiti, Te Pehi's principle widow (Taia) was given Tamaiharanui to do with as she pleased. He remained her captive for several weeks before she butchered him and drank his warm blood. Buick (1976) is silent on the outcome of Tamaiharanui's wife. However, Butler (1980) states that the widows of the Ngāti Toa chiefs that were killed cut open Tamaiharanui's wife with a knife and drank her blood.

According to Collins (2010), leadership traits evident in Te Rauparaha's tūpuna (ancestors) began to show in him. In particular, qualities of Toa Rangatira, Te Rauparaha's great-great-grandfather, who was reputable for food cultivation and providing provisions. In this regard, Te Rauparaha knew the importance of being able to provide for the iwi and would utilise non-combat time to grow, gather, and cultivate food. As mentioned earlier, Collins (2010) also recounted a conflict over a fishing ground at Kāwhia harbour that two Ngāti Maniapoto chiefs claimed was theirs. Te Rauparaha killed one (Whakamaru) and tried to kill the other (Te Rangitūātea) until he was reminded that they were related.

Although traditional Māori society highlights the numerous battles and wars between the chiefs, hapū and iwi, on occasion, Te Rauparaha was not beyond demonstrating hospitality and showing kindness. As highlighted earlier, there were many instances in Te Rauparaha's youth where he was compliant with requests to assist others, such as fetching water even when his status dictated that he did not have to (Butler, 1980). On another occasion, despite Te Rauparaha ceding Kāwhia to Te Wherowhero upon his departure, Te Wherowhero pursued Te Rauparaha southwards until eventually being rebuffed at Motunui. Undaunted Te Rauparaha gave Te Wherowhero instructions for safe passage for his return home following their battle at Motunui (Collins, 2010). Burns (1980) makes the point that "the larder of a true

chief was never emptied; there could never be too many guests, and they could never stay too long" (p. 40). Consequently, the lowly ranked Te Rauparaha was always on the lookout for opportunities to ingratiate himself with other chiefs.

Māori society in pre-European times, but more so after European arrival, was a hotbed of conflict (Crosby, 2017; O'Malley, 2012, 2016). The remnant of battle was usually the enemy pā, survivors (if any) and their tribal territory. Strongholds such as pā, whether taken in battle or vacated through fear, were ransacked for assets to commandeer. This behaviour would often offset the need for the construction and development of new pā. Consequently, Te Rauparaha, through his many conquests, had an array of pā at his disposal as he travelled the country. For example, after the capture of Kāpiti island, Te Rauparaha was able to use the Muaupoko and Ngāti Apa tribes' pā as his own and negate the need to build new pā (Collins, 2010).

Perhaps one of Te Rauparaha's most famous leadership feats was the Ngāti Toa migration from Kāwhia to Kāpiti. Constant squabbles and skirmishes with Waikato tribes around the Kāwhia region meant Ngāti Toa was forever at the ready, in case of an attack. Fearing the eventual destruction of his people, Te Rauparaha determined that they should leave their ancestral home at Kāwhia, and head for Kāpiti island, and make it their new sanctuary. In doing so, the skill required to set-up safe passage, ensure there was sufficient food supply, and co-ordinate support for the entire journey is a testament of Te Rauparaha's ability as a leader (Travers, 1975).

Te Rauparaha knew the value of relationships and would regularly travel the regions to maintain friendships and cement allegiances. Often these trips were conducted in search of

alliances to strengthen his fighting forces so he could perpetrate acts of aggression and retaliation on enemies (Burns, 1980). For instance, on a trip to Taupō to garner support from the Ngāti Tūwharetoa paramount chief Te Huehue, Te Rauparaha became aware of a Ngāti Tūwharetoa sub-tribe that sought to kill him. Te Huehue not wanting to get involved sent Te Rauparaha on to another chief, Te Wharerangi, with a guarantee of protection. Not wishing to dishonour Te Huehue, Te Wharerangi duly obliged by having his wife Te Rangikoaea sit over the entrance to a pit with Te Rauparaha inside. While there, in darkness, Te Rauparaha hearing the chants of his pursuers and not knowing if he was to live or die, recited his incantation for protection. After the war party had gone, Te Rauparaha emerged from the pit jubilant and victorious performing the ngeri (short haka) he had created while there; *ka mate, ka ora* (live or die) (Collins, 2010). These acts of rangatiratanga effectively demonstrate the power and prowess of Te Rauparaha, as well as all others involved; Te Hueheu, Te Wharerangi, and Te Rangikoaea.

The spectre of Te Rauparaha's extraordinary life has now become immortalised through the haka, which has continued to grow into a symbol of national identity through the New Zealand All Black rugby football team, who perform Te Rauparaha's haka *(ka mate, ka ora)* at the commencement of each match (Kāretu, 1993). Today, this performance is so popular, it is known worldwide. Yet, many people are not aware of how it originated. During the haka, the players try to emulate Te Rauparaha's ferociousness through facial expression and body gesture, to ward off defeat by their opponent, which is akin to Te Rauparaha's defiance of certain death that day. Each performance of the haka by the New Zealand All Blacks is a symbolic act of respect that highlights Te Rauparaha's prominent role in New Zealand history.

On the one hand, New Zealand history for Māori is full of turbulent times, severe land loss, depredation and despair. Yet, on the other hand, it also exhibits extreme feats of leadership, and it is in these contemporary times that the haka performed by the New Zealand All Blacks showcases to the world one of New Zealand's legendary traditional Māori leaders, Te Rauparaha. While this section has explored the past attributes of chiefly leadership as displayed by Te Rauparaha, the following section goes on to discuss aspects of contemporary Māori leadership in more detail.

2.2 Contemporary Māori leadership

Over the past 250 years, the impacts of colonisation have caused Māori people to make many adjustments and adaptations to survive. The changes forced upon Māori have been many, such as moving from a lore-based, clan land ownership collective model, to a law-based individual land ownership capitalist (money and profit-driven) structure. In particular, the change in the structure of land ownership, which saw the removal of chiefly governance over Māori land proprietary in favour of court rule over confiscated lands, has been the catalyst for many past battles with the crown and caused significant losses to the Māori population. Ultimately, these battles with colonialists destroyed a unique way of life for Māori, yet the core cultural principles of Māori leadership have remained relatively unchanged over time, albeit cloaked within fashionable contemporary understandings of leadership concepts.

To illustrate, Henry and Wolfgramm (2018) state that relational leadership is a social construct borne out of ontology (ways of being) and praxis (ways of doing) when viewed from an indigenous Māori perspective. Their investigation of relational leadership draws on the Māori principles of mana atua (divine sources of mana), including mana whenua (geographical and terrestrial sources of mana), mana tupuna (ancestral heritage), mana

tangata (mana derived from human relationships), mana wahine (the feminine principle) and whakapapa (genealogical recital). From these, three themes can be identified: embodying relational leadership (identity and cultural dimensions), enacting relational leadership (industry dimensions) and macro-contextual dimensions of relational leadership. In essence, this framework concludes that a Māori leader's identity is borne out of their worldviews and culture, and rests on the principle of 'being' in relation with others.

Haar, Roche, and Brougham (2018) argue that ethical leadership is based on five unique antecedents that reflect Te Ao Māori; whakaiti (humility), manaakitanga (altruism), whanaungatanga (collectivism), tāria te wā (time orientation) and tikanga Māori (cultural authenticity). As such, these represent touchpoints where Māori leaders' values are reflected through their positive leadership practice. In addition, Ruwhiu and Elkin (2016) investigating the increased demand and need for more ethical leadership, looked at the converging pathways and intersection of four indigenous Māori leader values and five servant leader values (see Figure 2.3 below). They describe leadership as a "many-headed hydra" that warrants appreciation of different perspectives, rather than their subjugation or being subsumed (p.314). In this sense, ethical leadership is utilised in the hope of finding answers to resolve the ethical leadership challenges of the 21st century "in a context specific - value-oriented way" (p. 318).

Table 3. Connecting Māori and servant leadership.

Servant leader values \ Māori leader values	Manakitanga	Whanaungatanga	Wairuatanga	Kaitiakitanga
Integrity	Valuing and empowering people Ethical behaviour	Genuine acknowledgement of others and relationships	Authentic and honest	Being open and accountable
Empathy	Listening, valuing difference in others	Accepting and being aware of others and their connections	Recognising the holistic nature of the human being	Sensitivity to others concerns
Foresight	Possessing appropriate knowledge and supporting others	Learning from the past, understanding present realities and potential for the future	Viewing situations holistically	Future focus, visionary goals
Stewardship	Nurturing people's growth and development in the long term	Serving others needs before self	Nurturing the spiritual growth of others	Seek to influence, not dictate Commitment to hold something in trust
Community	Shared leadership, interacting openly	Building relationships, maintaining connection between individuals and community	Conscious and genuine action for the holistic health of the community	Strong personal relationships, working collaboratively

Figure 2.3: Connecting Māori and servant leadership (Ruwhiu & Elkin, 2016)

For Māori, evolving leadership has been a necessity and borne out of survival instinct, rather than a choice. Te Momo (2011) discusses evolving leadership and suggests that successful contemporary Māori leadership is driven by six significant ideas and aspects, namely; "aroha (compassion and love), pakanga (debates), tino rangatiratanga (sovereignty), mana wahine (female leadership), tikanga kore (adapting protocol to suit the situation) and pono (truth) / tika (correct)" (p. 1). But, despite the contemporary climate and times where the indicators of inequality show worsening outcomes for Māori, these six aspects of traditional Māori leadership have shone through; notions and values kept alive over millennia by each generation that continues to anchor and protect Māori from the ongoing impacts of colonisation and hegemony (Marriott & Sim, 2014).

Spiller, Barclay-Kerr, and Panoho (2015) utilise a different perspective of contemporary leadership that is aligned with ancient Māori seafaring and typically referred to as wayfinding leadership (based on a philosophy of recognition). The fundamental principles of wayfinding leadership see a Wayfinder as someone who can: recognise and cultivate potential in people;

recognise signs and process knowledge from their observations of the world; be continually shedding and letting go of preconceptions to refresh the mind; recognise the unseen or invisible to be able to respond with wisdom and discernment; be emotionally self-aware and free of clouded judgement; demonstrate commitment and active engagement; and be present with the ability to recognise what is happening 'in the now'. Hence, the philosophy's fundamental principles are designed to widen and deepen a leader's capabilities to increase their effectiveness when they lead.

In addition to a philosophy of recognition, three additional themes underpin the wayfinding practice of leadership. They are mana (authority, prestige, influence, power and charisma)—built through relationships and the recognition by others; mauri ora (life force, well-being)—awake to the potential of others and the situation; and sphere intelligence (multi-dimensional world view)—possessing multiple ways of understanding and knowing, holism and roundedness. Thus, the guiding principles and practices of wayfinder leadership provide concrete skills for life's journey that are anchored in the Māori world view of the cosmos.

Katene (2010) says dispersed leadership is an essential means of running tribal affairs in a contemporary setting and that traditional Māori values are still relevant. He cites the range of skills and expertise required to operate on the global stage as being beyond the capability and capacity of a single leader, but rather, the current social, economic and political environs require the need for critical responsibilities of running tribal affairs to be divided up and shared. This collective approach to leadership increases the likelihood of attaining the desired results and is a more effective way of supporting the group figurehead while delivering outcomes for tribal members.

Contemporary Māori leadership is enacted in many different ways, styles and techniques, the majority of which are underpinned by tikanga (custom). The conceptual origin of tikanga comes from the root word *tika*—to do things right (Mead, 2003). Pihama, Cram, and Walker (2002, p. 32) state that "the right way of doing things" is a basic tenet of kaupapa Māori, and as such, can be regarded as the values, beliefs and principles that constitute tikanga Māori (custom and culture). Mead (2003) elaborates further by stating that Māori principles and values rely on the concept of pono, meaning "true or genuine", as an essential core component of tikanga (p. 25). In other words, there is appropriateness and correctness in the way Māori people live and act out their lives that are the embodiment and essence of their Māori culture. For example, there are a series of rituals and acts that are required to be performed at a tangihanga (funeral) to ensure the culturally appropriate processes are complete and satisfied. These rituals and acts are unmistakably, distinctly and uniquely Māori, although similar to other peoples of the Pacific region.

While Ballara (1998) concurs with the pre-European interpretations of Māori leadership, she argues that over several centuries processes such as colonisation, urbanisation, land alienation, and modernisation have caused the leadership labels to change over time to what we see now, but the constituents remain the same. Some people believe tikanga Māori has no relevance in contemporary Māori lives because they see it as the remnant of a pre-Treaty era and as a legacy of the Māori not-so-noble life (Mead, 2003). Mead (2003) goes on to state that "individuals who think this way really have no understanding of what tikanga are and the role tikanga have in our ceremonials and in our daily lives" (p. 21). Nevertheless, Mead is adamant that Māori wisdom and knowledge stems from ancestral links through tikanga and acts as links to the past. This final point is significant as it emphasises the fact that these values and principles are anchored in Māori leadership (as well as Māori societal life), and

more importantly, that they continue to be located in today's people and not exclusively in a past period.

In conclusion, this chapter firstly introduced Te Rauparaha as an exemplar of traditional Māori leadership through an examination and exploration of literature that has recorded and reflected upon his extraordinary life. Secondly, the chapter introduced a range of ways of thinking about Māori leadership in the contemporary context. Each of these sections highlighted how Māori leadership rests on a bedrock of core values and principles that are enacted through tikanga Māori regardless of the time—traditional or contemporary. As such, Te Ao Māori (the Māori worldview) of the cosmos and all that sits within it are inextricably linked by the people who have enacted and sustained their tikanga over the millennia and across multiple generations.

3 Research design and methods

Choosing a research paradigm that is appropriate to the research question is essential (Denzin & Lincoln, 2017) Initially, I intended only to use a case study approach to investigate traditional and contemporary Maori leadership. But I decided it was more appropriate to embody a kaupapa Māori methodology which could be realised through qualitative research located within an interpretive paradigm. The interpretive model provided a good fit for this project because of its ontological and epistemological stance. According to Bailey (2018), the interpretivist's ontological belief is that there are multiple realities "out there" to be discovered, and the epistemological position argues that "what is learned in research does not exist independently of the researcher and the participants, including the relationships among them" (p. 66–67). The idea that there is no single truth and that the realities that exist are not independent of the researcher, participants and relationships resonated with me. As a Māori person, this relational underpinning is important, having learnt from a young age that being Māori is all about our relationships with others, whakawhanaungatanga—the building and maintaining of relationships.

This project sought to make sense of the narratives or discourses of Māori leadership. Malhotra, Birks, and Wills (2012) describe an interpretivist as someone who tries to understand the nature and effect of context upon the actors or people, and that this view is not constrained by a straightforward belief of cause and effect. Rather, it is delimited by the notion of free will—the agency of people to act and to act otherwise. Adopting an interpretivist approach allowed me to make sense of the *how* and the *why* of social action, behaviour and processes associated with Māori leadership (Bell, Bryman, & Harley, 2019). Also, interpretivists develop theory inductively rather than deductively, "by searching for the

occurrence and interconnection of phenomena", which allowed me to privilege the voices of those I spoke with about their leadership practice (Malhotra et al., 2012, p. 198). Perhaps most importantly, although each strand of interpretivism (namely, phenomenologists, hermeneuticists and symbolic interactionists) operates slightly differently, Saunders, Lewis, and Thornhill (2016) state that "in general, interpretivists emphasise the importance of language, culture and history" (p. 141). Therefore, given that everything about this research topic is about the Māori language, culture and history, as it relates to leadership practice, the interpretivist approach was a fitting choice for me to utilise for this study.

I chose to use a qualitative research methodology because it takes an exploratory lens to unveil and produce specific knowledge about a social phenomenon. Rather than reducing the complexity of lived life to a number through statistical analysis, it allows for the way that people make sense of their lives. Qualitative research, according to Bryman and Bell (2015, p. 404), is about "seeing through the eyes of the people being studied" and is predominantly used when the research conducted is of a social kind, often with an emphasis on context and process. Both context (being driven by concern for finding an explanation) and process, "a concern to show how events and patterns unfold over time" (p. 407), are essential features of this study because this research encapsulates aspects of visualisation, pattern identification and event clarification as I make sense of Māori leadership. Qualitative research was especially important in this study because I wanted people to be able to use their own words as they shared their experiences, in-depth feelings, and personal thoughts and emotions on traditional and contemporary Māori leadership that lies at the heart of this study.

Finally, I used kaupapa Māori methodology, in recognition of the cultural and heritage aspects of me as the researcher and the research participants, and also of the research topic

itself. All of the research participants in this study are of Māori descent. So, it was paramount to follow methodological processes and tikanga in a culturally appropriate manner. Kaupapa Māori research methodology is a new and emergent research philosophy with its roots planted firmly in the belief that research done on Māori is conducted only by Māori (Smith, 2012). Similarly, Mane (2009) argues that research praxis focused on the Māori world should emerge from the Māori world. The thrust of Mane's argument rests in the belief that Māori know what is best for Māori and that kaupapa Māori research is a lived experience, or a way of living akin to the Māori way of life. Although, Eketone (2008) and others, such as Graham Smith (Smith, 2004), say that kaupapa Māori theory emerged from and is closely aligned to critical theory and constructivism and that both flow into kaupapa Māori practice and research by providing explanation and substance through which goals are achieved. Having a Māori world view is central to the kaupapa Māori research methodology philosophy, the affirmation and legitimation of being Māori is the core of kaupapa Māori (Pihima, Cram, & Walker, 2002). In other words, unless you are Māori, you are unable to interpret Māori ways and Māori things.

Further, Smith (2012) points out that using a kaupapa Māori framework provides the tools to help determine "what counts and what does not count" from a Māori perspective (p. 184). A distinctly Māori view say Henry and Pene (2001) "literally means the Māori way or agenda, a term used to describe traditional Māori ways of doing, being and thinking, encapsulated in a Māori world view or cosmology" (p. 235). Also, Denzin, Lincoln, and Smith (2008) argue that indigenous research should be conducted by indigenous researchers and emphasise that the mantle of power, control and self-determination for Māori who are involved in research that examines Māori lives rests with Māori. Too, Berryman, SooHoo, and Nevin (2013) emphasise that kaupapa Māori theory is about Māori taking responsibility for Māori matters.

In other words, it prioritises kaupapa Māori principles, while also allowing for the dismissal of European hegemonic thinking and practice. Thus, kaupapa Māori research as a decolonising process is prescribed by Linda Tuhiwai Smith (2012, p. 124) as having seven culturally specific ideals or values that should be used by Māori researchers. They include:

1 Aroha ki te tangata (a respect for people).
2 Kanohi kitea (the seen face, that is present yourself to people face to face).
3 Titiro, whakarongo ... kōrero (look, listen ... speak).
4 Manaaki ki te tangata (share and host people, be generous).
5 Kia tupato (be cautious).
6 Kaua e takahia te mana o te tangata (do not trample over the *mana* of people).
7 Kia mahaki (don't flaunt your knowledge).

As a Māori researcher and a researcher who is Māori, each of these values illustrates certain ideals of human behaviour. As Smith explains, these ideals are part of her culture, part of who she is, part of being Māori. However, for myself, Smith's position poses a paradox - it is difficult to understand why the task of being a researcher has any bearing on my being Māori, mainly when I work on Māori topics, to the point where I need to invoke kaupapa Māori methodologies. In other words, in all that I do, I uphold who I am as a Māori and my Māori values.

Yet, I also understand that Māori academics have challenged and long-sought relief from marginalisation, discrimination and colonisation to make themselves and their culture more visible and usable throughout academia. The drive and ambition towards this goal have seen the rise in popularity and increased use of kaupapa Māori methodology and theory among Māori researchers, such as Linda and Graham Smith, Charles Royal, and Carl Mika (Hoskins & Jones, 2017). With that in mind, it was a natural choice to utilise kaupapa Māori methodology as primary research methodology, which effectively underpins the authenticity and integrity of this study. The fundamental guiding principles and purpose of kaupapa Māori

research align well with qualitative research and the interpretivist paradigm; these methodologies are ideally suited to serve the aims and objectives of this study and will ensure the research results are within Te Ao Māori.

Because I worked with a small number of people, I was able to engage in more extensive and in-depth inductive conversations. The inductive approach, as highlighted by Saunders et al. (2016), is a research approach best suited to small sample sizes and the use of qualitative data to create different perspectives of phenomena. An inductive approach in this research helped me to decipher subject material and attribute meaning to the conversations I shared. Notwithstanding, I was also aware of the well-known problem of induction where "the [general] rule [inferred] does not logically follow from repeated observations" (Mantere & Ketokivi, 2013, p. 71). As a result, part of this research also required an in-depth look at traditional Māori leadership and to satisfy that obligation; I decided to do a case study investigation.

3.1 Research methods

In this section, I describe what I did to carry out this research project, including desk-top research on Te Rauparaha, and empirical research with contemporary Māori leaders. The latter outlines the recruitment of participants, the style of engagement during interviews, particularly with a kaupapa Māori framework in mind, and the analytical process. Also discussed are ethical issues arising throughout the research project.

3.1.1 Re-discovering traditional Māori leadership

Like interpretivism, case study research lends itself to provide answers to the *how* and the

why questions and the better-suited case study topics are the “more concrete” ones, such as questions that focus on individuals, small groups, organisations or partnerships (Yin, 2014, p. 35). I began this research with a single-case study of a traditional Māori leader—Te Rauparaha—to explore and benchmark traditional Māori leadership against contemporary understandings of Māori leadership. In addition to a personal interest in Te Rauparaha, as he is my ancestor, his chieftainship is known to be exemplary and consequently, sufficient to carry the kaupapa (subject) in the context of traditional leadership practice. Carrying out desk-top research on Te Rauparaha revealed vital information about his life, his actions and the context in which those actions took place. Using a single case study provided me with a unique opportunity to examine traditional Māori leadership but also integrate my perspectives and analysis to attribute meaning and value as I interpret his actions (Stake, 1995). Notably, this too is consistent and aligns with kaupapa Māori methodology due to my being Māori.

3.1.2 Gathering leadership stories

I was also interested in talking with contemporary Māori leaders about their leadership practice. In recruiting participants, the two main selection criteria for taking part were leadership skills and experience, and being of Māori descent. The recruitment of four participants allowed for an equal gender mix, and although not required, given the small sample size, I sought a balanced gender mix because Māori women have historically had active leadership roles. Also, a gender-balanced approach was preferred as it is much more aligned with contemporary views on leadership, as well as research practice (Psychogios, 2007). On a personal note, I feel strongly about women having a voice, perhaps due to my whakapapa (ancestry), where there are several women chieftain who dominate. My great great great grandmother Kahe Te Rau-o-te-rangi is an excellent example. She swam from the

mainland to Kāpiti island with a child on her back to alert Te Rauparaha of an approaching ope taua (war party) and was one of only two women permitted to sign the Treaty of Waitangi (Spragg, 1990).

From the beginning of the recruitment phase, I sought four leaders to take part and recruited them by word of mouth and via email through whānau, friends, personal networks, business contacts, and academic colleagues. However, when working with whānau and friends, which is the building block of Māori society, processes can be laden with difficulty due to close and informal connections that one has with people (Cram & Kennedy, 2010). For example, although using a kaupapa Māori approach ensures Māori voices speak via the privileging of indigenous values, attitudes and practices, there is still a need to maintain and uphold ethics which are both necessary and vital for conducting sound research (Kennedy & Cram, 2010). Consequently, finding candidates proved to be an arduous and time-consuming task. Often, there was a lengthy process of emails backwards and forwards, and text messaging between myself, the candidate and their assistant to arrange an interview time.

After a two-week recruitment drive, nine people emerged as potential candidates. From this sample group, I approached four people to participate in the study, and they were confirmed based on their availability and consent to participate in an interview. All four participants recruited met the research criteria, as they are Māori and have an array of leadership experience among them, including with teams, iwi, and a variety of government departments and agencies. Also, all have tertiary qualifications and have had involvement with teaching and educational roles. However, a last-minute withdrawal from one of the participants, due to tangihanga (funeral) obligations, left me scrambling to fill the vacancy. Again, social and professional networks led to me securing a fourth participant on short notice. In this instance,

I knew the participant, while the other three were not known to me before the interview.

The interviews were carried out at a place and time that was suitable for each participant. Building rapport during a one-off meeting is a difficult job, but it is also a necessary and important one (Guillemin & Heggen, 2009). However, after whakawhanaungatanga (making connections and estalishing relations), I found the participants were more forthright and forthcoming when answering the research questions. Below are the participant's profile details, and I have used alphabetical signifiers to maintain confidentiality:

Participant	Age Range	Gender M/F	Background
A	80+	M	'A' is of Rangitāne, Ngāti Kauwhata and Ngāti Raukawa descent. He has a clinical medical background and has held tertiary education teaching and leadership roles as well as some senior government agency and Māori iwi leadership posts.
B	46–50	F	'B' is of Tainui and Ngāti Maniapoto descent. She has national sporting leadership and governance experience, and tertiary education teaching background.
C	70–79	M	'C' is of Ngāti Kahungunu, Ngāti Raukawa and Ngāi Tahu descent. He has a secondary school and tertiary education teaching background as well as experience in government agency leadership roles and senior Māori leadership advisory posts.
D	40–45	F	'D' is of Ngāti Ruanui and Ngā Rāuru descent. She has a secondary school education teaching background and senior advisory, governance and leadership experience.

3.1.3 Ethical considerations

Before conducting the interviews, a 'low risk' application was made to the Massey University Human Ethics Committee (MUHEC) to secure ethical approval for the study. This application outlined the process used for informing potential participants about the study. In particular, during the recruitment phase, I shared information about the research and how the participants would be involved before they agreed to take part. In short, each participant

received an information sheet (see Appendix B: Information sheet) which outlined the purpose of the study, what they would need to do if they chose to take part, what I intended to do with their data, including how I would analyse it, and their rights should they take part. It also included information about participant confidentiality, privacy and withdrawal procedures. Once they agreed, each interviewee signed a consent form at the beginning of our interview session (see Appendix A: Participant consent form). After the consent form was signed, the participant and I engaged in karakia (prayer) and whakawhanaungatanga before delving deep into the interview discussion. At the end of each interview, we closed off with a karakia, and I gave a koha (gift) in appreciation of their contribution.

3.1.4 Interview and analysis

I conducted semi-structured in-depth interviews with three of the four participants, kanohi ki te kanohi (face-to-face). But I interviewed participant D via Skype due to availability and location issues. Yet, this online location worked well, as research from Lo Iacono, Symonds, and Brown (2016) suggests, and the data resulting from the interview was insightful and provided 'rich' information. During each meeting, I asked the same eight key questions (see Appendix C: **Interview questions**) to elicit participants' perceptions of Māori leadership as well as their experiences of Māori leaders. Although these questions provided the backbone of the interview, the interview was dynamic and interactive, which allowed flexibility for the interviewees to provide full and rich responses by explaining their thoughts in detail and elaborating on their responses (Saunders et al., 2016). In all interviews, the mood was relaxed, and the conversation relatively free-flowing, meaning I could delve into the kaupapa with the first question. I did not give the participants a copy of the questions beforehand save one (participant D) because the interview was intended to capture their

spontaneous responses to the questions, rather than have them regurgitate or recite a prepared reply. During the meeting, the participants were free to take the conversation in whatever direction they required when answering the questions, which resulted in a rich source of context and background to their responses. All the while, I took notes, made observations and asked follow-up questions to elicit further reflections.

I used my mobile phone to record each interview and given that three of the interviews went beyond the anticipated one hour of the allocated time, in total, I collected nearly seven hours of interview recordings for transcription plus my written notes and observations. The audio-recordings were transcribed (totalling 140 pages of text) some by me and some by a professional transcriber due to time constraints. However, had there been more time, I would have transcribed all of the recordings myself to better enable the first stage of analysis.

Each interview transcript was printed and, using thematic analysis, I began to code my data line-by-line. Initially, I immersed myself in the data by repeatedly reading the transcripts to familiarise myself with the contents, all the while searching for meanings, patterns, concepts and interesting features relevant to the main research question, which led to generating an initial list of ideas (Braun & Clarke, 2006). I used highlighters to identify data segments and post-it notes to indicate potential patterns. Then relevant chunks of data were extracted and coded to reflect emergent themes. Coding this way also allowed me to count how often a theme appeared in a transcript and across the entire data set, although, as Joffe and Yardley (2004) point out, the number of times a theme appears is not necessarily representative of its significance. Using the codes, I created a thematic map which identified the initial main themes. By doing this, I was able to see any potential theme-piles and code combination differentials to form an overarching theme and sub-themes. Through this process, the original

67 areas of interest distilled down to one key overarching theme and five main sub-themes.

In summary, this chapter has outlined my methodological approach to carrying out this research as well as the methods employed in the study. The work entailed choosing an appropriate research paradigm, setting criteria and selecting participants, data collection, analysis and security, and ethical and confidentiality obligations. Underpinning the project is a desire to privilege the voice and experience of Māori and reflect kaupapa Māori methodology. In the following section, I move on to the results of the research, identifying the main themes present, and discussing these in more detail by considering their implications for contemporary Māori leadership. In subsequent chapters, I consider how these insights resonate with traditional forms of Māori leadership, as discussed in Part 1 of the previous chapter on Te Rauparaha.

4 He tāngata, he tāngata, he tāngata

Leadership consists of many things but situated at the very heart and soul are the people. It is the people, regardless of gender, race, religion, or ethnicity, which enable and enact leadership; it is the people who provide leadership with the breath-of-life to keep it alive. As discussed throughout this thesis, however, people are not without their failings and flaws, nor their brilliance and bravery. The purpose of this chapter is to present the results of this study. I begin with a broad discussion of a commonly heard but often misunderstood and generally ignored whakataukī Māori, before identifying the dominant themes uncovered during the research interviews with several contemporary Māori leaders talking about their experiences of leading.

4.1 He aha te mea nui o te ao?

He aha te mea nui o te ao, he tāngata, he tāngata, he tāngata—what is the most important thing in the world, it is people, it is people, it is people (Mead & Grove, 2001). This whakataukī encapsulates the essence of the core theme uncovered in the data. As the participants detailed their experiences about their upbringing, education and work-life, it became evident that it was the people who featured prominently and predominantly as the key driver, motivator, or benefactor that contributed to their leadership practice. These people were usually family, friends and colleagues but sometimes even strangers who played a significant role in the participant's life, and who created a pivotal moment, a turning point, or a milestone memory. For example, a grandparent’s sage advice, the unexpected attendance of a friend at an event, or a stranger’s promptings.

Occasionally, participants shared aspects of their life that appeared to consist of a series of

imprints or impressions that they were able to recall quite vividly and concisely. Often, as participants shared their story, an alternate purpose emerged beyond the moment of storytelling that was attached to a person's actions or someone's sudden unexpected appearance. These additional purposes act to create a legacy, serve as an act of reciprocity, deliver a message or instil values, make a request or a demand, or establish or re-establish some form of identity.

In Māori culture, leaders are required to know and understand the origins of a person's power base and their leadership authority. So much so, that much of the formal structure and rituals of engagement rest on a bedrock of knowledge of bloodlines and genealogical ties. As such, the ability to make linkages and to establish connections to identify one's origins when called upon to speak is viewed and valued by Māori as the mark of a leader (Mead, 2003). Such demonstrations are commonplace among Māori, including my participants. For example, participant C retold the tale of his grandfather's passing and explained how impactful and vital a lesson it was always to be ready to pick up the mantle of leadership:

> We were on a marae at [name of location], and the elders had just asked Pāpā if he would agree for his grandson to stand up and to talk about the history of [name of iwi] and Pāpā said yes of course and he turned around and asked me 'do you want to are you okay with that?' I said 'yeah if you are.' I got up and walked up to the porch and turned around and just as I was about to start my grandfather started having a heart attack. They said you better go to your grandfather and he literally died in my arms. So those are the unplanned experiences. Māoridom's full of this kind of stuff. Suddenly getting the role like boom. The role has arrived. That moment is a pretty amazing sort of set of circumstances. It's the nature of our people and it's about being ready.

There are several mores of Māori culture exhibited in this story. For example, customary practices and protocols such as the recognition of the grandfather's seniority and rank by the marae elders when they sought permission for the grandson to speak, the traditional aspect of

Māori people meeting on the marae, and the sense that an unplanned experience but also the circumstances surrounding an unusual event are a natural occurrence for Māori people and in Māori society. For Māori leadership, however, this means being in a continual state of readiness to expect the unexpected. Some Māori leaders, for example, Tohunga, are experts at interpreting the omens of death, signs such as bolts of lightning, claps of thunder, the darkening of the sky and the shaking of the ground which may occur, signalling an impending tragedy. However, an unexpected loss or quick death a family was not ready for, such as in this case, would often be expressed in metaphorical terms by non-family members when speaking, but it would be left to the family members and leaders to reflect and espouse more directly on their loss (Mead, 1997). Sadly, as in this story, the absence of any omens does not safeguard against the calamity of sudden death. Thus, emphasising the need for leaders to always to be alert and ready.

Having the ability to resolve unexpected events and unforeseen circumstances is often regarded as the hallmark of a leader and is an essential feature of Māori leadership. For Māori, it is not so much a skill learnt and developed, but rather it is a way of being, absorbed through shared experience (Mead, 1997). In other words, a seemingly random occurrence that would potentially disrupt and disturb the order of things is often regarded by Māori as part of being Māori. This is a view, according to Henare (2001), that demonstrates “an understanding of the symbiotic relationships between humanity, the physical world of nature, and the spiritual world” (p. 207).

The quality of being humane, showing kindness and benevolence is part of human nature for Māori and will frequently trigger a response when an opportunity arises. Often seen as an opportunity not to be missed, an unexpected collision with an acquaintance would provoke an

immediate engagement, with no invitation required. In the following, participant C explains such an experience occurring while he was on the way to his official welcome by a Government Agency, meeting two acquaintances who promptly invited themselves along to the ceremony in support:

> On the way over we meet [person 1] and [person 2]. They said 'where are you lot going to?' Well, we're going down to the [non-Māori Government Department], participant C has just been appointed Assistant Director-General. 'Really, well we're coming'. So this is nothing to do with whether you've been invited to be part of the escorting party. This is Māori you know and so they did.

This story highlights the juxtaposition of Māori world views, with that of contemporary tauiwi (non-Māori) views. Although the welcoming ceremony (pōwhiri) was in a contemporary setting and to partake people required an invite, from a Māori perspective, the situation was quite different. When there is an achievement or cause worthy of acknowledgement and support from the people, then that is what the people give, their acknowledgement and support. So, in Māori leadership, there is an (implicit) expectation and obligation on the people to demonstrate their support visibly (Mead, 2003). Not so, however, from a tauiwi (perspective, where welcoming ceremonies and official functions are very much about being on the guest list, pomp and pageantry. Māori also engages in forms of pomp and pageantry, but guests are more likely to consist of close family, as well as extended family. In short, the more family members that are in attendance increases a person's overall status. Therefore, rather than only using a guest list as a tool for catering purposes, Māori naturally expects large numbers of guests to attend and plan accordingly.

In Māori leadership, possessing and developing a deep understanding of people and behaviour is an important skill. There is an expectation that the leader will know how to read the verbal and non-verbal signs made by people in the discussion. This skill is necessary to

ensure that full consideration is given to each speaker's comments and concerns during a leader's final deliberation and decision-making process. While everyone gets the right to speak; not everyone gets the right to vote in making the final decision. There are various ways to learn this skill. In the following, participant A explains a lesson he learnt from the chairperson of a board he served on:

> It was the third meeting of the [name of the board] congress and it was still in its formative state. We talked and we agreed on this, we agreed on this, we agreed on this and then it was lunch and [the chairperson] said 'I think we will finish the meeting now. It's lunchtime so we won't carry on after lunch' and everyone was expecting that we would be getting down to hard business. What he was doing was saying you finish when you get agreement, don't get into areas where there is disagreement until you are strong and ready to tackle it. So I thought it was a very wise decision that he had made and the others were like, 'oh what about this and what about this, we want to have an argument about this' but his view was, if we are talking about kotahitanga [unity] your strength of kotahitanga lies in what you agree on, not what you disagree on. He sensed that if we had carried on that meeting, we would have really undone quite a lot of the work that had been accomplished in the previous two meetings of trying to build unity across iwi.

This quote highlights several vital aspects of Māori leadership. That is, the strength and unity of the Māori people come from consensus, and it is incumbent upon the leader to know the appropriate action to take to attain the desired goal. Throughout this quote, participant A describes [the chairperson] as having a *sense* of knowing when to close the meeting and the purpose and reason for doing so, to safeguard previous gains made toward unity across iwi, rather than to continue and try to satisfy the expectations others. Although, the decision seems to be a strategic move to avoid disruption rather than to avoid the issues, by choosing, instead, to leave the contentious topics until the next opportunity for consideration is strengthening rather than destabilising the group as a whole. In other words, through some intuitive knowledge, this leader knew what to do and when to do it. The concept of knowing and knowledge, as demonstrated by [the chairperson] in this example, is regarded by Māori

(leadership) as an ability or gift handed down from ancestors through the bloodline, along with the expectation that it will be put to use to benefit the people (Mead, 2003).

Sapre (2000) states that trends such as the shift from rationality to intuition indicates the synthesis of western and indigenous perspectives. For example, there is little doubt British colonisation has impacted Māori people and Māori leadership. Western influences have permeated Māori society with mixed results, but for Māori, the emergence of a unified entity is of little consequence if it comes at the cost or loss of ancient wisdom and learnings for Māori people. Although togetherness and unity (kotahitanga) are core values of Māori culture (Mead, 2003). Practices such as 'pepper potting'—the scattered placement of individual Māori families among Pākehā neighbours (Meredith, 2005), combined with land alienation and land confiscation have forced Māori to assimilate and become part of Pākehā society, which in turn has aided in the loss of Māori cultural identity. The loss of cultural identity and the departure of Māori away from their tribal lands has decimated Māori leadership hierarchy and much of its influence.

For Māori, the impact stemming from contact with Europeans since 1769 (Wilson, 2005a) has changed their lives. Over this time, Māori leaders have used grit and gut determination to ensure the survival of their people, but the impact of colonisation is widely felt. For example, Māori incarceration rates are markedly higher than that of non-Māori. Today, Māori make up just 16.5 per cent of the usually resident population in Aotearoa (Statistics New Zealand, 2019), yet over 51 per cent of the prison population are Māori (Department of Corrections, 2019). The impact of colonisation is felt in other areas too. In the following story, participant D talks about the impact and change that occurred within her when she worked within the

New Zealand prison system:

> I worked in the prison system, and I had been in education prior to that but I wasn't really passionate or really driven. I was just doing my thing. Working in education in the prison system really gave me my drive. Really gave me my passion and the fire in my belly to make sure that I was going to do the best that I could do and be a part of the change of the system if I could.

In this passage, participant D speaks to the importance of having a fire in your belly if Māori are to respond to these injustices. She describes herself as having been inspired through her work with the people in the prison system and refers to the burning feeling as her drive and passion for making change occur. To do better, you have to know better and having Māori leaders who are passionate about making a difference so that other Māori benefit is imperative. This, in particular, is a leadership trait that is clearly evident in Te Rauparaha's style, such as his many visits to see Te Hueheu, in search of tribal benefits. Katene (2015) refers to the fire that kindles hearts "so that learning became a passion rather than a requirement" (p. 210), and similarly, Diamond (2003) found education, land loss and loss of the Māori language were trigger points for Māori leaders. In Diamond's work, with six prominent contemporary Māori leaders who were regarded as having made an impact for their people, he found a commonality among them was their tenacity and courage—"in the words of Sir Tipene, a fire in the belly" (p. 6). Moreover, the leaders knew when a change was necessary, what was required, and they were not afraid to act. Clearly, a component of Māori leadership entails having a burning desire, drive, passion and people to care for.

Making contacts, establishing personal relationships and developing trust is an essential aspect of Māori leadership. While it takes a long time to create relationship bonds, they can be tenuous, and when subjected to unfavourable conditions, they can easily break. However, the benefits of trusting relationships once established can be fulfilling and gratifying. The

test, of course, usually comes on the back of the need for support. As such, leaders often need help and regularly seek advice from people they trust. In the following, participant B explains how she called on her contacts while considering competing for a seat on a sports board:

> I didn't think I was the right person even to consider putting my name forward for the [name of the board]. I talked to lots of different people who I would consider confident, people who I knew well, people who I respected, and people who were my mentors and, I asked them what did they think if I should put my name in? Actually, some said 'no, you're not ready.' So I decided to be brave and to put my name in.

Participant B's application to the board was successful, but more importantly, her comment effectively demonstrates the need for support among peers and for a person to truly see their strengths in the same way that a respected peer might. Another leadership role participant B expressed doubt about her ability to fulfil was when the captaincy of the [team name] came up, and it was the coach's belief in her that prompted her to accept the captain's role:

> The coach at the time really believed in me. I think that's why he gave me the opportunity to become captain and to have that formal leadership role within the team. He asked me to be the captain, and I did it.

In these quotes, participant B speaks to the importance of relationships, with oneself and others when making decisions. For a leader, knowing when you do not understand something or do not have an answer is just as important as demonstrated in these two quotes. Essentially, these comments highlight elements of humility, which is a notable trait for Māori leaders to possess, and it will often garner an honest response. In addition, Spiller and Stockdale (2012) say leaders must nurture and encourage their people to build relational value through connections and ties of affection. By doing so, it instils a state of well-being and unity amongst the people who are then better placed to contribute more. Whether it is on the marae or in the boardroom, Māori leadership has continually sought to maintain relations

with their people as a way of addressing cultural matters, social issues and financial problems. Central to this philosophy is an obligation upon the leader to provide an opportunity for people to voice their opinion, even when they may not get a vote (Mead, 2003). For that reason, Māori leaders regularly hold council with interested parties and people that may be affected by decision outcomes. Ultimately, however, the final decision rests on the shoulders of the leader.

Often bravery is overlooked in leadership. Yet, arguably at some point, a leader must be brave in their decision making to get things done and to achieve results. This is not to say that leadership that gets results, which Goleman (2000) argues is driven by "emotional intelligence—the ability to manage ourselves and our relationships effectively" (p. 80), relies solely on bravery. But as McLaughlin (2013) puts it " the only way to be consistently ethical, authentic and transformational was to be able to be brave when the situation dictated it" (p. 125). Moreover, it is linked to bravery in the face of feeling fear, bravery in the face of undue consequences, and being brave enough to make the right choice after considering all the facts. Also, Showry and Manasa (2014) highlight that the road to self-awareness (which is one of the four components of emotional intelligence), is through introspection and is key to effective leadership. Thus, the self-assessment participant B engaged in when considering becoming a board nominee—her opinion of herself and the views of some of the people she consulted with was discouraging; nevertheless, her bravery got the desired result and can be considered a hallmark of an emergent leader.

In addition to a central focus on people in general, the interviews also revealed several subthemes that supported and pointed toward the people being the dominant force and factor surrounding processes and decisions. The subthemes that were present in the data included

qualities such as, the importance of hospitality, the presence of family involvement, the push to leave a legacy, the power of visionary people, the purpose of people's identity, and the pressure for reciprocity. The following is an elaboration of the five main subthemes identified: hospitality, family, legacy, reciprocity, and gender.

4.1.1 Hospitality (manaakitanga)

Hospitality is one of the core values that lie at the heart of Māori leadership (Patterson, 1992). Patterson (1992) identified eight values and portrays them alongside the eight openings of the heart (e waru ngā pūmanawa), with each representing the qualities of a chief. In a later publication by Mead et al. (2006), Sir Hirini Moko Mead's eight characteristics of rangatiratanga or leadership (namely, whakapapa, pūmanawa (talents), acceptance and confirmation by the people, executive capacity, leader is known by other iwi, turangawaewae principle (identification to a specific territory), gender aspect, mana and tapu), were reprioritised and rephrased for a contemporary setting (Katene, 2013). Katene (2013) states that, as part of the new pūmanawa (leadership talents) model, "the leaders of today are still required to reflect the value of manaakitanga in the way they work with the people and relate to others" (p. 182). Moreover, manaaki is one of the attributes of the new iwi leader, described by Katene (2013) as follows:

> Manaaki: An iwi leader must also have genuine care for, and a love of, the people members with a sense of meaning and fulfilment (of heart, mind and body), and they will give all they have to offer in return. Good leaders live vicarious lives, deriving much satisfaction from the success of others and giving those others the recognition that they themselves are often denied (p. 198).

The redefinition of the leader's attributes as characteristics of leadership was an essential step for Māori in keeping pace with the changing times. The fact that manaaki has remained a

leadership core value during this time—over several centuries—highlights the significance and relevance manaaki has within Māori leadership both in traditional and contemporary settings.

Knowing how to care and cater for people is a primary component of Māori culture and leadership. In the following, participant B describes different aspects of manaaki she had to deal with as a leader. Firstly, as the guest: “when I went to my first [name of the board] meeting they realised that they needed to do some kind of pōwhiri or welcome for me into the environment and they asked the kaumātua [elders] everyone to be involved, last minute.” This quote by participant B recognises and emphasises the nature of manaaki for guests but also hosts, in that guests should feel welcome from the very outset when they first arrive, and all of the hosts' people (young and old) participate in welcoming the guests. Hence, demonstrating the mana of both parties participating in the ceremonial performance of manaakitanga.

Secondly, as the leader and host, participant B would continually be called upon to manaaki others:

> So we went down to Christchurch to have a [name of the board] meeting, and I got an email saying ‘oh we’re just thinking [name of company] tourism are coming to do a presentation. Do you think we should do a mihi [acknowledgement] to them and nobody can do it can you do it?’ So I did one and then they said ‘okay, so you do the mihi and then our chair will introduce everyone around the table and we’ll get into it.’ I said ‘no, he shouldn’t introduce everybody. Everybody should have a chance to introduce themselves and make connections or announce connections that they want to share’. To me, it’s about what are the values that are demonstrated in this leadership experience that comes through in the way we talk to each other, how we uphold the mana [authority] of all people involved. Who gets the right to speak who doesn’t, when should they speak. How to make sure that we make people feel welcome.

In this quote, participant B speaks to the importance of values in Māori leadership. In particular, it is seen as the role and responsibility of the leader to ensure that people are well cared for and feel welcome and valued. Hence, warmth, care and kindness are the domain of manaaki. The ability to manaaki people is highly revered in Māori culture and can be a heavy burden on the leader if he or she is unable to fulfil the obligations (Mead, 2003). Notably, the concept of manaaki has remained relatively static over time and exists with minimal variation on each different occasion. The flow of manaaki, like love, is to be rich and abundant at all times. In addition, there is also the expectation that if the roles were reversed in future situations, the manaaki provided would be much more lavish.

Furthermore, embodied in the ritual of manaaki are several relational protocols to be administered appropriately. For example, people have the right to introduce themselves and make their connections; however, it is the role of the leader to introduce the groups to each other. The personal approach of introducing oneself injects warmth and togetherness into a gathering and helps the people to settle and feel more relaxed. Also, the hosts are required to feed their guests, and the guests customarily express words of gratitude and thanks to the hosts after having eaten (Mead, 2003). As such, food is an integral part of extending warmth and kindness (other than providing shelter when needed), as the giving of food is the ultimate symbol of love and care because without food people died. Therefore, to give food is to give life.

Kindness is a crucial feature of manaakitanga. People do not care how much you know until they know how much you care, and one of the best ways for a leader to show they care is to offer kindness to the people. Marques (2018) makes precisely this point and argues that the value of kindness is so easily underestimated, yet a deliberate effort to be kind can pay

unexpected dividends. Likewise, Haskins and Johri (2018) found that kindness-based behaviours and beliefs have started to infiltrate business school course curricula around the world so that graduates are better equipped as leaders. Sighting "the value of kindness can have a positive impact on the culture of an organisation, its well-being and its performance" (p. 56). Similarly, participant D described kindness as a key leadership attribute from her perspective and spoke of carefully caring for youth to ensure there is a valuable space and place for them to fit into in the future:

> We just need far more emphasis on kindness. When I say kindness, you know it's manaaki or aroha [love]. I'm using all those kinds of words. It's the concepts that are important. A real important lens I think is the future focus lens. It's how do we both culturally and educationally and personally make sure that we position our young people to be amongst the shakers and movers of what their future looks like.

In this quote, participant D talks about the concepts of kindness, manaaki or aroha as the tools and drivers for the future by instilling them in the young people of today. For Māori, the young people represent the future, not only as future leaders but also as a legacy of the past—they carry the image of their elders and ancestors. By caring for young people, Māori is caring for their culture, and in an era where profits are most often placed ahead of people, culture retention is critical to ensure Māori survival. While kindness-based behaviours and beliefs have been part of the Māori culture for several hundred years, only lately has kindness come to the fore of the contemporary leader's repertoire (Caldwell, 2017; Haskins & Johri, 2018; Marques, 2018; Thomas & Rowland, 2014). Hence, usually, it is the leaders devoid of kindness that quickly find themselves devoid of followers as eventually, even the devout withdraw.

4.1.2 Family (whānau)

In Māori culture, the family unit acts as a core building block for all relationships, and it is principally determined by whakapapa through the "rule of descent" (Keesing, 1975, p. 21), such as the selection of leaders by primogeniture (a priority given to firstborn males) (Ballara, 1998; Winiata, 1967). However, kinship connections can also be made through adoption and fostering (whāngaitanga). For Māori people, having the involvement and backing of their families, whether it be an immediate family member, an extended family member, or an iwi member, there is a sense of comfort and belonging in knowing that is the fabric of Māori societal structure. As such, not much in Māoridom is done without family support and guidance. During this study, the participants brought this philosophy to life in some of their conversations. For example, in the following, participant B's sharing on the importance of family had this to say about her family's role in her development as a leader:

> My mum was a rock for me. She demonstrated leadership to me in terms of dealing with adversity. Mum did everything; she was strong and stoic and very resilient, just gave her life to her children. My koro [grandfather] was grumpy gruff. He was my only role model that taught me about duty, the duty to your family. And then my nana she was the opposite to him, very loving, very generous, always welcomed everybody into our house, and always made sure we had Māori bread and boil-up and whatever. So I think I learned a little bit from those three key figures in my life. They helped mould me into the leader that I am.

In this passage, participant B describes three family members who have been influential and instrumental in her life and development as a leader, and also how they helped her develop personal attributes and skills to cope in life. She talks about how they taught, and role modelled inner strength and resilience to deal with adversity, how to show love and kindness, and adopt a *sense* of duty. Similarly, Whitinui (2013) posits the question "how much are we prepared to give of ourselves for the 'greater good', including in relation to our innate responsibility to serve our iwi/hapū/whānau/marae [sec]?" (p. 95). Participant B's comments also highlight how the intergenerational links between family members and support networks

can often fuel a leader's well-being with a sense of belonging and meaningful connection through giving back to whānau (Roche, Haar, & Brougham, 2018).

Western scholarship points to two views of well-being: hedonic and eudemonic. In short, hedonic well-being can be understood as short-term externally motivated achievements such as wealth, image and fame. Whereas, Māori well-being is more aligned to eudemonic well-being, which is linked to autonomous action, challenge and relationships. Yet, the scarcity of well-being for Māori argues Roche et al. (2018), can be reversed through meaningful engagement and growth-promoting endeavours. Although whānau as the basic unit of Māori leadership is not as strong as it once was due to the impacts of colonisation, it continues to be the foundation of contemporary Māori society offering "strength, security, support, and identity" (Katene, 2010, p. 10). Therefore, this prompts the question, are there better ways to whānau well-being other than unconditional love? In the following, participant D talks passionately about her family and their involvement during her formative years through to adulthood, suggesting that it was their attentiveness and support with 'no strings attached' that made a significant impact on her leadership of young people today:

> I was brought up in a very humble household, but a household with unconditional love. I have a huge concern that not every young person has that experience of unconditional love. It didn't matter what my whānau did. My parents and my extended whānau were consistently there for us through thick and thin, the tears and successes, the highs and the lows, unconditionally.

In this quote, participant D emphasises the importance of family giving and supporting unconditionally regardless of circumstance, and she expresses her concern for young people who may not have experienced family life like her own, and are subsequently impacted by a lack of unconditional love and connection with their whānau. Wikitera (2011) points to the urban Māori migration (Māori who live outside their tribal boundaries) as a potential cause of

the dislocation and disconnection of whānau members driven by socioeconomic needs such as housing and work. Moreover, young Māori are often living far removed from their extended family and the home village. As such, they are seldom called upon to do marae duties, and so miss out on the nourishment and well-being that comes through inclusion and participation. Consequently, this level of isolation and separation often leads to societal issues which, in turn, can add further stress and strain on whānau bonds. Perhaps, however, love "which is a basis for peaceful co-existence" according to Henare (2001, p. 213), is a tool that can extinguish malevolent behaviour so that the whānau unit that relies on unconditional love, compassion, caring and sharing can hold together.

Further, Wikitera (2011) argues that the dislocation of Māori whānau meant that the socialisation and learning by osmosis (subtle or gradual absorption) that would regularly occur through whānau participation at the marae slowly evaporated, and the behaviours that would usually be checked by elders remained uncensored. Consequently, without a skilled whānau leader at the helm, uncorrected behaviour typically has a destabilising effect and erodes whānau values such as "honesty, love, forgiveness, respect, compassion, learning and work" (Katene, 2010, p. 10). In the next passage, participant A speaks about the importance of family and highlights how sage advice from an elder can have an impact and leave an imprint. Participant A spoke fondly of his grandfather's concern and input into his future while he was growing up:

> My grandfather asked myself and my two brothers this strange question, I thought it was strange at the time. 'What are you going to be when you grow up?' 'Oh, I have no idea what I am going to be when I grow up'. And so he said 'I want one of you to be a farmer, one of you to be a lawyer and one a doctor.' And we just said 'okay' and that's what we did. I think that the role he played was important. In other words, he was saying, I think you have the capacity to do that so, he had confidence in us to do it and much later after graduation he said he thought by doing so I would have the new capacity to be useful. He had a great thing about being useful. So being useful

> was one of the things that he saw as key to being an effective leader and he certainly made that point to us.

In this passage, participant A talks about his grandfather's choice of career options for himself and his siblings. Although he was initially perplexed by his grandfather's question regarding his career ambitions, he later took comfort in his grandfather's motive for getting involved. In Māori society, elder involvement, participation, and leadership in the care and nurture of young people is a right of passage that has been enshrined and steeped in tradition (Ballara, 1998; Best, 1952; Mead, 2003; Winiata, 1967). Also, Wikitera (2011) posits "Māori leadership is not conducive to wielding power and control over others, but rather it is about being servants to their whānau, hapū, iwi and wider communities they relate to" (p. 3). Therefore, it is not surprising that an elder would make a point to share (or role model) their wisdom and knowledge on matters such as usefulness and effective leadership to help guide and educate their people. In summary, the participants in these passages speak lovingly and convincingly of their whānau involvement in their personal development as a leader, and they also demonstrate, articulate and emphasise the significant role whānau played (and continues to play) in their understanding of Māori leadership.

4.1.3 Legacy

For some people, one of their greatest fears can stem from the idea of coming and going, with nobody knowing or remembering who they were. Many things will outlast a person's lifetime, and one way to ensure your presence is known is through legacy. Patterson (1992) while exploring values of a great Māori chief, described and emphasised the significance of bravery, honour, reciprocity, and "the importance of being a benefactor" (p. 106). Māori place high regard in leaving something beneficial for the next generation of leaders, that is, for the tamariki (children) and mokopuna (grandchildren). As such, the concept of 'legacy'

is a strong component of tikanga Māori (Māori custom), and although things change over time, ancestral lessons are still transmitted as a legacy and obligation (Mead, 2003; Wikitera, 2011).

As Pfeiffer and Tapsell (2010) suggest, finding positive pathways for future growth and development are a top priority for a sustainable future. During this research, the concept of legacy came through strongly in the data. Each participant had a tale to tell of an experience where they felt that they were *bound* to either follow or deliver a legacy of some sort for the future. For example, participant B described how, after deciding to step down from her leadership role as team captain, she changed the way she led the team to make sure others could follow in her footsteps and ensure that they had a lasting memory of her chieftainship:

> When I realised I was going to step down I started to delegate responsibility to other people in my team and give up doing a lot of the ritualistic roles of leadership. So I would get someone else to do the after match speeches and I would get someone else to do the motivation speech and I'd get someone else to lead the waiata [songs] and I'd get someone else to lead the haka [dance]. I started to do that and it made me feel good because I knew that the team would be fine when I left. I really used to get excited when I saw them stepping up and being great leaders. In hindsight, I think I would call it leaving a legacy and for me it was about I can add my presence to the team for the amount of time I am with the team and then I can move on and give someone else a chance to leave their mark.

In this quote, participant B expresses her thoughts, feelings, goals and ambitions for the people she acted for as their chieftain and she explains what she did to try and ensure their ongoing safety and success without her. Sometimes the decision by a leader to step down and hand over authority can be difficult due to unpreparedness and the lack of a suitable replacement. One way to overcome the issue and pass on the skills and knowledge required by the leader is to delegate the duties and share the role's responsibilities among potential leadership candidates. As is the case in traditional Māori society, junior leaders would be

groomed and trained in preparation to take on the mantle of leadership, usually to fulfil the legacy of an ancestor. Such practices would follow aristocratic bloodlines, but more recently, Māori have taken on the dispersed leadership approach—share and divide key responsibilities of running tribal affairs. According to Katene (2010), the dispersed leadership model best suits the complex nature of the tribal business, and rather than a single all-powerful leader, a range of knowledgable leaders with expert skills are required.

Creating a legacy for someone to follow is one thing, but following the legacy of someone else is another. On the one hand, new experiences can be daunting, particularly if faced alone. And on the other hand, they can be rewarding through the legacy of others. Tracing the footsteps of a family member or ancestor to fulfil or follow their legacy can have adverse effects, such as placing undue burdens of expectation that can cause a clash of wills between people of different generations. This is a situation not uncommon in Māori society which the leader (family head) would be called upon to resolve. That said, there are certainly times of acceptance without hesitation or resistance. In other words, decisions are made that can either make, break or continue a legacy.

During his interview, participant A talked about his experience growing up when it came time for him to decide which college to attend, "...when I was about to go to [name of college] which was not my choice, but it was his [referring to grandfather's] choice because that's where he had been." In this quote, participant A describes a situation where the choice and decision regarding the college he was to attend relied on him following in the footsteps of his elder and participant A responded with the simple answer, "okay". Although a simple but clear response, it conveys a level of implicit acceptance and a natural turn of events.

4.1.4 Reciprocity

Reciprocity and reciprocation sound and look quite similar, yet they have very different meanings. The case of mistaken identity is similar to that of utu—usually thought of solely as meaning revenge. However, the term utu can cover a suite of concepts applying to punishment and reward, to hospitality and hostility, with a range of interpretations such as balance, repayment, compensation, recompense, satisfaction, counter-gift, equivalence, payment, and requital (Patterson, 1992). During the interviews, some of the participants talked about and explained experiences where they had *sensed* that an obligation to reciprocate existed, and in some instances, it was more expected and enforced. For example, participant C talked about the allocation of land for Pākehā to live in [place name] and the implications of that gesture:

> They did not want riffraff Pākehā coming to live in [place name] and if you want people who are rangatira [noble] there's only one way you can be a rangatira. That's you've got to have land. If you haven't got land, you're not a rangatira, end of statement. So if I want rangatira Pākehā, see that land over there you've got to make some land available for Pākehā to live like us. One of the old Pākehā families is the [family name], and they occupied a farm which is called [name of farm]. [Name of farm] is the son of [legendary Māori voyager]. That's a big important rock back home, full of Māori history. So, there's immediate respect. I think some of this still happens but when pāpā died suddenly there are 16 sheep been killed, a couple of cows, all by local Pākehā and brought to the marae [meeting area]. Meat for the tangi [funeral] all done. What I found out from the old people was they expected them to. Where's your sheep? Don't you forget you got that land, that was given to you, made available to you and your family, sort of reciprocity stuff.

This quote typifies the nature of some dealings Māori leaders have with Pākehā and highlights "the significance of reciprocity in human relations" from a Māori perspective (Ruwhiu & Elkin, 2016, p. 313). Māori leadership is based on the notion of reciprocity (utu), mutual understanding, and the idea of 'leading' through acts of service to people (Roche et al., 2018). In this quote, participant C discusses the expectations Māori people have regarding reciprocity—the mutual exchange of goods and services. Clearly evident in this dialogue are

the parties beliefs surrounding an appropriate gift (meat) and an appropriate time (at a tangi) to express gratitude, deliver on indebtedness and reciprocate. Looking at the timeline, from when Pākehā moved to the location and were given land, to when the tangi took place where they gave meat (in return), suggests considerable time can pass before utu (balance) is fully restored (if at all). Also, evident are aspects of chieftainship, hospitality, respect and friendliness. But unsuprisingly, Māori were unashamedly forthright in expressing their dissatisfaction and expectations regarding the situation (no sheep) with Pākehā in relation to gifting the land.

Notable, also, is the interplay of land and leadership. In particular, the notion of Māori making land available for "Pākehā to live like us". Yet in this instance, Māori knew that Pākehā used the land differently and that their view of land ownership was from a western perspective. With this in mind, it is not surprising to find that Pākehā needed reminding of how and why they had land given to them. However, Harris and Wasilewski (2004) point out that for indigenous people the idea of reciprocity is a cyclical obligation based on long-standing relational dynamics where all people are seen as 'kin' to one another. Wherein, belonging involves upholding the ideal of reciprocity and enabling people to contribute meaningfully to the collective whole (Spiller & Stockdale, 2012). Thus, examples like this highlight the dilemmas that occur for Māori after signing the Treaty of Waitangi, while also suffering continual land loss resulting from Pākehā settlement.

Although the base of all exchange by Māori, was making a return for anything given—the principle of reciprocity, according to Clydesdale (2007), not all acts of reciprocity involve the transfer of land. Instead, more often than not, it was the act of being of service to others that would bring about an obligation to reciprocate. In the next quote, Participant A explains a

time when an aunty sought his help, and in return, she would give him some assistance:

> I had an aunty who came along, and she said, when are you going to start helping us? I want to know when you are going to be helping us because we need some help on our marae. We need some help with our various local groups and in return she said, I can help you. What she helped us with was getting a group together to form a Māori [name] Committee.

There is an interesting aspect of this exchange between participant A and his aunty, in that she was asking for help on their marae. His aunty's request possibly points to a disconnect between a traditional Māori leader's role and a contemporary Māori leader's role. For instance, while the marae is the central place of unity for Māori people and pivotal to their well-being, it is incumbent on Māori leaders to ensure that their marae are to able to sustain the people and are fully equipped. The dislocation and dispossession of Māori from their land and subsequent marae could provide one explanation for the misstep and oversight of participant A not knowing, and needing to be told that the marae required assistance. In traditional times an oversight of this magnitude would not see the leader in the role for very long.

Yet, in a contemporary setting we also see an exchange of skills to the mutual benefit of both parties and Māori people in general. Participant A required assistance getting various local groups together for a kaupapa, and his aunty needed help at their marae, so they both were prepared to exchange their skills and abilities to help one and other to achieve the desired result. Collaboration and collectivism among Māori helps to strengthen ties and cement relationships, particularly among whānau members, but also among non-Māori who adopt a reciprocal approach in their dealings with Māori (Harris & Wasilewski, 2004). Hence, as Henare (2001) suggests, demonstrating Māori philosophy can be summed up in two words, "humanism and reciprocity" (p. 197). Furthermore, theoretical understandings of humanism

show a general disallowance of gendering, which is also evident in Māori philosophy and discussed in more detail in the following section.

4.2 Gender

The whakataukī highlighted at the beginning of this chapter (he aha te mea nui o te ao, he tāngata, he tāngata, he tāngata) does not differentiate based on gender. People are people; both male and female people are of equal importance from a Māori perspective and equally capable of leadership roles and qualities. That does not mean there is no gender-based hierarchical system in the Māori worldview, but rather, the whakataukī says that a Māori worldview does not exist without people. Hence, Māori did not preclude people based on their gender. Instead, they would choose specific people to occupy roles that aligned with their strengths, talents, attributes and character. To this end, Māori tended to have specialised educational environs where people could continue developing their strengths (Burns, 1980).

Tikanga governs male and female roles in Māori society (Mead, 2003). Critically, most Māori practices and procedures stem from tenets that have been handed down over time by ancestors to guide the people in dealing with Māori affairs. Often the principles would be gender-based such as when conducting a pōwhiri (welcome). During the pōwhiri, one task required of males is the laying down and picking up of sticks during the wero (challenge) as the parties first engage, and afterwards, the females do the karanga (call) to bring the visitors on to the marae (venue). Each participant in the pōwhiri, whether they are male or female has their mana (authority) and the mana of the people they represent to protect and uphold from the perspective of mana tāne (male) and mana wāhine (female).

Often, roles in Māori society are characteristic of mana tāne and mana wāhine. However, it is

important to note that these gender-based roles are not out of disrespect but rather out of respect for the people who take on the tasks for the iwi. In terms of leadership characteristics from a gender aspect, Katene (2013) points out that, “leaders were generally male, but women were also leaders. The expectations on them were the same as for men, but they did bring their own qualities with them” (p. 183). Hence, women were not foreign to leadership, and perhaps the notion of mana wāhine goes some way to explaining why women are unafraid to challenge males if they have a compelling reason.

Gender emerged as a dominant theme in the research interviews. In the following excerpt, participant C talks about a visit he had from a senior older woman who had come to convey a message:

> I had a visitation. I’m not talking spiritual. I’m talking about a senior Māori woman who came and just knocked on the door. ‘So I’ve come to talk to you, you need to go to Wellington and work.’ ‘Aren’t you happy here?’ ‘Oh yeah, the problem is we’re all too happy. You’ve got a bigger contribution and you need to go there.’ Well, I didn’t just get up and leave but when the opportunity came, I’d already had the signal by pakeke, by wāhine.”

A striking feature in this excerpt is the authoritative nature with which the unknown Māori woman approaches and confronts participant C to convey her message. Rightly or wrongly, Māori women are usually associated with more communal traits such as warmth and kindness and not agentic traits such as confidence and assertiveness (Keck, 2019). Further, Māori women are generally regarded as nurturers, workers and contributors to their whānau and as such, they wield considerable influence with the next generation (Ruru, Roche, & Waitoki, 2017). However, Māori women leadership and mana wāhine are not new concepts, and the various leadership styles have existed for centuries (see Figure 4.1 below). Another interesting aspect of this quote is the Māori woman’s apparent ‘powers of perception’; she

seems to have some knowledge regarding participant C's happiness, abilities, and future contribution to leadership. Clearly, with these sorts of insights, attributes and qualities, Māori women and mana wāhine are formidable forces within leadership.

Table 1. Authentic Māori women leadership styles (adapted from Henry, 1994).

Rangātira/chief	Chiefly, austere, supremely confident, directive, autocratic
Kuia/grandmother	Directive, directing, esteemed, venerable, confident, and manipulative when necessary
Whaea/mother	Facilitator, quietly in control, outwardly strong, maternal, malleable, guiding, and nurturing from behind
Tuakana/first born	Senior lineage, stoic, giving direction to juniors whilst seeking conformance with peers
Teina/younger sibling	Leader, junior lineage, outspoken, risk taker, can be constrained but generally leads through friends
Potiki/youngest	Outspoken and daring, leads by force of personality (sometimes indulged)
Tohunga/specialist	Leads through expertise, is analytical, aesthetic and idealistic displaying confidence in certain parameters
Wahine Toa/warrior	Warrior leader, outwardly strong, inwardly directed, leading by example

Figure 4.1: Authentic Māori women leadership styles (Forster, Palmer, & Barnett, 2016)

Similarly, participant A told the tale of an aunty who pushed him to consider a wider field of engagement to help more people around him, but in particular, the people who he shared a connection with, his own:

> When I got back here, I was filled with global knowledge about [occupation] and [occupational field] and started working at the [work location] here. I thought I was doing a great job and I had an aunty who came along and she said, 'when are you going to start helping us?' And I said, 'are you not feeling well aunty? Do you need some help?' 'Don't be ridiculous; I want to know when you are going to be helping us because we need some help.' I think it was aunty [name of aunty] who pushed me to think a bit more broadly than being a good [job title].

In this quote, participant A has his memory jogged by a female family (extended) member, who forces him to think more carefully about the people he is serving and who could benefit most from his skills. Having attained international knowledge and experience, which he is

now utilising here in New Zealand, his aunty helps him to reflect on broader issues relating to their people needing help. The aggressive stance shown by the aunty is characteristic of wāhine toa (warrior women) and springs from mana wāhine (Forster et al., 2016). Māori gendered cultural roles dictate that women occupy different spaces, places and roles to those of men during traditional ceremonies, but generally, their status is complementary and is on par or side by side with Māori men. But western world dynamics for contemporary Māori women leaders is somewhat different, in that Māori women leaders have to fight both gender and ethnicity issues to maintain a leadership presence (Ndaba, 2013). Although, the boldness of this aunty shows an inner strength that many Māori women exhibit, and demonstrate through their self-confidence and fearlessness in placing demands on the leadership of Māori men.

While the two male participants (A and C) shared what appears to be minor gender-based engagements with Māori women, participant B (female) had a different perspective on Māori women leadership issues and mana wāhine:

> I am a great believer in mana wāhine, and we don't often hear the narratives and stories of Māori woman who are leaders. We are starting to learn a little bit more about the key role Māori woman did play in traditional leadership. There were Māori women who signed the Treaty, but we don't tend to hear or care much about that. So, my koro would give me lots of advice, and he would tell me that men owned women like they own a cow or a house, or don't argue with the Pākehā, don't rock the boat. And for ages, I probably thought that was a Māori approach to leadership, and then as I became more aware of colonisation and all the things that had happened to his generation, I realised that that was koro probably being told that stuff. I don't necessarily think those were Māori perceptions, but he aligned it with being Māori. So, I think that often the way people think about the pōwhiri process and how that gives more mana to men. I don't think that is a traditional thing, but that is how people have interpreted it, that there is mana tāne and there is mana wāhine. Just because in some iwi and hapū there's probably a stronger association with men doing whaikōrero and that's seen as having more leadership. I think mana wāhine have always been a big part of our stories and the way we've led, but the way that it's perceived from a non-Māori perspective and the way that it has been written and rewritten over time has swayed it towards being mana tāne as having more mana and leadership. The ethnographers were more likely to speak with Māori men than they

> were to speak with Māori women because they perceived that the Māori men were the ones in the leadership roles.

Participant B touches on many different aspects of gender in this quote. She begins by making a clear statement about mana wāhine, signalling her belief that women have mana equality—no different than men (mana tāne). Also highlighted is the lack of representation and the absence of women's voices as traditional leaders and their leadership stories. Further, participant B goes on to say how different her views have become, far removed from what her grandfather believes, after realising that her grandfather probably fell victim to outside influences, namely Pākehā and western societal norms. Colonisation is the culprit that has impacted many generations of Māori people and left them submissive and bewildered, too frightened to speak out or stand up as mana whenua. However, Forster et al. (2016) state it is not the case that Māori women did not have a voice, and argue that indoctrinated thinking gave rise to Māori women leaders seen as lesser than their male (leadership) counterparts. There is a growing chorus of literature emphasising the history of mana wāhine, the role of Māori women in leadership past and present, and debunking the myths surrounding women's abilities to lead (Henry & Wolfgramm, 2018; Keck, 2019; Ndaba, 2013; Te Momo, 2011).

In summary, Māori people continue to withstand the onslaught of hegemony through the use of tikanga. In this chapter, analysis and discussion of the participant's interviews was carried out, highlighting certain aspects of tikanga Māori that emerged as dominant themes. As such, each of the five themes (manaaki, whānau, legacy, reciprocity, and gender) is symbolic of contemporary Māori leadership but also traditional Māori leadership. In the following chapter, I draw on the three whakataukī that define Māori leadership to emphasise the importance and relevance of tikanga both in the past and for the present.

5 He whakakotahi te iwi

Capturing and combining the thoughts and ideas of the people is central to the concept of leadership. For a leader, having the ability to see, recognise and act on information and knowledge requires specific skills that are held in high regard and are worthy of praise. Historically, praise for the traditional Māori leader (such as Te Rauparaha) would usually deliver increased mana from having ensured the survival of their people, but for contemporary Māori leaders, praise is often in the form of personal recognition for services rendered. Many Māori have been recipients of the Queen's honour distinction. For example, my uncle Anglican Archdeacon Tikituterangi Raumati received an Officer of the New Zealand Order of Merit (ONZM) in 2018 for services to Māori and the community. That said, the similarities and differences between traditional and contemporary Māori leadership styles have been affected by both colonial and post-colonial processes, which have forced Māori to adopt western ways, for better or for worse as time has progressed.

In this chapter, I seek to bring together traditional and contemporary Māori leadership practices. I draw on the *core* markers of Māori leadership (Manaaki, Oratory—meaning the ability to influence others, and Unity) that remain relatively unchanged during the 250 years since the arrival of the first European. Using these three markers as lenses, I examine the similarities and differences between traditional and contemporary Māori leadership, focusing in particular on the case study of Te Rauparaha and contemporary Māori leadership examples gained from the findings of this study. In doing so, this research hopes to embolden the notions of Māori chieftainship and sharpen Māori leadership focus for the future.

5.1 Ko te mahi a te rangatira?

Ko te mahi a te rangatira, he whakakotahi te iwi—What is the *role* of a leader; it is to unite the people (Katene, 2013). In other words, for leaders like Te Rauparaha, the bringing together and the binding of the people is an essential part of being a successful leader. Much of Māori custom rests in whakataukī such as this, and although the whakataukī is in te reo Māori, the concept is not solely or exclusively Māori. This whakataukī is one of three proverbs that are the mainstay of Māori chieftainship, and they are often used to describe indigenous Māori leadership (Ruwhiu & Elkin, 2016). For instance, one of the whakataukī is the heading segment in chapter two; 'He aha te kai a te rangatira, he kōrero'—What is the *food* of the leader, it is oratory. While the other whakataukī is: 'Ko te tohu o te rangatira, he manaaki'—The *sign* of a leader is their generosity and care of others (Diamond, 2003). Although contemporary Māori leadership uses different labels compared to traditional Māori leadership to describe the various forms of leadership, the three main defining attributes of a Māori leader in practice have remained relatively unchanged over time, namely their ability to deliver precise and effective communication, care and generosity, unity and collaboration. As discussed earlier, Te Rauparaha was masterful within all three domains.

5.1.1 Manaaki

Manaakitanga—care and generosity—is recognised as a sign of a good leader; Te Rauparaha knew this. On one occasion, Te Rauparaha is said to have slipped away unnoticed from the chiefly hui he was hosting to despatch a slave woman who was preparing food for the ovens. Te Rauparaha knew that human meat was the greatest delicacy of all food befitting high chiefs and warriors. Consequently, the slave woman became an item on the menu to feed Te Rauparaha's distinguished guests. Burns (1980) explains that "the acquisition of mana was one of a number of reasons for the consumption of human flesh" (p. 25). As this story shows,

Te Rauparaha knew how to seize an opportunity for mana enhancement. On another occasion, Burns (1980) also recounts perhaps the first mark Te Rauparaha made as a leader in the tribe. It was at a gathering in the neighbouring Waikato region when Te Rauparaha's wife's (Marore) serving of food did not include the special delicacy assigned for nobles, and instead only received the same food as other less distinguished guests. The situation infuriated Te Rauparaha, and he regarded it as an insult to his mana. As Burns (1980) puts it, "this was a characteristic of the authentic Māori leader—this passion, often overwhelming, for one's honour and reputation, which was lost or diminished if defeat or insult were not avenged" (p. 25). Consequently, after approval was received, a war party led by Te Rauparaha attacked a Waikato pā capturing many prisoners and the chief, Te Haunga. The captives were killed and eaten back at Kāwhia.

Te Rauparaha cared immensely about his people, the Ngāti Toa tribe. So much so, that he moved them out of harm's way and imminent danger from neighbouring Waikato tribes in Kāwhia and took them to Kāpiti Island. Yet, Te Rauparaha was not beyond showing compassion either; as he spared Te Wherowhero's life when a warrior was about to shoot him Te Rauparaha pushed the gun aside telling the warrior, that a Waikato chief should not die like a dog (Burns, 1980). However, in some instances, manaakitanga was the last thing on the mind of a chief. For example, the Muaupoko people were not so lucky, as Te Rauparaha showed them no generosity or kindness in his quest for restoring the balance between the two tribes over the deaths of his children, who were killed by the Muaupoko people. The Muaupoko situation suggests there were certain chiefly traits that took precedence over others, and in the case of the Muaupoko people, it was utu rather than manaaki required to restore balance and honour.

For contemporary Māori leaders, manaakitanga still plays an important role. Aside from the consumption of human meat, the general principle remains the same, to show love and kindness through tenderness and the abundance of delicious food. Although the participants did not discuss lavish dinners or feasts, they did, however, talk about genuine care and kindness for people. Participant B addressed the requirements placed on her as the leader to manaaki people, and participant D spoke about kindness, manaaki and aroha in her profession toward young people while Participant C recalled Pākehā peoples' kindness at the time of his father's passing.

The use of food in tikanga Māori plays a vital role in manaaki as it has a dual purpose; not only is there the nutritional value but also a spiritual significance which is to whakanoa—lift or remove tapu (sacredness). Most aspects of tikanga Māori operate under the ritual of tapu, and kai is one way to remove tapu. Also, karakia can neutralise tapu, as well as negate the harmful effects that might stem from breaches of tapu (Mead, 2003). Tapu and noa do not act alone but are part of a suite of Māori concepts regarding leadership, vitalism and well-being which also includes principles of whakapapa, manaakitanga, kaitiakitanga, tino rangatiratanga, whanaungatanga, wairuatanga, aroha, tika, pono, mana, mauri (essence, life force), utu, and hau (breath, wind) (Barlow, 1991; Bean, 2018; Haar et al., 2018; Henare, 2001; Henry & Wolfgramm, 2018; Hoskins & Jones, 2017; Katene, 2010; Mead, 1997, 2003; Ross, 2015; Ruru, 2015; Ruwhiu & Elkin, 2016; G. Smith, 2004; Spiller et al., 2015; Spiller & Stockdale, 2012; Te Momo, 2011; Whitinui, 2013).

The lores associated with traditional Māori leadership are different from the laws of western society that govern contemporary leadership. Perhaps further consideration should be given to how Māori existing in a western paradigm might be affected by European hegemony, and

to what extent might Māori people be enacting contemporary leadership in a western way today? In other words, over time, have we lost what it is to be Māori and in particular, has Māori leadership lost its mauri? Is Māori leadership in need of critical care, gasping for air to keep mana motuhaki Māori (Māori sovereignty, autonomy, self-determination) alive? In short, I think further emphasis, drive and determination to manaaki all things Māori will help ensure the well-being of future generations, both Māori and non-Māori alike. Indeed, as discussed above, manaakitanga (one of the big three) has survived the passage of time, as it is as prevalent and relevant today among Māori leadership circles as it was in traditional times. This observation is important because it points to Māori being able to maintain a facet of their ethnic leadership identity in the face of colonisation and subjugation.

5.1.2 Oratory

Oratory in a traditional Māori sense means to influence, the ability to discuss and have an impact on decisions. Hui in the past would often go on for days, rather than hours as is the case in contemporary society, and usually, everybody in the pā and the iwi would participate to have their say. Te Rauparaha is known to have travelled regularly and extensively to speak with other tribes to cement relationships, strengthen allegiances and to build trust (Brewer, 1966; Buchanan, 1970; Buick, 1976; Burns, 1980; Butler, 1980; Collins, 2010; Travers, 1975). In contrast, contemporary Māori leaders are often confined and constrained by the demands of an employment role instead of their leadership capabilities. For example, talking about his government agency postings, participant C noted that more often than not, he was the only Māori staff member there and expected to grow and develop the knowledge of all staff in the department regarding tikanga Māori policy and procedures. At one point he stated, “a lot of my jobs have been like that, where I’ve gone in and [I’m] the only person [Māori]

there". This comment is an excellent example of how difficult and challenging it can be for rangatira when they have no people to lead. There are two distinct problems underpinning the point raised. First, there is inadequate (sometimes non-existent) representation of Māori in contemporary leadership settings and, in some contexts, the representation there is could effectively be regarded as tokenism. Second, there appears to be an expectation that Māori will automatically pass on their tikanga knowledge, indeed, have a duty to pass on that knowledge and to teach Pākehā. These concerns produce severe limitations for Māori growth and development, and opportunity.

At present, there is a disproportionate share of Māori representatives (23 per cent) in parliament compared to the population base (16 per cent) (Godfery, 2019). When discussing the comparitively high number of Māori Members of Parliament across all key political parties (Labour, National, Greens, NZ First) compared to previous years, including their collective leadership capability, participant A commented, "I don't often turn to Parliament for inspiration". This comment implies a lack of belief in their leadership abilities. In addition, substantial time by Members of Parliament and parliamentary leaders revolves around debating issues affecting Māori. However, Māori Members of Parliament seem unable to cooperate or collaborate with non-Māori in their party or with Māori and non-Māori across parties. For example, NZ First's Winston Peters played a pivotal role in stopping the implementation of a capital gains tax when the tax would have had the potential to help close the gap between the rich and poor—the materially disadvantaged, including many Māori (Sibley, Harre, Hoverd, & Houkamau, 2011). Consequently, the inability shown by Māori Parliamentarians to engage in meaningful conversations and dialogue with one another either along party lines or across party lines suggests the colonial imperialists Westminster parliamentary system implemented through the signing of Treaty of Waitangi continues to

obfuscate Māori tikanga and marginalise Māori people and Māori leadership. Although the demise of the capital gains tax may not have been any different with more collaboration and discussion, working across party lines as a nationhood resonates more with the Māori people and tikanga.

In contrast, Te Rauparaha was seen to influence and sway Māori people throughout the country with his effectiveness at whaikōrero (oratory, speeches), discussion and debate. He secured the leadership of Ngāti Raukawa iwi at an early age on the strength of his presence and presentation during their hui to discuss who would be the leader to succeed Hapekituarangi upon his death (Burns, 1980). Burns (1980) highlights Te Rauparaha's successful migration of his Ngāti Toa people from Kāwhia to Kāpiti using the support and loyalty garnered through numerous hui with other tribes where he would lavish them with 'te kai o te rangatira'. Te Rauparaha effectively bamboozled the captain of the brig Elizabeth with his quick wit, commanding speech and persuasive talk, resulting in the commandeering of the captain's ship and using it for his intended purpose (Butler, 1980). The strength of Te Rauparaha's words and his ability to convey meaning and influence people is reflected in the actions of Te Wherowhero and Te Rangitūātea, both high ranking fighting chiefs of the Waikato people, who after listening to Te Rauparaha's kōrero chose to follow his advice. Hence, ensuring the two leaders and warriors' safe return passage back to their territory following the battle between the two tribes at Motunui (Collins, 2010).

Besides knowing what to say and who to say it to, for a leader to wield the maximum influence, they must be able to pick the appropriate opportunity and time to seize the moment and deliver their message to the audience—a sublime skill Te Rauparaha demonstrated regularly. Although similar skills are just as crucial for the contemporary Māori leader, the

arena and platform for such commanding performances are entirely different. Unfortunately, seldom are contemporary Māori leaders heard or seen, other than at a tangi, an iwi AGM, during an election year, commemoration events, or a royal visit. New Zealand is unique in many respects, particularly regarding the Māori culture, but the lack of leadership visibility is problematic and can lead to mistrust (Banducci, Donovan, & Karp, 2004). It also leaves Māori without a leader or a figurehead to guide them, which can introduce the element of deceit and is systematic of tokenism. Visibility and transparency are crucial elements in building trust for Māori because Māori people expect their leaders to be visible, they expect their leaders to have a seat at the table, and they expect their leaders to speak up on their behalf.

5.1.3 Unity

Unity is the third defining attribute of Māori leadership practice. But is there unity among contemporary Māori leaders and are they creating unity among the people? Looking at the numbers of Māori in Parliament, and their collective leadership capability to create better unity, participant A noted, “the capacity for those leaders in Parliament to work together, and the network is unrealised, but it is huge. Its problem is the party system divides their leadership”. In this quote, participant C lays the blame for Māori losing leadership potential to act as one, in unity, squarely at the feet of the current party political system. And, for a race that expects their leaders to pull together when their collective wellbeing depends on it, this position is untenable. Yet, we see continual compliance by contemporary Māori leaders with a system that does not meet the needs of Māori people. Why? Perhaps one apparent but cynical reason might be personal financial gain. Many a Māori leader (as well as Pākehā leaders) has sought to enrich themselves at the expense of the people, seduced by the lure of

money, and only too willing to sacrifice the people (Serious Fraud Office, 2016). Regardless of the capacity for those leaders in Parliament to work together, what this quote highlights is a Parliamentary party political system for Māori that is ineffectual. In other words, Māori are denied access and locked out from ever uniting as one under tikanga Māori to lead themselves or New Zealand as a nation.

Tikanga plays a significant role in the lives of Māori people, whether it is at home, on the marae or in the workplace (Mead, 2003). In the interview with participant B, she talked about her disappointment, anger and frustration when a workplace pōwhiri got cancelled and how she felt the cancellation demonstrated a lack of unity. They cancelled the pōwhiri "because they felt it was more important to look after the minority [non-Māori] that didn't want it to happen, versus the minority [Māori] that wanted it to happen". In this quote, participant B talks about her dismay at being regarded as an 'unimportant' minority at work, but more deeply as an 'unimportant' indigenous native of New Zealand. I can recall participant B displaying a *sense* of anguish as she spoke about the pōwhiri cancellation. Her grief seemed to stem from their having lost an opportunity to work together, united as colleagues, collaborating on a tikanga Māori cultural activity. Also, there appears to be an element of disgust regarding the final decision expressed in the tone of the quote. A *sense* that Māori and their culture are being beaten down and suppressed again by non-Māori, a situation all too common (Banducci et al., 2004). However, Māori are being educated and are learning (albeit slowly) the means and mechanisms that non-Māori use to subjugate them.

To do better, you have to know better, and having an education is not only a pathway to do better for oneself but also others. Education is one of several key areas where Māori achievement is continually at or near the bottom of the scale (Godfery, 2019; Sibley et al.,

2011). Having worked in the education sector for several decades participant D has firsthand knowledge on the topic and talked about her efforts to create unity across the education system because 50 per cent of the 24,000 young people not going to school are Māori. She states, “they [young Māori students] are not on full correspondence because it’s good for them, they’re there because it’s an alternative education pathway”—implying the current education schooling system set up is failing Māori students. Aside from the staggering statistic of there being 12,000 Māori youth in alternate education pathways rather than mainstream education, participant D points to the lack of unity among the education service providers as the cause. Perhaps, ironically or cynically, the sentiment of the alternate education providers may be that they are providing an essential service and an alternative education pathway is better than no education pathway at all. But more to the point, disunity across the education section is harming Māori (Ministry of Education, 2017).

The testimony from these three participants highlights the essential and relevant role unity plays in Māori culture, but more so their statements put disunity under scrutiny. Contemporary Māori leaders face an enormous task, not only working with the different iwi but also working with Pākehā who have and use a distinctly different ‘operating’ system than Māori. The Treaty of Waitangi is supposedly the cross over point where Māori and Pākehā work together as equal sovereign partners to create a united nation. However, this has not been the case. Since the arrival of the European, Māori land holdings (freehold) in New Zealand have gone from 100 per cent to five and a half per cent (Issac, 2011). And the Māori ethnic population in New Zealand has gone from comprising the whole population of New Zealand to now only being 15 per cent of the total population (Statistics New Zealand, 2015). These two statistics show the effects of colonisation and the decline Māori has suffered since the signing of the Treaty of Waitangi. In short, unity among Māori people is required more

now than it ever was before.

A unified tribe is a strong tribe, and in traditional times you had to depend on the unity of the tribe to survive. In major conflicts and battles, it often took unity and solidarity among many tribes to succeed and achieve victory. But unity was not only needed in times of war. Food provisioning required unity; marae and waka building required unity; decision making required unity; and much of the traditional Māori lifestyle depended on unity. Te Rauparaha knew and understood the concept of unity when as a youth, he saw the effects of disunity at the battle of Hingakaka when Pikauterangi leading Ngāti Toa, Ngāti Raukawa, Ngāti Kauwhata and many others; chiefs and warriors died—beaten by a much small contingent of unified men (Burns, 1980). Unity is built and relies heavily on the kindred spirit of the tribe's people but also the kindredness of intertribal relationships for it to succeed and prosper. The ability to unite a tribe as 'one' is a skill a chief had to master if they were to retain their status within the tribe but more so to maintain their status in the eyes of the neighbouring tribes. A chief's mana or status had the power to ward off an attack.

Weak or feeble chiefs soon found themselves and their people fall prey to would be conquerors. Te Rauparaha demonstrated his skill and ability to unify the tribe's people on many occasions. For example, after he took over the mantle of leadership from Hapekituarangi, he united the tribe's people of Ngāti Raukawa and cemented his chieftainship (Collins, 2010). During the great Ngāti Toa migration, Te Rauparaha kept his people unified and safe, out of harm's way. However, the Haowhenua war (c. 1834) was a tragedy for Te Rauparaha because "for the first time he found himself unable to keep Ngāti Toa united" (Burns, 1980, p. 178). Consequently, "Te Rauparaha decided to do what many a person before and since has done in similar circumstances: he announced his retirement" (p.

179). Such was the burden of the task of ‘unity’ upon a chief.

In summary, as this study shows, the principles of unity, oratory and manaaki are all still highly relevant in Māori peoples lives. Māori leaders uphold and maintain the tikanga surrounding unity, oratory and manaaki in their dealings as they strive for the betterment of the Māori people. Yet, the quality life for the Māori people continues to fall farther behind non-Māori, progressing and developing slower when the nation’s successive Governments continually boast economic success and prosperity. New Zealand is a country that prides itself on egalitarianism, yet the findings from this research effectively demonstrate the benefits of Māori leadership when they are actively encouraged and acknowledged as valuable traits—hence enabling Māori to take up their enshrined rights as tāngata whenua and live with Pākehā together in unity.

6 Conclusion

This final chapter provides a summary of the thesis, including the overall aims and objectives, the methodology used in the research, and key findings. The implications of the study's findings for Māori business and Māori leadership practice are also discussed, as are the research limitations. To conclude this chapter, I put forward recommendations for leaders to further the advancement of Māori leadership and suggestions for future research.

The purpose and aim of this study was to ascertain if traditional Māori leadership philosophy still has relevance in the lives of contemporary Māori leaders. The rationale for this study was borne out of my frustration continually seeing Māori people struggling to survive in their homeland. The study involved analysing the leadership philosophy of a traditional Māori chief, Te Rauparaha (who lived during a period of New Zealand history when there was little European influence), and contemporary Māori leadership concepts. These concepts, were identified through interviews with contemporary Māori leaders and literature relevant to Māori leadership, and used as a way to highlight the similarities (or overlap) and differences (or gaps) between the two leadership styles. Hence, the resulting areas of overlap (similarity) revealed how traditional Māori leadership philosophy has successfully traversed history, remaining equally relevant in the present as the past. Additionally, the resulting gaps (differences) revealed how a break has occurred between past and present styles of Māori leadership, with new forms of leadership emerging that do not always stem from traditional forms of leadership.

This research had a pivotal objective, which was to identify how contemporary Māori leaders are influenced (or not) by tikanga Māori. From a cultural perspective, 'tikanga' is the well of wisdom from which Māori leaders drink to sustain the Māori way of life. That said, some Māori leaders have insatiable thirsts and remain fully active in leadership roles over their lifetime (participants), while others are in the desert of leadership after having chosen to step back from a life of leadership. This research has shown that tikanga remains a useful yardstick for measuring traditional and contemporary Māori leadership because changes in tikanga are usually indicative of some variation between the leadership styles.

Despite the new ways that contemporary leaders are enacting leadership roles, this research shows that a central theme remains: 'it is people'. This key theme, in turn, is underpinned by five sub-themes, each of which is grounded in tikanga: manaaki, whānau, legacy, reciprocity, and gender. Using the whakataukī definition of Māori leadership (kai, tohu, mahi), the themes were assessed across both traditional and contemporary Māori leadership to establish their relevance within each setting. In short, the findings reveal a considerable overlap between traditional and contemporary leadership styles.

Essentially, one of the most significant overall findings of this study is that traditional Māori leadership is still relevant. The study has found that contemporary Māori leaders still use these core ingredients of traditional Māori leadership, as demonstrated by Te Rauparaha, for ensuring the welfare of their people. Uncovering that it is the *people* who are still the central focus at the heart of Māori leadership might not be a unique or pioneering discovery. Nevertheless, it is significant because it challenges contemporary leadership wisdom that often appears to place monetary gain ahead of human relationships. With this in mind, there is something about the past that speaks to our present and our future, the children of today

who are the future leaders of tomorrow. Hence, the findings from this study add to the small but expanding body of knowledge about Māori leadership because when you care about the future, you care about the people: he aha te mea nui o te ao—he tāngata, he tāngata, he tāngata.

The implications of this study for business and leadership are far-reaching. There is considerable research pointing to continual 'systemic failures' as causes for Māori being overly and disproportionately represented in negative social indicators and statistics in areas such as health, crime, and education (Barnao, 1998; Godfery, 2019; Sibley et al., 2011). However, as this thesis shows, the contemporary Māori leadership cohort who participated in the study all recognise, use and adopt traditional Māori philosophy in their dealings with Māori, and for Māori. So, why then do Māori continue to fail and fall behind non-Māori in most societal markers and measures of wellbeing when their leaders are striving to ensure their success? I argue that supporting Māori people from within systems and structures (business, political, organisational) designed by non-Māori, ostensibly for non-Māori, is a unique challenge faced by contemporary Māori leaders. It could also be argued that the existing regime manifesto is damaging to Māori tikanga and wellbeing, which in turn acts as an obstacle that is difficult to overcome. Therefore, the findings of this research highlight the ways in which Māori leaders experience additional challenges that are not typically faced by non-Māori.

It is important to point out the need for more engagement and research *with* Māori, especially before there is another complete overhaul of government policies in which Māori feature predominantly and consistently at the wrong end of the scale. Hence, future research into areas where Māori fail to benefit, survive or thrive (such as health, education, employment,

justice and incarceration, whānau ora, oranga tamariki and social services), will go a long way to bridging the wealth and wellness gap between Māori and non-Māori. More specifically, future research that investigates contemporary Māori leadership opportunities further and in greater depth. Māori have a long tradition of leadership, and there are many attributes and skills embedded in Māori leadership that would be of benefit to western leadership styles. Consequently, any new research would be of benefit to not only Māori but to potentially the nation as a whole.

It is necessary to acknowledge the limitations of this study. It is a blessing to have and own a whakapapa with chiefly bloodlines such as mine; however, at times, it is also a burden. During this research, I was deeply moved by the pain and suffering of the Māori people (my people) to the point where I consciously kept my personal bias in check. However, this is not to say my 'positionality' had no role to play. Instead, I was acutely aware of it and attempted to conduct the research in a manner that centred around the rationale and primary objective of the study, which in turn created a safe and productive space for both myself and my participants. The decision to interview just four contemporary Māori leaders is also a possible limitation of this research. While it would have been useful to interview more people, adopting a kaupapa Māori methodology that prioritised whakawhanaungatanga resulted in a deep and rich data set, despite the small number of participants.

In hindsight, I could have also sought to address the age gap between male and female participants, as all the male participants were over 70 years old, while all the female participants were under 50 years of age. On the one hand, the two decade age difference might be considered problematic and the lack of age diversity a limitation of the research. On the other hand, it might also be illustrative of increasing numbers of Māori women entering

contemporary leadership roles in more recent times. Other challenges arose through the translation of te reo Māori into the English because there is no direct translation from Māori into English. As a speaker of te reo, if the participants sometimes spoke in Māori instead of English during the interview, I used my knowledge of the Maori language to frame the contextual interpretation of the translation of what the participants said in te reo Māori, into English.

Other than the small sample size used in the study, there were other difficulties and challenges encountered that needed to be overcome during the research. The MALP course timetable created several constraints and restrictions, but also set the parameters of the study. There were also considerable constraints around time management, with having only six months to select a research topic, develop and write a research proposal, gain ethics approval, recruit participants and conduct the primary research, as well as write the final thesis. As a consequence, this left very little time for an in-depth exploration of the research topic. Fortunately, however, the research methodology and methods used in the study helped to offset and mitigate any of these potential consequences.

On a personal note, as I reflect on my experiences brought about through conducting this research, I *sense* there is a glimmer of hope for the future of Māori leadership and Māori leaders. There is a new wave of emergent Māori leaders who are debating historical grievances and are not prepared to settle for anything less than what they are entitled to under Treaty of Waitangi obligations. In light of this new prototypical style of Māori leadership, I do not recommend (as some other Māori leaders have) that Māori altogether withdraw from the Treaty of Waitangi in favour of autonomy. Instead, I recommend Māori leaders unite by casting aside intergenerational tribal grievances and enforce the Treaty of Waitangi

partnership principles upon Pākehā as a way forward, together – in unity. By doing so, as committed partners, we can set a new course for the direction of the nation as a united New Zealand.

The opportunity to investigate my whakapapa through the lens of leadership has been empowering and enduring. Reading and hearing about the lives of my tupuna through this research—Te Rauparaha, Kahe Te Rau o te Rangi, Te Whiti o Rongomai, Hamiora Raumati, and many other chiefs—has brought contemporary Māori leadership into focus for me. It is pleasing to discover that traditional Māori leadership is still relevant. Yet, it is also saddening to realise that the plight of the Māori people, despite the plethora of Māori leaders and paltry Treaty settlements, continues to worsen. Also saddening was the passing of participant C during the final stages of writing this thesis—moe mai rā e te rangatira. Overall, learning about Māori leadership first hand from the participants as they shared their experiences and knowledge was both a joy and a great privilege for me. In an ever changing world, remaining steadfast to tikanga Māori and Māori leadership is a vital and essential crucible for Māori wellbeing.

Appendices

Appendix A: Participant consent form

Traditional Māori leadership and its relevance for 2020 vision

PARTICIPANT CONSENT FORM

I have had the details of the study explained to me, my questions have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether I wish to participate in this study and understand that I may withdraw at any time prior to my interview.

I agree to take part in this study under the criteria set out in the information sheet I have been provided.

Declaration by participant:
I hereby consent to take part in this research.

Participant's full name (print): ……

Signature: ……Date: ……

Appendix B: Information sheet

MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND

MASSEY BUSINESS SCHOOL

INFORMATION SHEET

Traditional Māori leadership and its relevance for 2020 vision

My name is Gavin Taylor, and I am conducting a research project about traditional Māori leadership as part of my Masters of Advanced Leadership Practice (MALP) course.

The project

The project is to compare traditional Māori leadership with current (Māori) leadership to investigate its relevance for contemporary society. More specifically, I am interested in uncovering what impact traditional Māori leadership is having on contemporary leadership. As a well recognised and revered Māori leader, I would like to invite you to contribute to this project.

What's involved

I would like you to take part in a one-on-one interview. We will arrange to meet at a time and place that suits you. The interview will be informal with a series of questions designed to help me learn about your experiences of being a leader, both as a Māori and for Māori. There is no preparation required to take part in the research. I am simply interested in hearing more about your experiences. The interview will take around an hour.

I would like to record our conversation to help me with my analysis. Audio-recorded will also be transcribed. I might also make handwritten notes as we talk. Both the audio-recording, the transcript and the handwritten notes will be destroyed five years after the research has been completed.

What to think about

You may wish to use a pseudonym to protect your identity. If so, it will be used in my final thesis and any other presentations or publications arising from the research. Your identity will only be shared with the immediate research team (my supervisor and mentor) unless you agree for your identity to be known more widely.

Know your rights

There is no obligation to accept the invitation. If you do accept, you have the right to:

- Withdraw from the study at any time prior to the interview;
- Decline to answer any question during the interview;
- Ask any questions about the project during your participation;
- Gain access to the research project summary findings once concluded;

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- Be safe in the knowledge that your name will not be used without your consent.

Project contacts

This research project is carried out under the supervision of Dr Trudie Cain and Dr Ralph Bathurst. If you have any questions or concerns about this project, you are welcome to contact me, Trudie or Ralph using the details below.

Masters student researcher	Student researcher supervisor	Student researcher and course supervisor
Gavin Taylor	Dr Trudie Cain	Dr Ralph Bathurst
[redacted]	09 414 0800 ext. 43903	09 414 0800 ext. 43404
[redacted]	T.Cain@massey.ac.nz	R.Bathurst@massey.ac.nz

Note:This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director, (Research Ethics), email humanethics@massey.ac.nz

Appendix C: Interview questions

MASSEY UNIVERSITY
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UNIVERSITY OF NEW ZEALAND

MASSEY BUSINESS SCHOOL

Interview Questions

1. As a prominent contemporary Māori leader, in your view, what are some of the key leadership attributes that define effective (leaders') leadership and why?

2. Describe some (2 or 3) pivotal personal experiences that helped mould and develop you as a leader?

3. How would you sum up the similarities and differences between contemporary leadership and contemporary Māori leadership in a kaupapa Māori context?

4. What do you believe are the main differences and similarities between contemporary leadership and traditional Māori leadership, e.g., Te Rauparaha, Te Wherowhero, Hongi Hika?

5. What role has Tikanga Māori played in your development as a leader, and how

6. Who do you or would you regard as a prominent leader, Māori or otherwise and why?

7. How would you describe leadership for different ethnic minorities living in New Zealand?

8. Over the years, how has your ethnicity helped or hinder your development as a leader?

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