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Mana or Moni? What it means to be a Māori Business Leader.

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Abstract

Research about Māori leadership has faced growing interest in recent years, particularly in the business and management literature. Despite this growing interest, and years of leadership study it still remains under researched. Using a Māori centred approach, this research focuses on the role of mana in leadership and makes an important contribution to examining what it means and what is required to be a successful Māori leader in a Māori organisational context. This research comprised of a case study of a collectively owned hapū organisation based in the Ngāti Porou region involved in the primary industries sector. Six participants from different levels of the organisation were interviewed, and their responses thematically analysed. Three main themes emerged from the data. First, in order to become a leader in a Māori organisation you have to have the mandate, through whakapapa and mana, to lead. Second, in order to be successful as a Māori leader, you have to engage, direct, and defend the collective. Third, Māori leaders have to be guided by the correct goals, such as kaitiakitanga (guardianship) of the whenua (land), service to the people, and mana motuhake (mana through autonomy and self-determination). These themes were then used to create a model of successful Māori leadership. Limitations include this research being exploratory and only having one case study. Further research could include exploring the universality of this leadership model.

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Glossary of Terms

Ariki - High Chief, First-born in a high ranking family

Atua - God

Hapu - Subtribe

He tangata - The people

Hikoi - Walk

Iwi - Tribe

Kaumatua - Elder

Kai - Food

Kaitiaki – Guardian

Kaitiakitanga – Guardianship

Karakia - Prayer

Kīngitanga – King Movement

Māoritanga - Māori culture, Māori way of life

Mana – Authority, Power, the sacred fire that is without beginning and without end

Mana atua – Mana bestowed from the Gods, Māori uniqueness

Mana tangata – Mana of the individual, Mana bestowed by others

Mana tūpuna – Mana from descent

Mana whenua – Mana

Manaaki – To care for, to give hospitality, Support

Manaakitanga - hospitality, kindness, generosity, support

Mātauranga Māori – Maori knowledge

Mihi - Greeting speech

Moko – Māori tattoo

Ngāti Porou – An iwi based on the east coast

Paepae - Front of the marae where the elders sit, auspicious position

Pakeha - New Zealander of European descent

Pō mihimihi - A final night of informal farewells before burial at a funeral

Pounamu – greenstone

Rohe - boundary, district

Rahui - to put in place a temporary ritual prohibition

Tangihanga – Funeral

Taonga – Treasure

Tapu - Sacred

Taurekareka – Slave

Te ao Māori - The Māori world

Te reo Māori - The Māori language

Tikanga - Correct procedure, lore, protocol

Tira - Group

Tohunga - Priest, specialist

Tuku – Obligation

Tūtūā - Commoner, ordinary person

Utu – Reciprocity

Ranga - To weave

Rangatira - High Chief, chieftain

Rangatiratanga – Chieftainship

Ratana – Religious movement

Waka – Canoe

Wairua – Spirit, soul

Wairuatanga – Spirituality

Whakapapa – Genealogical history, Genealogy, Genealogical ties

Whakataukī - Proverb

Whanau - Family

Whanaungatanga – Kinship ties

Whakawhanaungatanga - The process of creating kinship ties

Whare – House

Prologue

Mānuka Creation Pūrākau

In the beginning, there was Te Kore, The Nothing. From Te Kore then came Te Pō, The Night. There were many nights. The last Night joined with Space and there came into being two thoughts.

These thoughts were Ranginui the sky father, and Papatūānuku the earth mother. Husband and wife, they were locked together in a loving embrace. No light or time could break this embrace and it was from this union that many different children were born.

Born into darkness the children, locked within this eternal embrace yearned for space and freedom. These children came together and plotted ways to separate themselves from their parents' crushing embrace.

It was Tāne-mahuta who conceived a plan to separate them and who finally pushed them apart. Tāne-mahuta brought light into the world and began the quest for life to populate our world.

The Birth of Mānuka

From the gods and our celestial beginnings came mauri the spark of life or life force which is the thread that binds us, in te ao tūroa everything has mauri, the soil and rocks, the wind and rain, the birds, fish and reptiles, plants and people. Everything therefore has a sacred element that links it to everything else.

It is this sacred element (tapu) which drives our interactions with the environment around us. For Māori it is important to honour and respect the other inhabitants of te ao tūroa as our older siblings and to acknowledge and give thanks to Tāne (through karakia and appropriate tikanga), who created us all, when we utilise any aspect of our environment.

Tāne was one of the children of Papatūānuku (the Earth Mother) and Ranginui (the Sky Father). It was he who succeeded in separating his parents, bringing light into the world and in time he created all the inhabitants of the world. It is through Tane's creation process that humans are intimately linked by whakapapa with all the other forms of life in the world. Indeed, it should be noted that in this process we were created last and are, in a sense, the least important part in this creation chain.

In a Māori world view, plants are the children of Tāne-mahuta who is acknowledged as the Father and kaitiaki of the forests. When the world was first coming into being Tāne, in his quest for companionship, mated with various female personifications and the offspring of these relationships became the components of the forest environment (te ao tūroa), namely, the birds, the insects, the mist, the water, reptiles, and plants in all their forms (trees, shrubs, climbers) and, eventually, the first woman.

Mānuka Whakapapa

Kō te whakapapa o te wao nui a Tāne.

The lineage of the great forest of Tāne. The names of all plants can be traced back to this whakapapa, including Mānuka.

Ka moe a Tāne i a Apunga kia puta kō ngā rākau iti katoa o te ngahere, me ētahi o ngā ngārara o te whenua, me ngā manu o te ngahere.

Ngā rākau iti katoa, kō Manono, kō Koromiko, kō Hangehange, kō Ramarama, kō Putaputawētā me ētahi atu o ngā rākau iti o te ngahere.

Tāne lay with Apunga and begat all the small trees, the insects and birds of the forest. Some of the small trees were the Manono, the Koromiko, the Hangehange, the Ramarama and a few other shrubs of the forest.

Ka moe a Tāne i a Tukapua kia puta ko...

Ka moe a Tāne i a Hine wao riki kia puta ko...

Ka moe a Tāne i a Mangonui kia puta ko...

Ka moe a Tāne i a Ruru-tangi-akau kia puta ko Mānuka, ko Kānuka.

It is from these origins that Mānuka can be linked back to creation of not just life, but of the universe itself. Given our place in this whakapapa Māori are the kaitiaki of this tree, of the products arising from this tree and of the stories associated with this plant.

Chapter 1: Research background

Inspired, in part, by tales my Dad told me, I have been fascinated by leaders, particularly Māori leaders. Tales of famous Māori chiefs such as Te Rauparaha, Hone Heke, and Erueti Te Whiti made up my childhood. When these tales were told my Dad constantly talked about the mana that these leaders had. While I had not thought of those stories in many years, this passion was soon reawakened when I came to university and began to learn about leadership. What I noticed though was that much of the research in leadership in Industrial Organisational Psychology has little to do with indigenous leadership, including Māori leadership. From personal experience, I know there are many successful Māori leaders in organisations and so became motivated to conduct the current research. This research took on a Māori centred approach focussed on Māori leadership. The key research aim is to explore the relationship between mana and leadership in a Māori organisation and see what is necessary to be a successful Māori leader.

1.1 Case Study

The organisation that forms the focus of this case study is the Ngāti Porou Mīere Limited Partnership (NPMLP). 71,049 people, or 10.6 percent of the total population of Māori descent, are affiliated with Ngāti Porou. They are the second largest Iwi in New Zealand (Census, 2013). The Ngāti Porou iwi is traditionally located on the East Coast of the North Island. Traditional tribal lands span from Pōtikirua and Lottin Point in the North to Gisborne in the south (Kōkiri, 2017). 17 of the iwi remain there while 19 and 16 percent are split between the Auckland and Wellington region, respectively. 46 percent of the iwi are spread out over the rest of New Zealand and 2 percent live overseas (Census, 2013).

This Limited Partnership is a legal initiative. There are two types of partnerships, general partnerships and limited partnerships. General partnerships are made up of two or more

partners who, together, manage the organisation's day-to-day operations and who have equal responsibility. A limited partnership consists of general partners as well as limited partners. Limited partners are investors who do not have the same 'involvement in the management of the entity (Ribstein, 1988). To those involved, NPMLP is a collection of land blocks. This limited partnership ensures that power stays with the landholders and ensures that outsiders cannot gain control.

Māori land blocks are a unique entity. Māori traditionally talk about having shares in a land block. Block is defined in Te Ture Whenua Māori Act 1993 as a whole parcel of land comprised and described in an instrument of title. Māori land means Māori customary land, and Māori freehold land. Before colonisation all land was customary land, there is now less than 700 hectares worth of customary land. This customary land has a strict definition of never had its ownership questioned by the Māori land court, never having been held by the crown and being governed under strict Māori tikanga (Auditor-General, 2004).

Most Māori land is held as freehold land. This is land which has joint ownership as appointed by the Māori land court. It is "land the beneficial ownership of which has been determined by the Māori Land Court by freehold order" (Ruru & Crosbie, 2004, p.1). As of 2013, Māori free hold land constitutes 6 percent of New Zealand's land mass.

Originally, shares of these land blocks were dictated by whakapapa. Shares were given to those who had descendants who worked the land. As shareholders die, their land is divided among whānau, resulting in their shares being split. This means that as time has gone on the number of people who own shares of Māori land has increased (Auditor-General, 2004). As of 2013, there were 7,137 Māori freehold land titles and approximately 2.3 million ownership interests in those titles. This results in an average of eighty-five owners per title –the lowest 10% averaging 1 owner to each title, and the highest 10%, averaging 629 owners to each title

(Isaac, 2011). While there are multiple shareholders there is often one main point of contact for a land block, with a committee nominated by the majority of the shareholders. This committee can vary in size but from the committee, a manager or chairperson is then appointed. The time that they serve varies and depends on individual land blocks.

The NPMLP limited partnership consists of board members who are chairs of their own blocks with a member of the Ngāti Porou holding company as an initial limited partner. This was how NPMLP first secured funding. The Ngāti Porou Mīere Limited Partnership is different from mainstream organisations in Aotearoa New Zealand in the way that it operates and is accountable to the constituents of the land blocks. Each board member manages or runs at least one land block with some managing or running multiple land blocks. Each land block is collectively owned by various whānau and individuals of the iwi, through shares. In contrast to many organisations, which operate in the for-profit sector in Aotearoa New Zealand, Māori organisations tend to prioritise other concerns ahead of profits. While profit is one aspect of the Ngāti Porou Mīere Limited Partnership's business considerations, for them it is more important that they protect the land, ensure that the land provides sustenance for their iwi, and continues to provide for future generations. The Mīere limited partnership exists to help the constituents of this land block and the wider iwi.

1.2.1 Case study background

The Ngāti Porou Mīere Limited Partnership was formed to combat what was seen as growing exploitation from Pākehā beekeepers on Māori land. In the early days of commercial beekeeping, Māori landowners and land block managers did not mind having the hives of Pākehā beekeepers on their land because it was not intrusive for the landowners and managers, and honey was not hugely profitable (Ngatiporou.com, 2015a). The number of hives was small and only a token amount of money changed hands between the Pākehā beekeepers and the Māori landowners or managers. This was normally 10 to 20 percent of the value of honey at

harvest. As time went on the value of mānuka honey grew and the number of hives placed by Pākehā beekeepers on Māori land increased drastically. However, the overall amount of money paid to Māori landowners and managers did not grow much.

Mānuka honey is valued for its unique mānuka factor or UMF. This UMF increases the longer the honey is stored, which increases the value of the honey in the future (Trees, 2018). The amount of money paid to Māori landowners was based upon the initial pre-stored value, so the beekeepers were able to make a larger profit because the cost they paid for the honey was relatively low. In the Ngāti Porou region, the early beekeepers were all Pākehā and not from Ngāti Porou, so had no connection to the land. Consequently, Māori who owned and were beneficiaries of the land saw very little profit. During the early 2010s, some of the Ngāti Porou landowners and managers started to discuss their concerns about what they saw as exploitation of their resources, and the Ngāti Porou Mīere Limited Partnership (NPMLP) was launched in 2015 (Ngatiporou.com, 2015b). The motivation behind the formation of the Ngati Porou Mīere Limited Partnership was three-fold.

First the landowners and block managers who initiated the NPMLP felt that they and their people were no longer getting a fair deal. All the mānuka honey was leaving the Ngāti Porou land and Ngāti Porou were getting little to no return. The initial founders of the NPMLP wished to rectify this, and set up the organisation so that different land blocks could work collectively to capture the market and bring autonomy back to Ngāti Porou. In the Ngāti Porou region, the majority of mānuka plants grow on Māori land, so the Ngāti Porou landowners and managers realised that if they worked together collaboratively, they would be able to monopolise mānuka honey production in their region. Second, by launching the NPMLP, iwi could develop a regional iwi-based economy by creating a variety of honey industry-related jobs to help enhance the lives of their iwi members, and other people in their region. With the mānuka honey being taken off Māori land, not only were individual land blocks not seeing any

profit, but the wider iwi was seeing no benefit. On the East Coast, where these land blocks and the NPMLP are based, unemployment is high and there is a lack of meaningful work. By taking control of the mānuka honey, Ngāti Porou were able to create more jobs for their people in the region, and create high-quality meaningful work. This economic development in the region has had multiple benefits for their people, including economic wellbeing, improved social wellbeing, and overall life enrichment. Third, the founders of the NPMLP wanted to create a sustainable business model for future generations. They felt that the NPMLP would not only create value for their iwi now, but continue to do so for generations to come.

1.3 Overview of thesis

The first chapter of this thesis deals with the motivations of the current research and the organisation studied. The second chapter gives an overview of mainstream leadership research in Industrial Organisational Psychology. Leadership theories are broken down thematically and the successes and failures of these different theories are explored. These themes are leadership characteristics, leader behaviours, blended models of leadership and contextual models of leadership. Overall success and failure of leadership studies in Industrial Organisational Psychology are examined and the need for more research into indigenous leadership is highlighted. The third chapter of this thesis explores Māori leadership. Firstly, this chapter gives a brief overview of Māori and Te ao Māori, (the Māori world). Important concepts related to Māori leadership are explored including the social structure of Māori society, the importance of genealogy, what is needed for individuals to have authority and the correct way of doing things in Te ao Māori. Chapter three then moves on to examine Māori leadership, what it has looked like historically, and what contemporary Māori leadership looks like. From this current research, key values are drawn out and examined. Finally, this chapter concludes by looking at research into Māori leadership and the key findings of this research. These findings are then used to explore similarities and differences between Māori and mainstream leadership theory.

From this literature review a gap is found and justification for the need for this research is proposed. Chapter four details the research that was carried out, the qualitative analysis that was conducted, and an overview of the themes that emerged from this research. Chapter five explores theme one, the mandate to become a Māori leader. Chapter six examines theme two what is required to be a Māori leader. Chapter seven explores the necessary goals required to be a successful Māori leader. This thesis concludes with the implications of this research.

Chapter 2: Leadership in Industrial Organisational

Psychology

Leadership is a highly contested subject that has undergone hundreds of years of research from a multitude of different disciplines (Antonakis & Day, 2017), the study of leadership can be traced back as far as 500 B.C (Wren, 2013). At various times leadership has meant different things to different people in different contexts. Drawing from various literature and numerous definitions, the definition decided upon for this research is: the act of successfully leading a group towards a specific goal or target (Alimo-Metcalfe, 2016).

There are two main aspects to the study of leadership: leader emergence, or who becomes a leader, and leader effectiveness (Foti & Hauenstein, 2007; Riggio, Riggio, Salinas, & Cole, 2003). Leader emergence has been linked to many different characteristics such as personality traits, intelligence and physical appearance as well as context, stakeholder wants and/or needs, and birth-right (Foti & Hauenstein, 2007; Riggio et al., 2003).

Leader effectiveness is equally complex. Not all leaders are equal: some are considered great while others are deemed terrible (Alimo-Metcalfe, 2016; Antonakis & Day, 2017; Foti & Hauenstein, 2007; Mann, 1965; Northouse, 2015). Often it is the latter who attract the most attention (Pfeffer, 2005). Leadership effectiveness is essentially how effective a leader is at leading. The problem with this is there is no set way to define how effective a leader is (Alimo-Metcalfe, 2016). This means the effectiveness of a leader differs depending on the criteria that it is measured against. However, leadership is too complex to be simply categorised as good or bad. It is multi-faceted and contextual, as leaders can be effective in one area and not another (Alimo-Metcalfe, 2016; Antonakis & Day, 2017; Foti & Hauenstein, 2007; Mann, 1965; Northouse, 2015).

2.1 Leader characteristics

In terms of modern leadership theories in Industrial Organisational Psychology, leadership writings often trace their roots back to the ‘great man’ theory (Wren, 2013), or focus on leader characteristics. The great man theory was popularised in the 19th century, although it is evident or implied in many earlier writings. It is the idea that leadership is driven by one person, usually male due to historical gender roles in the Western contexts in which Industrial Organisational Psychology originated, and whose inherent abilities give them the right and skills to lead (Wren, 2013). Some versions of this perspective focus not on skills but on inherent characteristics that cannot be taught (Kirkpatrick and Locke, 1991), assuming that there are those who are leaders and those who are not.

More recent adaptations of the idea that leaders have specific characteristics lacked by non-leaders can be seen, for example, in trait approaches to leadership, or the idea that there are particular traits which, when combined, form leadership. Implicit in some trait approaches is the idea that leaders are born rather than made, and that, if those with the ‘right’ traits can be identified then it is possible to know who will make good leaders and to select, train and place them accordingly (Mann, 1959; Stogdill, 1948).

2.1.1 Strengths and limitations of trait approaches

Leader characteristic approaches have helped to establish leadership as an important field of study within Industrial Organisational Psychology. However, this approach has several major limitations.

First is the lack of consistent evidence for traits associated with leadership. In a review of 10 studies on trait leadership there were 68 different traits identified, with little agreement between the studies (Robbins, Bergman, Stagg, Coulter, 2015). However, those traits that did agree, appearing to be somewhat consistent in a number of studies, included:

1. Drive: Leaders showed a high effort level, high desire for achievement, ambition, and energy. They were persistent and show initiative.
2. Desire to lead: Leaders showed a desire to influence and lead others, and a willingness to take responsibility.
3. Honesty and integrity: Leaders built trusting relationships with followers by being truthful, non-deceitful, and showing high consistency between their words and their actions.
4. Self-confidence: Leaders showed little self-doubt. They needed to show self-confidence in order to convince followers of the rightness of their goals and actions.
5. Intelligence: Leaders needed to be intelligent enough to gather, synthesize and interpret large amounts of information and to be able to create vision, solve problems, and make correct decisions.
6. Job-relevant knowledge: Effective leaders had a high degree of relevant knowledge that allows them to make well-informed decisions and to understand the consequences of those decisions.

However, these are not traits unique to leaders. Many leaders do not show all these traits and many non-leaders do.

A second major critique is that trait models fail to consider context (Alimo-Metcalfe, 2016; Dinh et al., 2014; Northouse, 2015; Yukl, 2012). A leader who is effective in one situation or environment may not be effective in other yet these models assume that a leader will be effective under different conditions (Stogdill, 1948). There is substantial evidence that leaders vary in performance depending on the situation (Alimo-Metcalfe, 2016; Dinh et al.,

2014; Northouse, 2015; Yukl, 2012). Leader emergence can also depend on factors such as organisational placement, opportunities to take a leadership role, and organisational politics as much as upon any inherent leadership skills (Foti & Hauenstein, 2007; Ilies, Gerhardt, & Le, 2004; Riggio et al., 2003).

2.2 Leader behaviour

Dissatisfaction with the limitations of trait approaches led to a focus on leader behaviour. Behavioural leadership theories centre on the idea that successful leadership requires particular behavioural responses, with the assumption that identifying these behaviours would make it possible to create 'ideal' leaders. Two major advancements in this area were made by two separate universities: the Michigan Studies of Leadership (Cartwright & Zander, 1960; Katz & Kahn, 1990; Likert, 1961, 1967) and the Ohio State Leadership Studies (Stogdill, 1948).

The Ohio State Leadership Studies research programme, commencing in 1945, believed that the study of traits was not relevant and instead analysed how individuals lead in an aim to identify behavioural links with leadership. These studies then identified two main dimensions of leadership: consideration and initiating structure. Consideration refers to the extent to which a leader shows concern for the well-being of members of the group, or demonstrates a people-focused approach including warm interpersonal relationships, friendship and trust. Initiating structure refers to the extent to which a leader clearly defines follower/member and leader roles, organises activities and defines goals and how tasks should be carried out to achieve these goals (Schriesheim & Bird, 1979).

The Michigan Leadership studies, conducted in the 1950s, aimed to determine the various methods and principles of leadership which lead to productivity and job satisfaction. These studies found two broad leadership styles: an employee-orientated style and a

production-orientated style. The employee-orientated style stresses human relationships and represents an approach to leadership in which leaders set goals and deadlines but step away from setting specific tasks for goal achievement, allowing followers some autonomy. In contrast, the production-orientated style focuses around leaders spending time guiding followers in their tasks and goals (Alimo-Metcalfe, 2016; Mann, 1965).

Both models identified task- or people-oriented leadership approaches, but while the Michigan studies place different leadership behaviours on opposite ends of a continuum, the Ohio State studies assume that the two forms of behaviour are independent of each other, making for a two-dimensional model (Alimo-Metcalfe, 2016; Mann, 1965; Schriesheim & Bird, 1979). However, neither model considers the context in which leadership takes place.

Fiedler's contingency theory (Fiedler, 1964; Fiedler, 1967) synthesised behavioural leadership with situational leadership, and argues that the best leadership practices depend on the situation. Fiedler's approach draws heavily on behavioural theory in the sense that it keeps the idea of task and behaviour-oriented leadership, like the Michigan and Ohio State studies, but assumes that different types of leadership suit different situations. It also assumes that leaders have a 'fixed' preference or style for how they deal with situations, so in order to have the best leadership it may be necessary to change leaders depending on the situation (Northouse, 2015).

A more flexible model was that of Blanchard and Hersey (1969). Again, it draws on behavioural theory by including dimensions of concern for people (consideration) and concern for production (initiating structure), but Blanchard and Hersey argue that there is no one best style of leadership. Four leadership styles are identified: directing (high initiating structure, low consideration), coaching (high consideration, high initiating structure), supporting (high consideration, low initiating structure) and delegating (low consideration, low initiating

structure. The most effective leaders are ones who can use these different styles at different times, depending on the person or group being led. Individuals or groups being led may be high or low in ability and commitment; different levels require different leadership. For example, when leading a group high in ability and high in commitment a coaching style is needed. This style requires that the leader involves themselves with followers by giving encouragement and asking for input. The focus is around communication to both reach goals and meet the follower socio-emotional needs to bring about the best results.

More elaborate still is House and Mitchell's Path Goal theory (House & Mitchell, 1975). This theory assumes that a leader's behaviour relies upon the satisfaction, motivation, and performance of their subordinates. It is up to the leader to ensure that their leadership is executed in a way that complements subordinates' abilities and mediates their deficiencies. According to the theory, it is the leader's job to guide subordinates down the best paths to achieve their own goals and organisational goals. The path goal theory claims that leaders will have to engage in different types of behaviour, depending the situation, to ensure this happens. The path goal theory is essentially split into three separate processes. Firstly, determining the employee and environment characteristic. Secondly, selecting a leadership style. Finally, looking at motivational factors that allow the employee to succeed (House & Mitchell, 1975).

2.2.1 Strengths and limitations of behavioural approaches.

By shifting the focus from leader traits to leader behaviour, the aim was to identify a more inclusive view of good leaders and successful leadership by identifying relevant skills, competencies and behaviours, often assumed to be trainable, and by clarifying that there is no 'universally effective' approach to leadership. This led to a considerable expansion in the marketing of leadership development programmes. Behavioural approaches also took into account the varying forms that leadership can take, and the different ways in which leaders can be defined as successful or unsuccessful.

However, the models have been criticised for their narrow focus, which considers only a small part of the leadership process. Leadership is more complex than the behaviours of the leaders, and the commitment and motivation of the followers. The idea of what makes a situation has been over simplified in many of these behaviour-focused theories, and no particular leadership style is universally effective (Glynn & DeJordy, 2010; McCleskey, 2014). Researchers have been unable to associate the behaviours of leaders, concern for people and concern with production, to positive outcomes such as morale, job satisfaction and productivity (Northouse, 2015). In addition, effective leadership is defined by the leaders rather than by those who are being led, and little attention is paid to the preferences of followers. It is assumed that good and bad leadership is solely in the hands of leaders and how they manage their followers. A final substantial critique is the assumption that there is only one leader at any point in time; distributed leadership is rarely considered (Bolden, 2011; Timperley, 2005), nor is there much recognition that individuals may lead in one situation but not others.

2.3 Blended models: leader characteristics and leader behaviour

More recently, a range of leadership models have emerged which consider both leader characteristics and leader behaviour.

One of the most popular models at present is transformational leadership (Bass, 1984; Burns, 1978; Downton, 1973). This model conceptualises leadership into two distinct types; transformational and transactional. Transformational leadership is leadership which creates positive changes by inspiring and motivating followers to achieve and be successful with the end goal of developing them into leaders (Bass & Riggio, 2006). Transformational leaders are said to go beyond ordinary expectations and engage followers completely. In contrast, transactional leadership is conceptualized as more ‘management’ than ‘leadership’, focusing on the use of reward and punishment to achieve compliance from followers, and to maintaining the status quo rather than bringing about change (Avolio, Bass, & Jung, 1999). What is

important to note is that while transformational and transactional leadership is shown through particular behaviours there are implicit and explicit assumptions about values that leaders should hold. These specific characteristics, such as having a strong set of internal values and ideas, skills to motivate followers to support the greater good rather than their own interests and having a clear vision are what makes a transformational leader (Bass & Avolio, 1990; Bass & Avolio, 1994). The transactional model is based around the transaction of leadership, in which followers complete tasks because of either the reward for doing so or the punishment for failing. Bass and Stogdill (1990) discuss transactional leaders as those who work to maintain the status quo and are conservative rather than transformative. Bass and Stogdill (1990) link these leaders to Hook (1943) definitions of the eventful man and the event-making man. Transactional leaders are seen to be more passive, as working with the system and not wishing for change and their values and ideas represent that. It is implied that these types of leaders are born not made.

While transformational leadership approaches acknowledge the importance of leader values and other characteristics, a group of relatively recent models labelled here as the 'neo-charismatic' models (Winkler, 2010) make this more explicit and provide more of an acknowledgement of the followers' role within the leader/follower relationship (Winkler, 2010).

Charisma has long been one of the characteristics of leader which appears in many trait, or individual difference-based models. Weber provides the most well-known definition of charisma as a special personality characteristic that gives a person exceptional power and results in this person being treated as a leader (Northouse, 2015; Weber, 1947). Charismatic leadership was brought to the forefront of industrial organisational psychology by House (1976) who suggested charismatic leaders have specific characteristics and use specific behaviour to enact certain responses from their followers. Shamir, House, and Arthur (1993)

readdressed charismatic leadership to discuss how motivational theory can be used to explain the relationship between leaders' behaviours and the effects this has on followers. This motivational theory also accounts for the transformational effects of charismatic leadership and is shown in Figure 1 below.

Figure 1: The motivational effects of charismatic leadership: A self-concept based theory. (p 581) By Shamir, B., House, R. J., & Arthur, M. B. (1993). *Organization science*, 4(4), 577-594.

Charismatic leaders are noted for their ability to inspire and motivate followers. This goes beyond eloquent communication to include the ability to communicate with followers at an emotional level (Conger & Kanungo, 1998). Personal goals, views, and values of charismatic leaders have a great deal of influence on followers, and charismatic leaders are said to increase follower commitment, motivation, and performance through creating an emotional bond (Conger & Kanungo, 1998). Related to this is the idea of visionary leadership, from a

leader who has a clear vision of what they wish to achieve and uses this to motivate followers to achieve these goals (Winkler, 2010).

This led to research which stepped away from the ‘romance of leadership’ to focus on the ethical behaviours of leaders and leadership as a benefit to people. Ethical leadership is the theory that leadership can and should be directed with regard to ethical beliefs and behaviours (Brown & Treviño, 2006). Three main concepts make up ethical leadership. First, ethical leaders are caring, honest, hold to their principles and make fair and balanced decisions. Second, ethical leaders frequently discuss ethics with followers, set clear standards and ensure those standards are followed. Finally, ethical leaders hold themselves to these standards and ensure that these standards are met by their followers (Brown, 2006). Ethical leadership is based on social learning theory (Brown, 2005), the idea that behaviour is learnt through the observation of other peoples’ behaviours. A leader who behaves ethically can ensure that their followers and organisations behave in an ethical manner (Brown & Treviño, 2006; Brown, Treviño, & Harrison, 2005). Brown et al. (2005), in seven different studies, investigated the viability and importance of ethical leadership as a construct. There is evidence that perceptions of a leader’s honesty, integrity and trustworthiness are linked to leaders' perceived effectiveness and overall effectiveness. In the case of these studies, effectiveness was first examined through perceived effectiveness rather than actual effectiveness, and, effectiveness was based on the Multifactor Leadership Questionnaire a measure designed for transformational leadership. Mayer, Aquino, Greenbaum, and Kuenzi (2012) examined the consequences of ethical leadership and perceived leadership effectiveness as eliciting positive behaviours from followers.

A related idea is that of authentic leadership, which emphasises building a leader’s legitimacy through honest relationships with followers, mutual input into tasks and an ethical foundation. Authentic leadership is “a pattern of leader behaviour that draws upon and

promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development” (Walumbwa, Avolio, Gardner, Wernsing, and Peterson (2008). Mutual trust allows leaders to generate enthusiastic support and from there to improve individual and team performance.

The distinction between authentic and ethical leadership is not always clear, although ethics is central to ethical leadership but only a part of authentic leadership. While authentic leadership must involve ethics, the focus is on building positive relationship with followers to achieve clear goals (Luthans, Norman, & Hughes, 2006).

2.3.1 Strengths and Limitations of Blended models

These blended models are not without their own limitations. It is common in organisations for articulate and well-spoken individuals to achieve promotion and leadership roles, but this does not mean that they will be effective leaders (Pfeffer, 2015). A series of corporate scandals including the fall of Enron, the Lehman brothers, and the global financial crisis led to dissatisfaction with neo-charismatic models (Alimo-Metcalf, 2016). The idea that trust and faith in ‘saviour’ leaders and the ‘romance of leadership’ could boost an organisation had, in some cases, resulted in catastrophic consequences (Dinh et al., 2014; McCleskey, 2014; Yukl, 2012; Yukl, 2010). Charismatic or visionary leaders whose goals were not aligned to those of the organisation or who did not have the skills to implement the goals to which they had built commitment could do considerable harm (Bligh, Kohles, & Pillai, 2011). Transformational leadership was also criticised in this way. Transformational leaders, like charismatic and visionary leaders, have been strongly linked with perceived leadership effectiveness. The problem with this is that leaders can be effective, in the sense that they inspire their followers, but the overall goals are destructive. Historical figures such Adolf

Hitler, Josef Stalin, and Osama Bin Laden fall into this category: they are classified by Bass and Riggio (2006) as pseudo-transformational and represent the ‘dark side’ of leadership.

Authentic and ethical leadership models have their own limitations. As explored by Algera and Lips-Wiersma (2012) the authentic leadership literature and theory is complex and it is a multilevel phenomenon. Recently in the haste to operationalise authentic leadership the focus has been narrowed. The authentic leadership literature has begun to focus on self-awareness and self-regulatory processes. Authentic leadership is naturally complex because it is enacted in specific contexts and in relationship with many others. It is not simply a process of knowing one’s self. The context of these relationships is critical to being a successful authentic leader (Algera & Lips-Wiersma, 2012). Like the aforementioned transformational and charismatic models, leadership this theory relies on perception. The focus of authentic leadership can be on whether a leader is perceived to be authentic in the organisational context, rather than whether they are actually authentic. If a leader is authentic in the sense of being true to themselves but this does not align with followers' perception of authenticity, or the organisational view of authenticity, they can be perceived as being unauthentic (Agunjiri & Hernandez, 2017). This can result in a breach of trust, which leads to a breakdown of authentic leadership. Likewise, ethical leadership suffers from these perception issues too. What is considered ethical can differ from individual to individual again highlighting the importance of perception over reality. As pointed out by Mayer et al. (2012) followers’ perception of ethics may not align with the leaders creating tension and causing issues in the organisation. Ethical leadership also has not had the same empirical research as other leadership theories leading to questions of how effective it is with the work place.

2.4 Contextual models: Leaders and followers

The models reviewed so far generally do not focus on the relationship between leader and follower, yet it is important to take account of the relationship context when trying to lead.

Leader Member Exchange (LMX) theory (Dansereau Jr, Graen, & Haga, 1975) represents an early acknowledgement of context. It was one of the first theories to focus on the dyadic relationship between leaders and followers (Graen & Uhl-Bien, 1995). It proposes that leaders develop a relationship with their subordinates and that the quality of this relationship influences decisions, responsibilities, performance and access to resources. This, in turn, results in the formation of two groups, the in-group and the out-group. The in-group receives more attention and benefits from the leader than the out-group. This is one of the few approaches to recognise that leaders do not always treat all followers the same, that preferences and favourites can emerge, and that performance and other consequences can follow (Graen & Uhl-Bien, 1995). LMX suffers from several different limitations which include creating inequality among groups and creating the impression of privilege within the work place. The theory is somewhat underdeveloped with flaws such as not fully explaining how to create high-quality leader member exchanges and not adequately explaining the contextual factors that have an impact on LMX relationships (Anand, Hu, Liden, & Vidyarthi, 2011). Because of this, the LMX theory is not used routinely in organisations and is rather used to explain leadership.

Distributed leadership differs from the other theories and models reviewed, as it looks at leadership as a social process (Thorpe, Gold, & Lawler, 2011). Three characteristics make up distributed leadership. First, leadership is a practice or set of shared practices that can be enacted by all people at all levels. Second, leadership is a social process manifested through relationships and networks of influence. Finally, leadership is an outcome (Alimo-Metcalfe, 2016; Bolden, 2011; Fletcher, 2004; Thorpe et al., 2011). This perspective changes the idea of the notions of followers from being passive recipients of leadership, to being key actors in the process of doing leadership (Alimo-Metcalfe, 2016). While this approach has been mostly used in the educational sector (Timperley, 2005), it has been critiqued for being difficult to apply,

and for associated ‘myths’, for example that it disaffirms the idea of formal leaders, that it is the ‘new template’ for leadership and that ‘everyone is a leader’ (Bolden, 2011).

The key idea of servant leadership is that instead of people working to serve the leader, leaders exist to serve followers. This should enable leaders to unlock the purpose and ingenuity in those around them which should result in higher performance and more engaged stakeholders (Van Dierendonck, 2011). Servant leadership is linked to authentic and ethical leadership through concepts such as ethics, virtues, and morality (Russell & Stone, 2002; Van Dierendonck, 2011).

While the term was used in 1970 by Greenleaf it was not until 2004 that servant leadership was explored in an empirical leadership (Russell & Stone, 2002). This servant leadership has been theorised for use as a viable leadership theory, particularly for providing ethical grounding and a framework which can combat the challenges of leadership in the 21st century. This can include issues such economic globalization, increased communication, and the growing gap between rich and poor (Russell & Stone, 2002). As illustrated by Van Dierendonck (2011), this is mainly because of how this leadership model contrasts with the traditional leadership first paradigm, which focuses on a more individualistic and capitalist view of leadership and organisations. The contrasting view opens up new solutions and new avenues of practice within organisations. These benefits of servant leadership are brought about by the underlying differences of this model.

Van Dierendonck (2011) discusses how much of what is written to date on servant leadership, is prescriptive rather than descriptive, as it focuses on how servant leadership should be, rather than what it is in practice. Van Dierendonck (2011) review also discusses how several different measures of servant leadership have been developed. This has allowed researchers to better study the impact that servant leadership can have in organisations and

underpin how it is used. These measures have then been used to assess both servant leadership and the positive effects of servant leadership. For example, Burton, Welty Peachey, and Wells (2017) in their research into servant leadership in a sports organisation found that servant leadership resulted in a more ethical organisational climate and led to greater trust in leaders. In this context, servant leadership was built upon the research by Barbuto Jr and Wheeler (2006), and Van Dierendonck and Nuijten (2011) ideas of servant leadership. Servant leadership was conceptualised into six areas: empowerment, stewardship, authenticity, providing direction, humility, and interpersonal acceptance. This was measured using the Servant Leadership Survey developed by Van Dierendonck and Nuijten (2011). Welty Peachey, Burton, Wells, and Chung (2018) studied servant leadership as it occurred naturally. Also using Van Dierendonck and Nuijten (2011) conceptualisation of servant leadership, a quantitative survey and some qualitative interviews, Welty Peachey et al. (2018) found that servant leadership helped to satisfy follower's needs of autonomy, competence, and relatedness. This study also found that servant leadership concepts (empowerment, stewardship, authenticity, providing direction, humility, and interpersonal acceptance), occurred naturally. As well as these studies of servant leadership in organisations, various empirical studies have been conducted which show that servant leadership is related to important organisational outcomes including fairness within the organisation, improving in-role performance, and organizational commitment, and improving overall job performance (Ehrhart, 2004; Liden, Wayne, Liao, & Meuser, 2014; Liden, Wayne, Zhao, & Henderson, 2008).

2.4.1 Strengths and limitations of context-based models.

Contextual models have provided a new view of what makes for good leadership (Alimo-Metcalfe, 2016; Day, Fleenor, Atwater, Sturm, & McKee, 2014; Northouse, 2015). They have clarified that leadership involves interactions among leaders, followers, situations

and environments, rather than being a single consequence of a leader's traits or behaviours (Alimo-Metcalfe, 2016; Day et al., 2014). Contextual models help provide a fuller picture of successful leadership and factors which affect it, including the importance of followers. By framing context as an important factor, these theories also shift how leadership emergence and effectiveness are viewed: emergence is seen as less important than other theories, the focus is more on effectiveness, and leadership is only one of the factors that affects it (Northouse, 2015). Leader effectiveness is seen, not simply as how effective an individual is at leading, but as how well they can navigate and improve the factors needed for success.

Contextual models have been criticised for being very complex (Alimo-Metcalfe, 2016; Dinh et al., 2014; Northouse, 2015). It can be difficult to find and narrow down which factors need improving for successful leadership (Pfeffer, 2015). These models also need more exploration and empirical support, particularly in view of the subjective nature of subordinates' and leaders' views on relationships (Alimo-Metcalfe, 2016).

2.5 Successes of leadership studies

Research at different times and by different people points to various theories being useful at specific times. For example, in World War 2 there was a strong focus on trait leadership theory where this was used to identify potential officers to help with the war effort. Winkler (2010) points out that neo-charismatic models of leadership such as ethical and servant leadership were beneficial for combating the rise of unethical business practices.

As leadership has evolved and grown through the years these theories and models have also evolved, which has led to a merge of various leadership models. Transformational leadership has been linked with authentic leadership (Day et al., 2014; Wren, 2013), ethical and servant leadership styles have been tied together and trait leadership has been re-explored

through various different lenses (Dinh et al., 2014; Mayer et al., 2012; Van Dierendonck, 2011).

Authentic leadership has underlying constructs similar to those found in transformational leadership theory. While linked, there are concrete differences. For example, a study by Walumbwa et al. (2008) found that while the underlying constructs are similar they do not correlate highly enough to indicate construct redundancy. Authentic leadership has some overlap against transformational leadership when measured against leadership constructs such as organisational citizenship behaviour, organisation commitment, and satisfaction with supervisor. Contrasting this a recent meta-analytic review of authentic and transformational leadership by Banks, McCauley, Gardner, and Guler (2016) found that the relationship suggests construct redundancy but also re-informs the idea that authentic leadership has dominance over transformational leadership when predicting group or organisation performance and organisational citizenship behaviours. This highlights an important point: while theories have been linked more research is sometimes needed to discover their usefulness (Banks et al., 2016). Here, unless looking at predicting group or organization performance and organisational citizenship behaviours, authentic leadership theory would not be more useful than transformational leadership theory.

Dinh et al. (2014) completed a thematic analysis of leadership theory as considered in 752 articles. From these articles, 117 instances looked at trait leadership in some way. However, in only 11 instances trait leadership was solely investigated. As previously mentioned, there have been many different critiques about trait theory and this has result in fewer studies focusing solely on trait leadership theory. Judge, Piccolo, and Kosalka (2009) provide an example of what research into trait theory looks like now. Judge et al. (2009) reviewed leadership traits and built a conceptual model using different underlying theories such as evolutionary theory and evolutionary psychology, behavioural genetics, and socio-analytic

theory. This model “considers the source of leader traits, mediators and moderators of their effects on leader emergence and leadership effectiveness and distinguishes between perceived and actual leadership effectiveness” (Judge et al., 2009, P. 1) By exploring old and critiqued models of leadership in new ways it is possible to make them more robust, relevant and useful.

Dinh et al. (2014) in their meta-analysis of various leadership theories discuss how many older theories, like LMX or trait theories, are now researched in conjunction with more modern or new theories such as strategic or team leadership. The aim here is by using established theories researchers hope to build upon these theories to create robust new models, which reflect the changing environment of research and practice.

Issues of leader emergence may be less important than those of leader effectiveness, given the importance of defining the criteria by which leader performance can be judged. For example, success for a non-profit organisation may be different from success in the for-profit sector, and this may affect a leader’s goals and relationships with followers. The ways in which leadership is conducted and the approaches used should reflect the overall aims and goals of the organisation; success will be defined differently for almost every organisation, and leadership will be slightly different in every organisation.

2.6 Final points

In the current field of leadership and leadership study there is no clear consensus on what makes a successful leader and what successful leadership is. One key issue is that context is often overlooked, so that mainstream models of leadership, which largely originated in the United States of America and the United Kingdom, are generalised to other cultural contexts. This has led to most leadership theories coming from a primarily individualistic cultural perspective.

Most studies of leadership come from the perspective of Western organisations and social science models, and often originated from Western research conducted in military organisations (Northouse, 2015; Rost, 1993). From research beginning during World Wars 1 and 2 there has been a focus on ‘correct’ leadership or ‘the right way’ to lead, on the assumption that the right leader could make or break a crucial situation (Wren, 2013). This focus was then adopted by other organisations and researchers outside the military.

From focusing on building personal leadership in the military the Industrial Organisational study of leadership began to focus on medium to large businesses. While this helped widen the view of leadership there was still a strong focus on business success which led to a limited view of what leadership criteria and leadership success actually are, which in turn resulted in various areas of leadership being understudied. Western medium to large businesses only make up a small portion of where leadership is used; and yet these studies, based on these businesses, are utilized in different areas, including small business, the not for profit sector, and across cultures. Because business success, emergence, and effectiveness depend on the wider context these studies are not always relevant (Bendell, Little, & Sutherland, 2016)

This brings about an important point: if leadership theory relies on Western ideals to be successful, then organisations that are not founded on these ideals would not find it relevant. Leadership theory can be based on a variety of different concepts. These include traits, behaviours, and situations. However, as Bendell, Little and Sutherland (2016) point out because cultures differ in norms and practices, these behaviours, traits, and situations also differ. Because of this, these mainstream models are not always effective, and this, in turn means that there is a gap in the literature and research in leadership studies.

Chapter 3: The Context of Māori Leadership

Māori leadership exists within te ao Māori (the Māori world), and in order to understand Māori leadership it is important to understand some of the fundamentals of the te ao Māori (the Māori world).

3.1 Te ao Māori The Māori World

Māori are the indigenous people of Aotearoa, New Zealand (King, 2012). Everything Māori exists within te ao Māori. In te ao Māori, all things are seen as being interconnected, from te reo Māori (the Māori language), to tikanga (the processes and practices which guide the culture) to he tangata (the people) (Mead, 2016). While Māori oral history and tradition had that they migrated together as one people in seven great waka (canoes) from Hawaiki, recent research shows that it is likely that Māori migrated to New Zealand in the late 13th century from several different points in East Polynesia. The waka varied in size from small (several meters) to large (forty meters) and carried different whānau (immediate family) who were interrelated. Each waka formed its own social group with a rangatira (overall chief). The rangatira had overall leadership across the waka and their authority was absolute in most areas. In some areas, there would be a tohunga (specialist) who had special tasks and in these tasks, they would out rank the rangatira. For example, if the tohunga were in charge of navigation, the rangatira would not interfere. These roles would form the basis of different classes within Māori society (Bowden, 1979). Different waka landed throughout New Zealand and these became the first Māori settlements. The various waka that made this journey to New Zealand were the basis for Māori social groups. These social groups were, and are, the foundation for Māori society and te ao Māori (Barlow, 1991).

3.1.1 Social structures, classes and ranks within Te ao Māori

Social groups in te ao Māori can be split into three separate groups, the iwi (wider tribe), the hapū (the sub tribe) and the whānau (family). Among these social groups there were different classes. First there were those who fell into the chiefly rank; rangatira, ariki, tohunga and kaumatua. Second there were those who did not have chiefly rank, tūtūā, and finally the third social class was known as taurekareka (slaves) (Barlow, 1991; Mead, 2016; Winiata, 1956). In these new social groups rangatira remained as the overall chiefly rank. However, as formation of these social groups more leadership roles were needed, classes formed to meet this need.

Ariki was the first of these ranks. Ariki translates to paramount chief or high chief. Ariki were primarily the eldest male on the male side of the family. Becoming an ariki was directly linked to whakapapa (genealogy) and becoming an ariki was linked to having a chiefly lineage. Not all rangatira were an ariki but all ariki were rangatira and while they were deemed to have inherent skills that made them a leader, Winiata (1956) explains they were also given specific training to become a better leader for their iwi and hapu.

The next leadership rank is that of the tohunga. While this role existed within the waka, it changed with the formation of the iwi groupings. The tohunga were still the specialists, but their tasks changed. Instead of just navigating, specialist tasks such as carving, moko (tattooing) and priestly activities were carried out (Te Rito, 2006). In fact, tohunga are known for being spiritual leaders within Māori society. Spirituality is a big part of te ao Māori and because of this these tohunga are held in high regard. As discussed in Best (1924) and Winiata (1967, cited in Te Rito (P.4 2006) “Māoritanga is intertwined with spiritual spheres all human activities, such as agriculture, military, hunting, fishing, building or travelling, were heavily governed by spirituality and ritualistic ceremonial protocols”. The final leadership rank is the kaumātua. The kaumātua is an elder and leader within the direct whānau group. Katene (2013)

explains that kaumātua were not chiefs by birth right, rather they acquired status in the iwi through deference to their age and their connection to Māori values. Kaumātua represented the tribe at a whānau level and were responsible for the basic running of the village. Kaumātua were recognised by members of the extended whānau as their immediate leader and because of this took on a leadership role within the hapu and iwi working on behalf of the whānau (Katene, 2013; Te Rito, 2006).

3.1.2 Whakapapa – Genealogy, lineage, and descent

Whakapapa plays an important role in te ao Māori and subsequently the social group's classes and ranks within te ao Māori. Whakapapa is the genealogical descent of all things from the gods to present time. Everything from animals to nature to human beings has whakapapa. It is through this whakapapa that kinship, economic ties are cemented, and the mana of a chief is inherited (Barlow, 1991). When the waka first migrated and landed at Aotearoa it was the waka rangatira who were recognised as having the divine right to rule (Winiata, 1956). This created the first chiefly lines and thus the first ariki. This whakapapa was then used to dictate other roles that Māori would have within the iwi. Some whānau lines were deemed to be destined to be tohunga or kaumatua, with different whānau lines producing specialists in different areas such as agriculture, navigation, and moko (Māori tattooing) (Bowden, 1979; Katene, 2013). Through these methods, Māori hoped to ensure the best possible leaders (Mahuika, 1992). That is not to say that people without the right whakapapa could not become leaders, but they were not recognised as born to lead. In te ao Māori, it is important to remember that every iwi differs in terms of how much emphasis is placed on these values (Mahuika, 1992). For example, in the Ngāti Porou iwi (the second largest iwi in New Zealand) there has always been an emphasis of leadership being earned and whakapapa not being as important. Contrary to this in the kīngitanga (King movement), which was formed by multiple tribes, leadership is based solely on whakapapa (Mahuika, 1992).

3.1.3 Mana – Authority for people and leaders to do things

Wintana (1990, p.1) says:

“There are more cautionary notes in Māoridom dealing with mana than you could shake a proverbial stick at. It is a source of both personal and collective strength, pride and identity. To write about mana can be likened to picking blackberries: It’s not a job for the barefooted, the fruit is sweet but fragile, and don’t upset your neighbour – stick to your own patch.”

If a Māori wished to take on a particular role but did not necessarily have the correct whakapapa they could still do so through mana (Winiata, 1956). Described by Barlow (1991) as “...the sacred fire that is without beginning and without end” (p. 61), mana is what gives validity and power to all an individual’s functions, contracts, and roles performed. Mana, like many Māori terms, suffered from early mistranslation, it was often translated to mean power or prestige but its meaning goes far deeper than that. Historically mana was linked with a connection to the Gods and having mana gave an individual various benefits such as authority, prestige, rank, and power. However, mana is not these things, it is what gives these things. The various ranks of leadership were determined by mana which could be gained and lost in various ways. All Māori were and are seen as being born with mana but it is possible for it to be increased or decreased through various practices (Barlow, 1991; Katene, 2013; Mead, 2016; Palmer & Masters, 2010; Winiata, 1956). With mana being such an important part of te ao Māori it is important to analyse it in depth. Barlow (1991) and Mead (2016) point out that there are in fact different types of mana, of which some will be presented in this literature review in relation to leadership in Māori society.

The first of these is mana atua. This is the connection to the Gods and seen by some as being part of the inherent mana that each person has (Barlow, 1991). There has been much

debate around mana atua in terms of gaining or losing mana (Elers & Vaccarino, 2017; Katene, 2013; Mead, 2016; Sachdev, 1989; Te Rito, 2006; Winiata, 1956). Some people have argued that mana atua is static and given at birth (Barlow, 1991). Others argue that while it is given at birth it can be strengthened through connection to te ao Māori. Mana atua can manifest itself in various ways such as having a strong grasp on te ao Māori or acknowledging appropriate tikanga (Barlow, 1991; Mead, 2016; Te Rito, 2006). Web and Jones (2012) describe mana atua as a subnormal quality. This mana atua is what Māori saw as setting Māori as a people apart from others. This is one of the unique cornerstones of Māori people.

The second mana that is worth noting is mana tūpuna. This mana is given down through whakapapa to specific lineages and is the relationship between an individual and their ancestors (Winiata, 1956). This is why, particularly historically, certain families were given the right to lead. Power and authority are given down from generation to generation. Te Rito (2006) points out that in different iwi this could be just through the ariki line, but in some it was given to any family member. In Māoridom a person was and is seen as a sum of their whānau. If their whānau line had mana, then they too had mana (Bowden 1979). It is important to understand that this mana was not static. While mana tupuna was given due to whakapapa, mana could be lost through personal, inherent traits. For example, Firth (2011) explains how Te Hira was the eldest of a chiefly lineage within the Te Taou hapu but was seen as being a poor choice of leader and as such the chief passed his mana on to Te Hira's brother.

The third manifestation of mana is mana whenua. This is mana gained from not only owning land but also looking after land and refers to the relationship between an individual and land. As Barlow (1991) and Mead (2016) explain, land is considered a taonga within Māori culture and Māori are seen as the kaitiaki or guardians. By looking after the land Māori enhance their connection to Atua and as such their mana. Petrie (2013) discusses how historically holding land also meant that individuals were able to provide for their whānau, hapu, or iwi.

The more land meant the better others were provided for. This in turn helped to highlight these land owners and leaders, which leaned towards having more mana. Likewise, a loss of land or poor guardianship could result in mana being damaged.

The final form of Mana I have elected to present from the literature is mana tangata. Mana tangata refers to mana which is gained and acquired from a person being successful in specific specialised areas or through enhancing the wellbeing of their iwi, hapū, or whānau (Barlow, 1991) and is based around relationship to people. Mana tangata is bestowed upon people by their followers and is the most recognised form of mana from outside Māoridom. In simple terms this is the mana gained from being successful in leadership endeavours. For example, historically gaining mana has been linked to being successful at warfare. While history has made no distinction, the increase of mana from warfare has been mana tangata. Te Rauparaha is a famous example of mana tangata; known as the Napoleon of the south, he was a famous Māori chief who led a series of almost annual campaigns into the South Island where he was able to secure sources of valuable pounamu (greenstone). Not only did this successful warfare give Te Rauparaha mana but also the economic benefits that came from these raids (Bowden, 1979; Burns, 1980). The gaining of mana, however, was not only limited to warfare, but rather to anything that would benefit the wider group. For example, Petrie (2013) points out that in early settlement days Māori were the backbone of New Zealand industry. They saw being successful at business as a way to gain mana and provide for their people. Another way of gaining mana is through political success and the upholding of Māori values. For example, Apirana Ngata, a famous Māori political leader from Ngati Porou, was recognised for having huge mana. He fought for Māori people within the political realm helping to ensure that Māori rights were upheld. Te Kootie on the other hand, a Māori religious leader, gained mana through spirituality, founding his own Christian-based religion Ringatū, a famous Māori

religion. It is important to remember that mana is a multi-faceted concept which remains somewhat misunderstood within a mainstream setting (Bowden, 1979; Katene, 2013).

3.1.4 Tikanga

In te ao Māori there is a correct way of doing things. This is referred to as tikanga Māori. Tikanga is defined in Māori legislation as Māori customary value or practices (Mead 2016). However Mead (2016) points out that this is hardly sufficient. While the concept of tikanga Māori has been around as long as te ao Māori it became more common in the English language within the last forty years. This is largely because of the drive from Māori to ensure that things within te ao Māori are done correctly. Mead (2016) for example talks about how this includes practices such as proper consultation with iwi for resource consent. Mead (2016) draws upon previous Māori scholars as well as history and defines tikanga as

“a set of beliefs associated with practices and procedures to be followed in conducting the affairs of a group or individuals. These procedures are established by precedents through time, are held to be ritually correct, are validated by usually more than one generation and are always subject to what a group or an individual is able to do.” (p. 12)

Tikanga provides a framework for how to act within te ao Māori. An example of tikanga would be a tangihanga (funeral). There are many different rituals observed at a tangihanga which can include an open whare (home), either at the deceased house or at whanau’s whare, wearing greenery, and having pō mihimihi (a final night of informal farewells before burial). Tikanga informs how one should behave in all te ao Māori.

3.2 Māori Leadership

All of these contextual factors play an important part of Māori leadership. This can be demonstrated by both traditional and contemporary Māori leadership.

3.2.1 Traditional Māori leadership

Traditional Māori society did not encourage distinctions between workers and leaders. All of society worked together as a collective, yet leadership was hierarchical and class based (Winiata, 1956). Māori leadership historically is linked with four previously mentioned leadership ranks: rangatira, ariki, tohunga, and kaumātua. The main focus of the ariki was to lead the iwi. They did so but could not be involved in all day to day aspects of the iwi, and because of this leadership was shared. It was orchestrated by the ariki or rangatira, assisted by highly trained tohunga and complemented by kaumātua. This highlights the interdependent and collectivist nature of Māori society. Leaders but rather work in a way which benefits the wider group (Elers & Vaccarino, 2017).

Te Rangikāheke is a famous historical Māori chief who thought that leaders emerged from chiefly unions. These unions helped to create children with the ‘proper’ inherited talents. These ‘talents’ were compiled into a list of eight talents by Mead (1997).

Te Rangikāheke’s list as recorded by Mead (1997):

1. He toa, bravery,
2. Korero taua, war speeches,
3. Mahi kai, food procurement,
4. Tangohanga, feasts of celebration,
5. Pupuri pahi, restraining the departure of visiting parties,
6. Korero Runanga, council speeches,
7. Korero manuhiri, welcome guests,
8. Atawhai pahi, iti, rahi, looking after visitors, small or large groups.

Himiona Tikitu, a chief of Ngāti Awa, also believed that leadership came from whānau links. However, Tikitu believed that the chiefly prowess came from ‘the womb of the mother’. While there are some similarities to Te Rangikāheke’s, Tikitu’s list is much more specific.

Himiona Tikitu’s List 1897 recorded by Mead (1997):

1. He kaha ki te mahi kai, industrious in obtaining or cultivating food,
2. He kaha ki te whakahaere i nga raruraru, abled in settling disputes, able to manage and mediate,
3. He toa, bravery, courage in war,
4. He kaha ki te whakahaere i te riri, good leader in war, good strategist,
5. He mohio ki te whakairo, an expert in the arts especially wood carving,
6. He atawhai tangata, hospitality [and] generous[ity],
7. He mohio ki te hanga whare rimu, waka ranei, lever at building houses, fortified sites or canoes,
8. He mohio ki nga rohe whenua, good knowledge of the boundaries of tribal lands.

It is important to note that while the lists do differ on certain points, this is likely because the leadership talents shifted to reflect the social context at the time. For example, they change depending on the prevailing social, economic and political background (Mead 2006). When Te Rangikāheke wrote his list there was a state of war in New Zealand, mainly around land ownership. This can be seen through the focus on warlike activities and diplomacy. Himiona Tikitu on the other hand stressed food gathering and medication. This list was written just following the Māori land wars when Māori communities were struggling for food and tensions

were high. The important thing to note is that when looking at these two lists, service to the people plays an important part of each of them. For example, Te Rangikāheke's list (numbers two through to eight) and Himiona Tikitu's list (numbers one through to seven) all highlight service to the collective (in this case iwi), whether it be through successful war efforts or looking after manuhiri (guests). This service to the iwi is also considered as being an important concept by Katene (2013). Traditional Māori leadership was focused around supporting iwi with, multiple leaders who helped ensure the longevity of the iwi. Kaumātua ensured individual whānau success, and rangatira, ariki and tohunga worked together to make sure the iwi was protected and could grow. This could take the form of successful warfare, forming whakawhanaungatanga (kinship) with other tribes or increased economic growth (Petrie, 2013). This idea of a leader is further supported by Elers and Vaccarino (2017) review of the traditional Māori leadership literature. The focus of Māori leadership centres on taking up responsibilities and obligations to the greater iwi. This can be demonstrated from the very makeup of the word rangatira. Rangatira is made of two words, ranga (to weave) and tira (group). Rangatira translates as to weave a group of people together, and through guiding them allows them to reach their full potential (Harmsworth, Barclay-Kerr, & Reedy, 2002).

3.2.2 Contemporary Māori leadership

Contemporary Māori leadership has changed to reflect the wider contemporary world (Katene, 2013; Mahuika, 1992; Te Rito, 2006). Contemporary Māori society exists in a world where the formal traditional class systems of the past are nearly non-existent. There are very few traditional ariki left and the formal roles of rangatira and tohunga has almost completely disappeared. Kaumātua are still recognisable as leadership roles but are limited to formal roles in Māori settings such as the marae (meeting house) (Te Rito, 2007).

Māori leaders now have the pressure of having to operate within two separate but co-existing worlds, te ao Māori and the Pakeha world. Katene (2010) discusses how Māori as

leaders now have the added challenge of negotiating the interconnected influences of traditional Māori values and leadership ideas as well as those of a mainstream contemporary society. Māori leaders have to balance and negotiate their way through a multifaceted, and multicultural society. Previously two lists have emerged which detail historic Māori leadership talents. Mead et al. (2006) produced a more contemporary list of 'talents' needed for leadership in modern society.

Mead's eight talents for today:

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

Looking at this list and the previous lists it is possible to see similar themes which emerge. The first of these is the service to Māori people namely the iwi. While this shows that there have been contemporary changes to traditional Māori leadership the similarities such as service to the people highlight a fundamental grounding in the same ideas. Te Rito (2007)

explains that while there have been changes to traditional Māori leadership the values and principles that traditional Māori leadership is built upon still have meaning today.

3.3 Key values that underpin Māori leadership

As well contextual factors of te ao Māori, Māori values also play an important part in Māori leadership. Two values that underpin Māori leadership were previously explored in relation to te ao Māori, whakapapa and mana. Also related to Māori leadership are the concepts of manaakitanga, tapu, and whanaungatanga.

3.3.1 Manaakitanga

Manaakitanga roughly translates into caring, and represents a very important part of Māori custom, identity, and leadership. It is about how people are made to feel welcome. In terms of leadership it is important for one's people to feel cared for. As Katene (2013) points out that if followers did not feel cared for it is likely that they would leave, or that the leader would be seen as incompetent and lose their position. It is also important for a leader to ensure that manaakitanga is practiced towards visitors and others. Showing manaakitanga helps to improve mana and prove competence as a leader of Māori. This can be done through simple hospitality practices such as sharing and giving food or by ensure that guests feel welcome. A leader who cares is seen as a successful leader (Palmer & Masters, 2010).

3.3.2 Tapu

The second important facet of leadership was tapu as highlighted by Bowden (1979). Tapu is one of the most important concepts within te ao Māori and has undergone vast scholarly debate with the 'real' meaning yet to be found (Barlow, 1991; Bowden, 1979; Katene, 2013; Mead, 2016; Te Rito, 2006). Even within Māori what exactly is tapu can change depend on the situation and context. Tapu translates to 'sacred', 'holy', or 'forbidden'. Unfortunately, none of these translations accurately defines the range of meanings that tapu can have, nor the

importance of every aspect of life it touches. Within te ao Māori tapu comes directly from the gods and so everything has inherent tapu as it was created by the Gods. This includes everything from the land, to the animals, to human kind (Barlow, 1991; Bowden, 1979). As Bowden (1979) points out this tapu has the same rules as other values and concepts within te ao Māori, it is all interconnected. Tapu is based on the link with atua, the extent of the godly link determines the degree of tapu any person has. Ariki and tohunga were seen to have direct links to atua and their right to lead in their fields was god given and as such they themselves were considered highly tapu. There is a variety of different rules regarding tapu and to ensure balance is met to have mana, not only must these rules be followed, but also enforced. The tapu of a leader allowed them to carry out specific functions mainly of a ritual nature (Bowden, 1979; Mead, 2016).

3.3.3 Whanaungatanga

Whanaungatanga indicates a Māori way of thinking about relationships and kinship (Barlow, 1991). Whanaungatanga occurs through shared experiences of working together and provides people with a sense of belonging. This relationship building is an important part of Māori leadership (Palmer & Masters, 2010). Because Māori leaders work so collectively it is important that they have strong relationships with their followers. This is where whanaungatanga is important. Whanaungatanga represents a reciprocal relationship so when a leader helps the follower, the follower would help this leader to uphold this whanaungatanga (Bowden, 1979; Winiata, 1956).

3.4 Māori leadership research

These values and contextual factors are an important part of Māori leadership research. As time has past Māori leadership has gathered more interest and research into Māori leadership has grown in popularity. This focus of this research has changed over time.

3.4.1 Historical research

Up until the 1990s Māori leadership was studied purely in a historical sense with a focus being on what a leader did, the differences between Māori and Pakeha society, leadership structure and the mandate required to lead (Bowden, 1979; Sachdev, 1989; Winiata, 1956). The difference between societies and thus the differences between leaders and leadership requirements were highlighted. A strong focus lay on the different roles of leadership, the ariki, rangatira, tohunga, and kaumatua. This was highlighted as being different to Pakeha leadership and was of great interest to different scholars (Winiata & Fraenkel, 1967). Because whakapapa was central to leadership, special attention was paid to that and the social groups of iwi, hapu, and whānau. Māori values were acknowledged as being central to Māori leadership but still seen as somewhat secondary to whakapapa. The values that were seen as important differed at times but focused around mana, tapu, manaakitanga, and whanaungatanga (Bowden, 1979; Winiata & Fraenkel, 1967). The important point of note here is that until the 1990s most of the research was done for indigenous studies and by people with backgrounds in social sciences such as anthropology, and the focus was not necessarily specifically Māori orientated (Bowden, 1979; Winiata, 1956; Winiata & Fraenkel, 1967).

3.4.2 Contemporary research

Contemporary in this sense is leadership research from the 1990s until the mid 2000s. The 1990s represented an important time for Māori research in general. Māori scholars had begun to pave the way for more Māori research, mātauranga Māori (Māori knowledge) had slowly begun to be more realised as a legitimate form of knowledge and in 1994 the Te Whare Tapa Whā model of health was premiered by Sir Mason Durie. The struggle of Māori was highlighted and Māori scholarship was encouraged (Durie, 1994; Walker, 2004). With this in mind a more active pursuit of Māori leadership research began. Māori leadership was studied by Māori leaders in Māori contexts. Research into Māori leadership gained traction and it began

to be studied across disciplines. As traction grew not only was it researched more but in many ways. Māori leadership became the subject of theses, articles and books. The focus was often on particular cases of successful leadership and what separates this from 'mainstream leadership' (Pfeifer, 2005). This time period was seen as the start of a cultural revival and as such the focus was on Māori leaders who embodied "Māori leadership qualities" (Mahuika, 1992; Walker, 2004). Contemporary academics such as Sir Ranginui Walker and Sir Hirini Moko Mead produced research which highlighted the importance of Māori leaders in contemporary society and the skills these leaders needed (Mead, 2006; Walker, 2004). It was understood at this stage that Māori leadership was very different from Pakeha leadership as it was based in a completely different world view, that of te ao Māori.

3.4.3 Modern research

By the mid 2000s the number of Māori academics and researchers had grown and with this growth came an increase in Māori research, including on Māori leadership. Up until contemporary research, Māori leadership was mainly researched in indigenous or anthropological fields. While the breadth of interested fields increased it was not until the mid-2000s that interest in Māori leadership really began to gain some traction. Māori leadership has now been researched within multiple different fields including sports, psychology, business, health, education, and Maori studies (Elers & Vaccarino, 2017; Firth, 2011; Haar, Roche, & Brougham, 2018; Katene, 2013; Palmer & Masters, 2010; Petrie, 2013; Webb & Jones, 2008; Winiata, 2012). As the breadth of interest increased so did the focus. Instead of just highlighting the differences in Māori and other cultural constructs of leadership the focus became on what made Māori leadership so special, including the benefits and what Māori leadership looks like in practice. Over time Māori leadership research has changed and now represents a growing area where the aim is to draw on traditional and contemporary cultural influences which impact different leadership styles and practices (Haar et al., 2018).

3.4.4 Key findings of research into Māori leadership

Overall there are some key findings which we can be taken away from Māori leadership research. The first of these is that te ao Māori remains central to Māori leadership, it underpins everything that is done. This ensures that Māori leadership is indeed Māori leadership. In order for a Māori leader to be seen as a Māori leader they must understand and be committed to te ao Māori, especially tikanga Māori. When correct tikanga (practices) are not followed, individuals are seen as not being a Māori leader. Second, the recent research began to point more towards Māori leadership being follower driven (Elers & Vaccarino, 2017). Māori leaders are seen as weaving followers together. Leadership has been viewed by Elers and Vaccarino (2017) as not being hierarchal and is instead more about the stewardship of others. The focus is protecting both past and future generations. The focus on protecting the past and then building for the future helps to guide leadership tikanga. Finally, Māori values play a large part of being a Māori leader. These values are the values that were explored earlier in this chapter, whakapapa, whanaungatanga, manaakitanga, tapu, and mana. Some authors for example (Denee & Thornton, 2017) include other values such as kaitiakitanga (guardianship) or wairutanga (spirituality) (Palmer & Masters, 2010) but they are not as common.

3.4.5 Similarities and differences between ‘mainstream’ and Māori leadership

While Māori leadership differs from mainstream leadership there have still been attempts to tie Māori leadership in with mainstream leadership theory.

3.4.5.1 Transformational leadership

One of the most popular ideas for this is Māori leadership as Transformational leadership. Katene (2010) discusses how following the colonization of New Zealand and the subsequent oppression of Māori people there was a need for leaders to come forth and empower Māori in new ways. Up until the 19th century Māori dominated New Zealand and were the economic and cultural power. As more and more Europeans came to New Zealand, the status

quo shifted with Europeans becoming the dominant culture. Following the dominance of Europeans early industrialisation began to occur which in turn led to the urbanisation of Māori. This urbanisation drew Māori away from their iwi based society which in turn led to the disempowerment of Māori. At this time, various leaders came forth to try and empower Māori people. Tahupotiki Wiremu Ratana was a Māori prophet who formed the Ratana religion. The Ratana religion melded spirituality and politics together in a way never achieved again by a Māori leader. Katene (2010) discusses how Ratana personified transformational leadership. Ratana challenged the process, an important theme in transformational leadership. He inspired a shared vision as the religious leader of the Ratana movement. Through membership of his church and membership of the interconnected political movement, he enabled others to act. Ratana modelled the way by securing small wins leading to larger achievements which accumulated in securing Māori seats in parliament. Ratana also encouraged the, heart an important part of Kouzes and Posner's transformational leadership model (Katene, 2010). Although Ratana achieved leadership success he opposed the traditional Māori practices of tribalism, tohungaism, and rangatiratanga. This points to the optional idea that the blending of classic Māori practices clashes with some leadership theories (Katene, 2010). An important point to note is that not all Māori leaders, or Māori transformational leaders, fought primarily for the betterment of all Māori people. Māori have always worked primarily for the iwi, hapu, and whānau, with helping all Māori often being secondary to first improving the iwi. This is demonstrated in the statement by Sir Tipene O'Regan of Māori needing to have "A fire in your belly for an outcome" (Diamond, 2003) as a way to empower his people. For O'regan it was always Ngāi Tahu first, Māori second, and European third. This idea of a hierarchy of benefits for followers is not a staple of Māori leadership and rather reflects the social groups in te ao Māori.

3.4.5.2 Trait leadership

The trait leadership framework is another example of how mainstream leadership theory is used to describe Māori leadership, albeit somewhat implicitly. This can be exemplified by looking at leadership lists such as ones created by Te Rangikaheke and Himiona Tikitu (Mead, 2006). There are specific skills and tasks which these chiefs think help lead to better leadership. Trait theory of leadership argues that leaders share common traits and characteristics and that leadership comes from these traits (Alimo-Metcalfe, 2016). Various literature has produced lists which suggest that there are traits and characteristics that lead to successful leadership for Māori (Elers & Vaccarino, 2017; Katene, 2013). These were also deemed to be innately acquired through aristocratic inheritance. Māori have begun to acknowledge that this trait theory or idea of inherent leadership is flawed. In fact Api Mauheki, early on in the 20th century, began to talk about Māori earning mana and learning skills as opposed to being born with them, with some well-known Māori leaders denouncing the idea of born leaders having to fight for leadership.

There are two main theories which have been recently linked with Māori leadership. These are ethical and servant leadership. Both of these theories have been explored but this section focuses on the relationship between Māori leadership and ethical and servant leadership.

3.4.5.3 Blended Leadership Theories

Ethical leadership has been linked with Māori leadership by Haar, Brougham, Roche and Barney (2018). This research consists of three separate studies. The first of these is a kaupapa Māori study which consist of 22 interviews with Māori leaders which identified five values common to successful Māori leaders (humility, altruism, long-term orientation, collectivism, and cultural authenticity). Study two, a survey of 249 employees, found that these five values played a significant role in developing ethical leadership. Finally study three, a

follow up survey of 122, employees found that ethical leadership resulted in better overall wellbeing. These five values could all be seen to link strongly with Māori values. Humility has been tied with successful Māori leadership and can be seen in the Whakataukī (Māori proverb) “**Kāore te kumara e kōrero mō tōna ake reka**” *The kumara (sweet potato) does not say how sweet he is*. Altruism can be tied to the value of manaakitanga which is seen to be important to Māori leaders. Long-term orientation is a very important facet of Māori leadership and leaders often let the future dictate their leadership. Collectivism is another common theme through Māori leadership. Finally, cultural ethnicity has also come through in Māori leadership literature. As well as ethical leadership, servant leadership has been recently linked with Māori leadership. Servant leadership as previously discussed can be simply viewed as leader who places their followers at the forefront of the leadership process. Ruwhiu and Elkin (2016) demonstrate how they think that servant leadership and Māori leadership converge. They see the common values of Māori leadership such as manaakitanga, whanaungatanga, kaitiakitanga and wairuatanga as linking with common servant leadership values such as values integrity, empathy, foresight, stewardship, and community (See Table 1 below). They acknowledge that these are completely different leadership theories but have similar ideas and as such could be used in conjunction with each other.

Connecting Māori and servant leadership.

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

Table 1. Connecting Māori and servant leadership. Adapted from *Converging pathways of contemporary leadership: In the footsteps of Māori and servant leadership* (p 316) by Ruwhiu, D., & Elkin, G. (2016). *Leadership*, 12(3), 308-323.

3.5 Exploring the gap in Māori leadership research

Overall there is a big gap in Māori research as there has not been much research done on Māori leaders in organisations. Most research is focused on Māori leaders in general, the focus is not on what leadership looks like in organisations. When Māori leadership is researched in organisations, it is often mainstream organisations. In order to explore Māori leadership in its natural context it would be useful to look at it in a Māori organisation as there are likely to be different forces at play.

3.5.1 What is a Māori organisation?

Looking at Māori research in a Māori organisation allows Māori leadership to be studied in context. This gives a 'pure' view on Māori leadership. It is by Māori for Māori. When looking at Māori leadership in organisations it is important to take into account what a Māori organisation is. French (1998) points out that conventional forms of describing organisations are not always adequate. When the issue of ethnicity or indigeneity is introduced to organisations then defining them becomes difficult as many draw on a range of criteria that do not apply to conventional organisations in a hope to distinguish these ethnic and indigenous enterprises from the norm (Harmsworth, 2009). This definition helps to show how 'normal' leadership or leadership study will not be enough in these organisations and within this context. If a normal definition is not acceptable then 'normal' practices may not work. Mika (2015) in a qualitative study interviewed 21 Māori entrepreneurs to identify how they defined Māori business, establishing the characteristics: of the organisation holding to Māori values and having Māori ownership. Several participants stated that ownership had to be above a 50% percent threshold. Mika (2015) further discussed how this threshold may be useful as it could

account for businesses owned by partners where one is Māori and one is not but it is run according to Māori values. A Māori business therefore is an organisation that is majority owned by Māori and operates according to Māori values; this definition applies to both communal and non-communal owned Māori enterprises (Mika, Bensemann, Fahey, 2016).

3.5.2 Final points

While leadership has been researched in an Industrial Organisational Psychology context therefore several gaps evident. Māori leadership research has not looked at the explicit relationship between leadership and mana. Mana has been acknowledged as being important but is often viewed simply as relationships. Most research into Māori leadership has discussed mana but it has not been explicitly explored in relationship to leadership. The amount of research completed on Māori leadership in organisations is small. Not only would researching Māori leadership in Māori organisations help to bridge this gap it would also be bridged if Māori leadership is studied in context. Mana is a strong Māori value. By looking at mana in a Māori organisation it will be possible to get a realistic view of the intricacies of mana and leadership and the roles they play in successful Māori leadership. This research aims to fill the gap and look at successful Māori leadership in a Māori organisation.

Chapter 4 Research Methodology

4.1 Aim

The aim of this study was to explore and examine the relationship between mana and leadership within a Māori organisation. Mana is of huge importance in te ao Māori and has been discussed in relation to leadership many times. However the relationship, and the implications of the relationship, between mana and leadership have never previously been explored in depth.

Although some research related to Māori leadership has been published, this has largely been conducted by business and management researchers, and has been published in business, management, and human resource management literature and journals. As a Master's student in Industrial and Organisational Psychology, the researcher intends for this particular research to add to the knowledge base and literature for Industrial and Organisational Psychology practitioners.

4.2 Research Approach

This project has been evaluated by peer review and judged to be low risk. Given the research question was about exploring and examining the relationship between mana and leadership within Māori organisations, and an iwi-based organisation known to the researcher was of particular interest, a case study using a Māori-centric research approach and qualitative designed. The researcher drew heavily from kaupapa Māori theory and principles. As Cunningham (2000) explains, Māori centered research is “where Māori are significant participants, and are typically senior members of the research team. Research where a Māori analysis is undertaken and which produces Māori knowledge albeit measured against mainstream standards for research” (p. 65). Qualitative research has been noted for allowing access to peoples' subjective worlds and meanings which have often been treated as invisible

by Western psychology (Braun & Clarke, 2013). The researcher also whakapapas to Ngāti Porou so brings prior knowledge of the iwi and of the case study organisation to the process, which according to Braun and Clarke (2013) can be an asset for the research.

Given this research question and case study organisation, the researcher wanted to probe the following three broad areas (see Appendix 1 for the interview question template):

- (1) The Ngāti Porou Mīere Limited Partnership
- (2) Participant's views on mana, and
- (3) Participant's views on leadership

4.3 Participants

Six participants with a close relationship to the Ngāti Porou Mīere Limited Partnership (five male and one female) were interviewed. 'Close relationship' in this context means they had to either be a member of the governance Board, a Ngāti Porou landowner, a Bee Keeper, or on the Ngāti Porou Holding Company which helped to set up the Ngāti Porou Mīere Limited Partnership. Four of the participants whakapapa to Ngāti Porou, two are Ngāti Pākehā and all six originally came from the Ngāti Porou region. Four participants were members of the Ngāti Porou Mīere Limited Partnership governance Board, of which one was the Chair of the Board and one was the General Manager. All four Board members were also Ngāti Porou landowners. The fifth participant was a Bee Keeper and Honey Extractor, and the sixth participant worked for Ngāti Porou Holding Company.

4.4 Procedure

Initial contact with this group of participants was through the General Manager, who then provided contact details of a further nine potential participants with a close relationship to the Ngāti Porou Mīere Limited Partnership. Preliminary emails were sent to the initial ten

members of the organisation which provided a rough outline of the study and invited their participation. Four of those initially contacted withdrew from the study for various reasons. Once participants agreed to be interviewed, more detailed information was provided, including information sheets, (Appendix 2) the background of the researcher, his motivation for doing this research, and consent forms (Appendix 3). During this early stage of contact, there were often ongoing email conversations with participants, which helped *whakawhanaungatanga* (process of establishing relationships) – an important part of the process of engaging with Māori.

One-on-one semi-structured interviews were carried out face-to-face with each of the six participants, and these interviews lasted between 0.5 hours and 1.25 hours. A total of just over 5.45 hours of data were recorded. Semi-structured interviews were chosen in order to ensure that participants were provided enough flexibility to discuss *mana* and Māori leadership in sufficient depth so that the researcher could draw conclusions about the relationship between *mana* and leadership. At the beginning of each interview, a hard copy of the information sheet was provided so that participants could be reminded of their rights, and to guide introductory discussion about the research project.

Prior to each interview beginning, the researcher ensured *whakawhanaungatanga* (relationship building) through sharing his own *whakapapa* and his connection to the Ngāti Porou Mīere Limited Partnership. This included that the researcher had worked with Ngāti Porou Mīere Limited Partnership to provide a presentation about utilising Māori *tikanga* for successful business practices. The researcher has also worked in other Māori organisations with Māori leaders. In addition, the researcher used this period of preliminary discussion to provide a verbal outline of the study, and to highlight that the aim was to explore the relationship between *mana* and leadership, and was therefore not about how effective any individual leader was within the organisation. Clarifying this point ensured the responses

remained focused on the true aim of the study, rather than become an evaluation or judgement about any individual within the Ngāti Porou Mīere Limited Partnership. After this, the interview was started as naturally as possible, with participants encouraged to answer however they thought appropriate, and they were also encouraged to ask questions of the researcher at any time during the interview.

Participants were then asked questions around each of the three broad categories (the Ngāti Porou Mīere Limited Partnership, views on mana, and views on leadership). Each issue raised by each question was explored in detail, using unstructured probing questions. Interviews were audiotaped, and basic field notes were taken to use as prompts for further probing and in-depth questioning. Interview transcripts were later prepared.

Prior to the interviews, the researcher discussed any particular bias he may have had as well as his own background in the area with two experienced qualitative researchers. This worked as a bracketing dialogue which helped the researcher to explore any potential bias. This background has the potential to bring pre-conceived ideas about the relationship between mana and leadership and bracketing helps to combat this issue. Further discussions about Māori leadership and mana were carried out with researchers in various fields including Māori studies, Business and Management. This helped to further reduce pre-conceived ideas about Māori leadership and Mana by widening the researcher's understanding of what both Māori leadership and Mana are.

4.5 Data Analysis

The researcher followed Braun and Clarke's (2013) recommendations for how to conduct thematic analysis. Thematic analysis is a method for recognizing, analysing and reporting themes within data. By using thematic analysis it is possible to get a detailed description of the data set and highlights the similarities and differences within the data

which leads to theoretically-informed interpretations as well generating unanticipated insights (Braun & Clarke, 2006). At the end of each interview, the data was transcribed for analysis. The researcher listened to each interview and read each transcription multiple times. Each set of data was given an equal amount of attention. Notes were made directly onto the transcription Microsoft Word to roughly capture general themes. These were then re-read and analysed again to identify more specific themes. A brainstorming session was then conducted and mind maps and diagrams were drawn up to help make sense of the connections between themes and sub themes. The aim was to understand the story the data wanted to tell rather than just describing the data. The themes were revised several times and when appropriate ideas were discussed with kaumātua to ensure that the words and values being represented were correct. This kaumātua had intimate knowledge of both Ngāti Porou and the Ngāti Porou Mīere Limited Partnership. The data had been organised into different categories; Main theme, Sub theme, Sub- Sub Theme and Raw Theme. This helps to identify how each theme was established and give clarity to the researcher's decisions. (See table 1).

Table 1 Thematic analysis

Main Theme	Sub Theme	Sub- Sub Theme	Raw Theme
Whakapapa and Mana: Mandate to Lead	Whakapapa	Whanaungatanga	Connection Holding people together Sense of collectivism Understanding each other
		Manaakitanga	Caring about connections Showing care about connections Giving back
	Mana	Mana Atua	Unique Mana to Māori Shown through connection to Te ao Māori Ability to speak Te Reo Ability to understand Tikanga Cultural identity
		Mana Whenua	Connection to the land Looking after the land Caring about the land Needed to be viewed as a leader
		Mana Tangata	Individual success Bestowed by others Fitting background to lead
		Mana Whenua	Connection to the land Looking after the land Caring about the land Needed to be viewed as a leader

Rangatiratanga: Leading the correct way	Engagement	Multiple leaders	Person who best leaders Not always a leader Leader in different places
		Education	Talking to many people Teaching
		Acknowledging Failures	Being honest Not trying to trick iwi
		Transparency	Being clear Not forcing anyone to join Showing benefits and issues
		Success	Showing how this will help iwi Demonstrating something you've built Having a clean back yard
	Defence	Belief	Belief that model will work Belief individual is doing the right thing.
		Action	Stopping outsiders Protecting iwi Speaking up
Kaitiakitanga: Leading for the right reasons	Taonga	Protection	Stop pillaging of honey Tell our story Look after taonga right
		Improvement	Utilise Sell in multiple ways Like gold

	He Tangata	Protection	Stopping “stealing” of jobs Lose of economic benefit
		Improvement	Improving life Creating jobs Creating Scholarship opportunities
	Mana Motuhake	Protection	Driver of organisation Take back sovereignty Help iwi
		Improvement	Control destiny through improved life style Take back rights A means of creating social and cultural capital.

Chapter 5: Results Theme 1: Whakapapa and Mana, Mandate to Lead.

Three overarching themes emerged from the interviews. These were whakapapa and mana, rangatiratanga, and kaitiakitanga.

Within the first overarching theme, whakapapa and mana, five sub-themes emerged. The two sub-themes related to whakapapa were whanaungatanga and manaakitanga, while the three sub-themes relating to mana were mana atua, mana whenua and mana tangata. Within the overarching theme of rangatiratanga, two sub-themes emerged: engaging (multiple leaders, education, and failure and transparency) and defending (defence through belief and defence through action) emerged. Within the overarching theme of kaitiakitanga, three sub-themes emerged: taonga, he tangata, and mana motuhake. The results and discussion are presented here in order of these three overarching themes, and their sub-themes.

5.1 Whakapapa

To be a Māori leader an individual must first have the mandate to lead. This mandate is decided by two main facets, whakapapa and mana. Not anyone can lead in a Māori organisation. To be a leader an individual must first demonstrate appropriate connections, show they care about connections and demonstrate these connections to various forms of mana.

Whakapapa is widely understood as having historical importance to Māori. Whakapapa translates directly from te reo Māori as genealogy, but this word does not encapsulate the importance that whakapapa plays in Māori society. Whakapapa represents

more than just a person's genealogy. It could, and is still, used to determine things such as land and fishing rights, status and leadership roles. Whakapapa is central in te ao Māori as for many Māori it is a big part of what defines us and informs how we act. Whakapapa is often seen as a type of thread which links Māori with one another. This was clearly demonstrated by Participant 1.

[Participant 1] The fact whakapapa as well is so important because we are all related. All of us. We all have our whakapapa.

In this context knowing one's whakapapa does not necessarily mean knowing our entire family tree but is more related to knowing where we are from and where we are connected to. Participant 4 discussed how it not necessarily as important any more to be able to whakapapa back all the way to our initial ancestors.

[Participant 4] And again I am not saying that it will give you that edge, but if you've got the knowledge of your areas and of the land from whom to where and only in maybe two generations, it doesn't have to be more than that as far as I am concerned. Because then it's easier to relate to your kids. The moment you go past that to right back it gets a bit tricky.

Connection in this case is not just to other Māori but also to specific places, specifically here the land blocks that make up the collective.

This whakapapa connection while very important is often very implicit. It is something that is important and happens naturally, without conscious decision. Participant 1 demonstrated that it was only after reflection that this became clearer.

[Participant 1] So those kind of relationships, I think are implicit with each other and who we are and how we are connected. So I think, yeah it's great you are asking those questions because I think that I know these things but

they aren't really stuff that we talk about or need to. But they definitely, how am I visualising this, it's almost like you've got all these strands that are connecting us, like us coming from the same tīpuna so it's almost like something encompasses us without us realising it until you start asking the questions.

The data demonstrate that whakapapa still holds an important place in contemporary te ao Māori in relation to leadership capability. What has changed over time is the importance placed on whakapapa and also the way it is viewed in relation to leadership. Whakapapa as a mandate to lead is not a new concept (Bowden, 1979; Winiata, 1956). Consistent with historical views of Māori leadership, whakapapa has always been seen as an important component of a Māori leader. It was this understanding of whakapapa which had a role in determining where an individual sat in the social hierarchy of te ao Māori, within their iwi, hapū and whanau and provided a mandate to lead. Rangatira(ship) could be earned but the rest of the leadership roles were based upon a person's whakapapa. This historical importance of whakapapa is emphasized in the literature, with whakapapa consistently being highlighted as a key value for Māori leadership in different research (e.g. Barlow (1991), Katene (2013) and Winiata (1956)). Elers and Vaccarino (2017), who conducted a literature review of traditional Māori leadership, highlight the centrality or importance of whakapapa for establishing Māori leadership.

For participants, whakapapa was important in terms of even being able to even have a seat at the table. Without whakapapa a person is seen as being an outsider. Whakapapa means that we can be trusted and allowed to express opinions and ideas which will be taken seriously, as demonstrated by Participants 1 and 5.

[Participant 1] Often the question is asked when you have people who say, 'Oh yeah' they are wanting to be involved one way or another, 'What's your whakapapa?' and you haven't got whakapapa, you're not in that space you're not even looked at.

[Participant 5] You have to whakapapa to the block that is in the collective or has been accepted as part of the collective and you must be a shareholder otherwise you are just not part of the membership. That keeps out the Comvita [Comvita is a large publicly listed and Pākehā owned Mānuka honey products retail business] and the rest of it.

In contemporary times, much of the research on Māori leadership referred to whakapapa as no longer having the same power in determining Māori leadership or who becomes a leader. Diamond (2003) discusses how Māori leadership has changed and where “the old marae-based model - where whakapapa is king, is no longer up to the task” (p. 6). Elers and Vaccarino (2017) and Katene (2013) compare contemporary Māori leadership with historical Māori leadership and discuss how whakapapa no longer has the same relevancy in contemporary Māori leadership.

Such views contradict the findings in the current research. Specifically, these findings suggest that whakapapa still holds high importance if one wishes to be a Māori leader, or hold a Māori leadership position. What has changed is the way that whakapapa is viewed. Instead of being seen as an almost ‘godly’ link, as it used to be (Winiata, 1956), whakapapa is now viewed as the mark of someone having the right to work their way up to a leadership position. Thus, in contemporary times, a person’s whakapapa supports their ability to occupy leadership roles within their whanau/hapū/iwi and more broadly, should they choose to pursue such roles.

The major theme of whakapapa comprised two sub-themes, whanaungatanga and manaakitanga. Whanaungatanga refers to relationships gained through shared connections and working together which provides people with a feeling of belonging. Manaakitanga refers to the process of showing respect and caring; it is a unique type of hospitality.

5.1.1 Whanaungatanga

Central to the notion of whakapapa is whanaungatanga or relationship building. Whanaungatanga is the sense of kinship or family connection gained through shared experiences of working together (Bowden, 1979; Winiata, 1956). Whanaungatanga has been described as the type of glue which binds together whānau, hapū, or iwi groups (Pfeifer, 2005). This connection to ancestors is what helps to connect Māori to one another. Whakawhanaungatanga is the process of whanaungatanga which establishes these strong bonds and leads to individuals knowing how to talk to one another and create relationships based on mutual respect which facilitates healthy and successful working relationships.

This whanaungatanga and whakapapa help those in the collective to work together to create a whānau or family link. Even though those in the collective are not all directly related they are still seen as being part of the wider whānau. Because of this there are certain rules and norms that must be followed which dictate the way that people must act. Participants 1 and 2 talked about this.

[Participant 1] And not only land blocks anywhere but land blocks adjacent to our own and people we whakapapa back to so it does have an impact on how we speak to each other and we are respectful to each other. We will say what we want to say. (laughs) We are very direct to each other.

[Participant 2] It's not like any kind of meeting you can go into and say what you like and well I don't know that person so I won't see them next week or

they're part of [the] same kind of collective that won't meet next week.

This is family.

Without this connection a person will miss out important idiosyncrasies which help to facilitate success. It is also possible that without this whanaungatanga a person would be considered a poor leader and not given the mandate by the people to lead. Both Participant 1 and 4 presented examples where the 'leader' did not demonstrate leadership.

[Participant 1] She has very, very good skills you know and good commercial skill and financial skills and she brings leadership in that area. But, because she is not from here well, she hasn't lived here and she hasn't lived and breathed Ngāti Porou. She doesn't understand all those idiosyncrasies when we say stuff. She misses the point.

[Participant 4] We had a meeting, everybody was there and anyway up came this election 'cos we do it on a rotation. And so this person comes off and another person comes on. Right but, it only happens that way if somebody sends in a nomination and a nomination was sent in. Boom. This person says right, I put my hand up. The Chair Person says "Yip, you're on!". The next minute a person in the crowd there says, "Hold on a minute. They did not consult the whānau - The person did not consult the whānau. We do not condone this election." Oops (laughing) "So sorry, you're out!". So as fast as that person came in onto the committee of management, there was the entrance door, there's the exit door.

In the current study, participants understood whanaungatanga as helping to inform how leaders should act within the Ngāti Porou Mīere Limited Partnership. Without such whanaungatanga and the benefits it brings - such as knowledge of tikanga - it is more difficult

to successfully hold a leadership position. In this research, several participants described being respectful to one another and being careful with what they said. This is because they were guided by whanaungatanga and the tikanga that is associated with that. Within te ao Māori when whanaungatanga is established it sets a precedent for treating people in the same manner as you would treat your own whanau - with respect and care.

Research highlights the importance of whanaungatanga for modern Māori leaders and leadership. For example Palmer and Masters (2010) in their research of Māori female sporting leaders found that whanaungatanga played a key role in ensuring that they felt comfortable and supported in their role. Whanaungatanga (kinship), mana (status) and manaakitanga (support) were emphasised as important for ensuring that Māori people who worked within, or were serviced by, their organization could maintain personal well-being and individual effectiveness.

The link between whakapapa and whanaungatanga is that everything in te ao Māori is understood to have whakapapa and it is considered mana enhancing when a person can list these whakapapa (Barlow, 1991). While this is no longer as widely celebrated, Māori are still seen as having connection/whakapapa to certain places and still acknowledge these connections. This current research shows that not only is this connection important but it is also important to ensure that it is seen. To be able to lead successfully, an individual must whakapapa to the people they are leading, and to the place. Whanaungatanga works as the first step for creating a mandate to lead. An individual must then show that they sincerely care about this connection, thus highlighting the role of manaakitanga

5.1.2 Manaakitanga

The second sub-theme related to whakapapa is manaakitanga. Manaakitanga is about care, respect and being hospitable (or showing hospitality) (Barlow, 1991). Manaakitanga is

thus central to the process of whanaungatanga because, in order for relationships to be successfully established, individuals must first show that they care. The importance of manaakitanga in the context of Māori leadership has previously been highlighted by other researchers. For example, Mead (2006) stated that the ability to uphold manaakitanga was one of the key requirements to being a successful Māori leader at the start of this century. Petrie (2013) also discussed how manaakitanga played a key role in historical Māori leadership. Petrie (2013) describes how upholding manaakitanga had the potential to increase a chief/rangatira's mana. The more hospitable they were, the more mana was bestowed upon them by guests and visitors.

One of the ways of demonstrating manaakitanga is for leaders to live among the people that they are meant to serve and work next to them. This was discussed by all participants.

[Participant 2] You can't do that from Auckland. I'm fortunate because I've lived here most my life then been away but I still come back and interact and keep a fire flickering here. But I have relationships in Gisborne and that coast through my work history and you know through life that you just can't buy. Because there is almost a kind of class thing that has been developed. You're either a true Ngāti 'cos you live here or you are one of them other Ngātis. That's how it comes across.

[Participant 2] What I mean by that is people that only spend six to eight weeks. They should be spending 12 months within Ngāti Porou living and breathing.

[Participant 6] But we really need someone on the ground. So, you know, a local living up there doing that day in and day out. And I reckon if we did that we would get everyone.

[Participant 5] If landowners can sort of quickly see that particular person doesn't have any self interest in that sort of thing, that to me is the sort of leadership that is required within the [NPMLP]. And that's really around having someone that is based up there. I know it's difficult for [name of Board member] when he's in [Other city]. It's difficult to form relationships when you're sort of far away. This is all about building relationships, being on the ground beginning to understand clearly what the value proposition is, being on the ground. That is the type of leadership we need in the [NPMLP].

[Participant 3] I have been the Chair for 17 years now for [name of land block] and that's purely on the basis that my whakapapa connections are very strong, and all my ancestors come from that area and most of them being buried back there.

As well as having whakapapa and a strong physical presence, a leader also has to demonstrate they care by being willing to put in work with the iwi. This is demonstrated by Participants 1 and 2.

[Participant 1] In the back kitchen you know, because you have to start at the back to go to the front. You can't go straight to the paepae [Front of the marae where the elders sit, auspicious position]. You have to pass the wet tea towel test is what I say. You know you've got to do work with the community.

[Participant 2] Probably coming home (laughs) by getting more involved in the activities and daily life of Ngāti Porou

In the context of this research, manaakitanga was illustrated in two ways. First, it was demonstrated by living in the rohe (tribal boundaries) of Ngāti Porou iwi where the Ngāti Porou Mīere Limited Partnership is situated. By basing themselves in the same place and working with the iwi, individuals showed they cared about the wellbeing of the iwi/hapū/whanau and factors which may impact wellbeing. Manaakitanga facilitates the whanaungatanga process and supports whanaungatanga to occur. The relationships which are established then allow a leader to better understand the motivations and everyday tikanga of their 'followers' or people they are responsible for leading.

Manaakitanga is also shown through the willingness of leaders to consistently and diligently work for, and on behalf of, the iwi. Winiata and Fraenkel (1967) describe mana as requiring an individual to show their willingness to work in order to demonstrate their leadership potential. An individual who is willing to work hard for the iwi will be considered to have part of the mandate to lead. It does not matter what status an individual has outside of the iwi they must be willing to demonstrate their willingness and ability to work.

5.2 Mana

Whakapapa, whanaungatanga, and manaakitanga form a basis from which a successful Māori leader may emerge. Additionally, Māori leaders must demonstrate they have the right mana to be able to lead. There are various kinds of mana which Māori leaders were required to possess in order to be successful in their leadership roles.

Mana can be difficult subject to talk about in Māoridom. It remains a controversial and revered topic with authors worried about getting it wrong. As Winitana says:

“There are more cautionary notes in Māoridom dealing with mana than you could shake the proverbial stick at. It is a source of both personal and collective strength, pride and identity. Mishandled, it

becomes the bearer of shame, ridicule and embarrassment. If mana allows us to walk tall, then it also casts a long shadow — humility. To write about mana can be likened to picking blackberries: it's not a job for the barefooted, the fruit is sweet but fragile, and don't upset your neighbor — stick to your own patch. In other words, draw on your experiences, not those of others.” (Winitana, 1990, P.1)

With this quote in mind the following participant statements should demonstrate the complexity and challenge for Māori in discussing mana. Mana is described by Participant 2 below.

[Participant 2] You are born with it. And it's how you enhance it throughout your life and what you do in your daily life. You know when you look at the word mana it is obviously shorter for the word manaaki. It's about caring, it's about a whole range of different things and people can get confused between mana and ego. And I see that. But from me when you actually see the mana atua and the mana whenua and the mana tangata that's where it all comes from. You've got this little type of apex thing that's happening. At the end of the day if you understand your relationship back to the atua and your relationship back to the land then you understand as a person you are born with mana and it's how you enhance that through your life.

When participants talked about mana, they mentioned three types. Mana atua (mana of the gods), mana whenua (mana associated with the land and connection to the land), and mana tangata (mana of the people, or individual mana). Mana has multiple purposes. In terms

of leadership it first acts as a mandate to lead. Without this mana, a person cannot be a successful leader in a Māori organisation.

5.2.1 Mana atua

Mana atua is one of the three aspects of mana which contribute to the mandate to lead. Mana atua translates as a sacred power derived from the Gods (Barlow, 1991). This mana atua is closely with wairua, which underpins te ao Māori and refers to the spirit or soul of a person which exists beyond death. Historically mana atua was seen to be bestowed upon particular whānau lines which gave birth to the first mana ariki. This was then combined with mana tangata which created overall chiefs. As time has gone on the perceived importance of mana atua in Māori leadership has waned (Bowden, 1979; Katene, 2013).

However, the way these participants have articulated mana atua is that they see it as the unique mana of Māori which is tied closely to Māori uniqueness or Māori sovereignty. For some participants it was this mana that set Māori apart.

[Participant 3] So mana atua is our chiefly, for want of a better anthropological word, our chiefly right. Our tino rangatiratanga, our inherited sovereignty. Our uniqueness, our cultural, spiritual and social uniqueness which gives us the right to be here. So that's our mana atua.

[Participant 2] I don't go out because I've probably been colonised for too long. But I understand that particular part because of our atua. I respect when you go onto our land there is a feeling you wouldn't get on someone else's. So when I go back home I just get reinvigorated because I can feel the wairau [spirit] and everything there. You understand that atua is a god perspective. That certain things are done a certain way.

An underlying theme of mana atua revealed by the participants is that mana atua is shown through their connection to te ao Māori through knowledge of things like Māoritanga and use of te Reo Māori. This mana atua was viewed by participants as being less influenced by a person's actions than other types of mana. If a person is Māori they have mana atua. As such it is very closely linked with whakapapa. However, the important point here is that while a person's mana atua does not increase or decrease, it can be demonstrated through their connection to te ao Māori.

[Participant 3] Your grasp on Māoritanga? It certainly helps. Because that's your uniqueness. That is our point of difference. That's the reason we operate differently. So if we are bringing in our own aspects of Māoritanga and we are bringing in our own cultural beings, our own spiritual self and our own personal beliefs into our own leadership? Having a fairly solid grasp on Māoritanga gives you a fairly solid grasp of the reasons why. That we are just caretakers in our own life time.

In terms of being a leader within the Māori world, showing this connection to te ao Māori allows leaders to authenticate themselves. In order to be a Māori leader one must understand and be able to navigate te ao Māori. If an individual does not understand the Māori world, they cannot be a leader within it.

[Participant 1] Well most certainly in terms of Māori leadership if you haven't got te Reo, if you haven't gotten an understanding of tikanga Māori, then it's difficult to be seen as a leader. That doesn't mean to say that people don't play strong leadership roles in Māoridom who don't have te Reo and don't have tikanga. They do but can they reach the apex of it without it? Nah not seriously. Even as a woman in Ngāti Porou, in other iwi I'm

not expected to stand and speak do mihi [Greeting speech] and karakia [Prayer] and all that. I don't consider myself really really fluent in te reo but I can hold my own but (thinking) yeah you gotta have it.

Contemporary Māori leadership researchers have discussed how mana atua is not as important or as prevalent in Māori leadership today (Katene, 2013). Mana has become somewhat synonymous with mana tangata. For example, most of the recent literature such as Katene (2013) and Elers and Vaccarino (2017) discuss the success of a leader as being dependent on when they have gained mana. This is in line with mana tangata more than the notion of mana atua. Mana atua then has been discussed as something that was rather than something that is important in the realms of Māori leadership. Porter (2009) discusses how everyone enters the world with mana atua derived from the Gods. This is contrary to what the participants believed. The participants saw mana atua as being bestowed upon only Māori; a type of mana which requires that you are Māori. Māori whakapapa back to the Māori Gods/atua and this is where this form of mana comes from. Such an idea is supported by Stirling and Salmond (1980) who discuss the exact whakapapa of mana atua. They describe mana atua as stemming directly from the Māori Gods and regard it as a gift of power.

While a person's mana atua does not necessarily grow or diminish it can be shown through the grasp of tikanga and te Reo. This was a common theme illustrated by the participants who described mana atua being about Māori uniqueness which can be reflected through a person's understanding of te ao Māori; the unique Māori world, and includes their knowledge and understanding of te Reo, tikanga or whakapapa.

While no literature explicitly lists mana atua as being an important concept for Māori leadership many authors discuss how having knowledge of te ao Māori is important within Māori leadership. For example, Katene (2013) discusses how leaders such as Sir Apirana

Ngata were revered not only for their political leadership but also because they were skilled in operating in the Pākehā world while remaining steadfast to their Māori views and connection to te ao Māori. This is further supported by Mahuika (1992) who describes Ngata as being a great leader due to the ability to hold on to Māori values and consistently demonstrate his connection to te ao Māori. In the current research, participants described how those who wish to be leaders must show a connection to te ao Māori. Interestingly, this infers that a person has to be Māori in order to be regarded as a Māori leader. Other, non-Māori, cannot come into this organisation and occupy positions of Māori leadership. In order to occupy a position of Māori leadership a person must first demonstrate this connection. This helps to protect the organisation from outsiders and individuals who do not have the best interest of the organisation and its stakeholders in mind.

The findings from this current research illustrate that mana atua is of great importance in this organisation. However, it must be noted that mana atua in this case has taken on another simultaneous meaning. As well as mana bestowed from the Gods, Mana atua in this case is referred to as Māori uniqueness. This mana atua separates Māori from other ethnicities, and causes Māori to act differently and view the world through a different lens. Mana atua is viewed as central to Māori cultural identity.

5.2.2 Mana whenua

Mana whenua is another form of mana that was present in the collected research data. Mana whenua is historically viewed as territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance to support the people and to provide hospitality for guests.

Mana whenua historically was around ownership of land. When a person owned lots of land, they were afforded certain rights that others were not, as demonstrated by Participant 3.

[Participant 3] So you can have mana whenua without having a so called community status. You could have a lot of whenua. But normally, normally it is a sign of your own mana as well and that may be inherited in some cases or it is an acknowledgment of the people that they have allowed your family a lot of this land for use maybe for deeds in the past.

Mana whenua represented an important concept within the Ngāti Porou Mīere Limited Partnership, because land is seen as the resource, along with the people, that drives the Ngāti Porou Mīere Limited Partnership forward. Without mana whenua a person would not be able to act as a leader within this organisation. Not only would board members not follow, but those in the wider iwi would also be resistant. Mana whenua in this case was not necessarily about ownership of land but rather a connection to it. In order to gain mana whenua a person had to take a vested interest in the land and be able to show some connection to it whether by whakapapa or whanaungatanga. Each board members was a member of the Māori land blocks and as such had strong connections back to the land. This mana whenua is what gave each of the board members initial speaking rights and an initial say on what happens within the organisation. Without mana whenua a person would not be looked at in this space as a leader, as demonstrated by Participants 1, 2, and 3.

[Participant 1] [Name of person] goes up there and says who wants to do this that and everything. People just say well what's your whakapapa. What's your mana whenua. What's your connection to the land? No one. Oh, okay go away. So that still happens.

[Participant 1] Oh gosh, the mana whenua is very strong in terms of here we are all representatives of land blocks. We think about tīpuna, we know that sitting in that seat is because of them and the fact we still have shares in that block is because of them. We definitely have mana whenua.

[Participant 2] And when you start talking about the mana whenua (chuckles) and if I want to be quite blunt, mana whenua relates back to those people that are living on their home.

[Participant 3] Mana whenua is your connection to the land. Obviously if you are not a landowner you've got no say. You aren't even looked at or considered, you know in terms of your, you know, your ability to engage in this organisation, this business model anyway.

An underlying theme of mana whenua revealed by the participants was that mana whenua obligates a person to look after and improve the land. Having mana whenua meant that a person had the right to be part of and be a leader in this organisation. However, having mana whenua also meant that a person had kaitiakitanga or guardianship over the land and had to protect the land. For the Ngāti Porou Mīere Limited Partnership, being connected to the land was very important, evidenced by the fact that each of the board members had to whakapapa back to one of the land blocks within Ngāti Porou. In this context, mana whenua meant not just power and authority over and from the land, but an obligation to protect and improve the land as demonstrated by Participant 3.

[Participant 3] And we've included in our strategic plan, we have the saying "Whatungarongaro te tangata toitū te whenua" People come and go but land stays forever. And the other saying we use constantly, is, "Ko te whenua te waiu mo nga uri whakatipu" the land is substance for its

descendants. So on behalf of the land owners we have been charged with the guardianship or governmentship of our mana atua. Our mana atua and our mana whenua and our mana moana.

Participants frequently talked about how owning the land comes with responsibilities to that land and ensuring benefit comes from it back to the people, as demonstrated by Participant 3.

[Participant 3] At the end of it all because we are talking about our land, and our land is a very rare commodity. And we can't do anything, we shouldn't be doing anything that is going to put our land in risk. So we make sure we don't do anything that is going to lose the land otherwise we will become known as the generation that lost the land. So that is why everything must be done to retain the land for the benefit of the future generations. Then once we have secured the retention then we are talking about the better economics. So we can be accused of working the land for the benefit of the unborn. Far too much. But at the end of it all that is the long term view we have. That we look forward. We are always looking back to mistakes of the past. They enable us to go forward that we are talking about a retention of mana. Retention of our mana for ensuing generations. That's why you get the saying, "Ko te whenua te waiu mo nga uri whakatipu". [The land is the substance for the next generation]. So in terms of where we are going with this. We are talking about working with our land.

Participant 4 talked about the importance of taking kaitiakitanga seriously or risk losing mana whenua. It was possible to lose mana whenua.

[Participant 4] By doing dodgy things with land and putting at risk or putting the balance sheet at risk, that's why some of our Ngāti Porou landowners are very conservative because they don't want to expose themselves above their pay grade if you want for a better word. So those things have happened in the past. People's mana has been diminished because they have done certain things.

Barlow (1991) discusses how mana whenua has always had great significance among Māori. It is seen as the power associated with the position of lands (Barlow, 1991). The importance of mana whenua is demonstrated through the famous Whakataukī (*Proverb*): *Whatungarongaro te tangata toitū te whenua* (As man disappears from sight, the land remains). This whakataukī highlights the importance of land among Māori, which is seen as sacred due to its ability to sustain life. In historical times, owning lands and having mana whenua were core components of being a chief. Petrie (2013) explains how the more lands a person holds, the more mana whenua and success in chieftainship are perceived. Petrie (2013) discusses many different principles associated with mana whenua and how they bestow power to chiefs to control, protect and grant rights of use.

With this in mind, it makes sense that mana whenua is seen as a requirement to become a leader within Ngāti Porou Mīere Limited Partnership. This mana whenua allows members to make or facilitate choices for the use of their land. For example, if they wish to have more bee hives or increase the amount of mānuka on their land they must have the mana whenua to facilitate these discussions.

As well as the size of land holdings, a leader may grow their mana whenua when they have ensured that their land holdings are looked after and improved, essentially when they have shown their ability to be kaitiaki. Kaitiaki refers to guardians, those who hold mana

whenua are seen as kaitiaki, over the land. Similarly, kaitiakitanga refers to guardianship or stewardship over the land. As guardians, Māori leaders have an obligation to protect and improve the land for future generations thus they must be seen to be supporting kaitiakitanga (Petrie, 2013).

This notion of kaitiakitanga ties in with Barlow's (1991) idea that mana whenua was not only the power associated with the possession of lands but also with the leader's ability to successfully work the land to produce resources for the people, which is an example of mana whenua enhancement (Petrie, 2013). Petrie (2013) looked at historical mana enhancement through the holding of lands and production of goods. Those chiefs who had land and then improved them, whether through cultivating more produce or tactically designing the landscape for improved warfare, subsequently increased their mana whenua (Petrie, 2013).

Such notions are also reflected in the current research. One of the key points raised by participants was that a person's ability and mandate to lead were reflected in their ability to improve the bounty of the land in order to make it 'better' than it was before, and for the benefit of future generations. If an individual could demonstrate the times they improved the land, whether through an idea or by physically working on it, they were seen as improving their ability to lead in this setting.

5.2.3 Mana tangata

Mana tangata is the final form of mana that participants indicated was needed in order to have the mandate to lead. Mana tangata directly translates to power and status accrued through one's leadership talents, human rights, and mana of people. Mana tangata is the mana of an individual person according to their ability to develop skills and acquire knowledge. This is the mana which many people mean when they discuss a particular individual having mana.

Mana tangata was an important part of leadership for participants. While whakapapa allows someone to take on a leadership position, a person must demonstrate visible effort and achievement to keep it. This visible effort and success is referred to a mana tangata. Different participants talked about how mana tangata is the mana that people bestow upon another.

[Participant 3] Mana tangata. That's leadership, that is the person that achieves a certain status because of his or her leadership. Where their people thrive. So that's leadership it could well be a fighting chief that has led their people into battle and they have succeeded, so we will talk about them for the next five hundred years, sing songs about them and compose haka about them for the next five hundred years. It could also be leadership where their people have thrived and not just survived or they were taken from a period of deprivation to a period of prosperity under their leadership. So you know, mana tangata. The mana of the tangata. Mana tangata is where people have prospered in some way or form under that kind of leadership. Just because you're mana ariki or mana rangatira doesn't mean to say that it can be handed down. That's mana tangata.

This research identified two ways that mana tangata could be earned: success, and effort. When a person is successful, mana is bestowed upon them by others. This is explained by Participant 6 when describing how they view mana.

[Participant 6] To me mana is another word of respect and you only gain that from your, people around you. The people on the land, you can't demand it. It's something that comes within. You don't think that it's a right but

most certainly you earn it. By earning it you go out there and you get amongst the people and you walk the talk. That's basically how I see it.

Success can be demonstrated within the Ngāti Porou Mīere Limited Partnership in many different ways. Participant 2 talks about how it can be as simple as making sure a person ensures that their own personal endeavours are successful.

[Participant 2] We just need to make sure that we've ticked our boxes there, which we have. So, when you're dealing with other land owners, for me how can I attract other land owners? I can make sure my backyard is clean. So, you look at [name of land block] and when you look at [name of land block] they know that I'm the Chair, that my backyard is clean.

Participant 3 discusses how success can be demonstrated by a leader through showing that they follow through with their own ideas, vision and are successful at it.

[Participant 3] Show me something you've built, is one of my sayings. That sounds like a good idea. And if it works with them then I might look at it. But don't ask us to do what your own whānau ain't prepared to do themselves. So you might have a really good idea, but make it work with your own whānau first and we might look at it.

Mana tangata can be used to demonstrate that a person is a good leader even if their whakapapa is not necessarily regal. Participant 3 illustrates this perspective by referring to the Māori myth and legend of Maui the demigod, and how Maui used mana tangata to demonstrate he was a success.

[Participant 3] It is not just the sole domain of the eldest of the eldest of the eldest. As it is in other tribes that we won't mention here. [Laughs] Because Maui is a prime example. Maui the prime example the youngest of seven sons. Even then he was thought to be dead on birth and cast adrift. Survived. Picked up by his great great great koroua. Brought up by him. Taught the ways of the Jedi. And through his deeds, and he was a bit of a shithead, but through his deeds he developed a reputation for himself.

As well as being demonstrated by success, mana tangata can be also be demonstrated through effort. Multiple participants noted that they liked to see effort if an individual wanted to take on the mantle of leadership.

[Participant 4] And so you might be talking to yourself, but hey at least you made the effort and that what people sort of like to see.

[Participant 2] At the end of the day, it comes down to your actions speak louder than words, your outcomes, it's about taking ownership of the issue.

[Participant 3] I don't want any tourists, I don't want any lazy land blocks you know. We are all paddling this together and if there are others that are not pulling their weight, they should either jump off or we will throw them off. So in the end, though we all have to be in this together, there has to be a collective benefit.

This need for a person to put in some effort is also clearly demonstrated by participants when they responded to a question about whether an individual could regain mana after losing it. For example, two participants discussed how it is possible to regain mana tangata after it has been lost, but to do so an individual has to show that they earned it.

[Participant 3] Especially if they bounce back. Everybody loves a good comeback story and it's also a test of their resilience. Yeah, I mean the other thing is this, you learn. Your best lessons are learnt from your mistakes.

[Participant 4] Well if they have more feet on their stomach than a bloody centipede they have to crawl hard and kiss so many butts you wouldn't believe it. It's a tricky one, It's hard and they would have to be really, really, how do I put it? They would have to go out there and just look for forgiveness. They can't just walk in and say I stuffed up. Once they get their cocky ideas in their head they are stuck. To answer your question, they can but it's a long, long road. Sometimes I think, 'Why even bother? Quit while you're ahead I say.

While most historical research into Māori leadership stresses the importance of whakapapa and mana atua over achievement-based leadership, there is a body of research which supports the idea of growing, and showing, mana tangata through success. For example, Barlow (1991) discusses the idea of a skilled warrior being able to acquire mana through knowledge and practice of the arts of warfare. Petrie (2013) describes mana being gained by chiefs through the acquisition of wealth. Thus, mana tangata was considered strong when chiefs ensured economic success through trade and growth. Katene (2013) discusses how it was the context which dictated how an individual could gain mana. For example, Sir Apirana Ngata and James Carroll gained mana through their political success while Wiremu Ratana acquired mana through religious success. Mead (2006) builds on this idea stating that what is considered success for Māori leaders changes depending on the context but that it is always built upon success. If the person does not have success then the person will not be given the mandate to lead, they will receive no followers.

As well as success mana tangata can be gained through visible effort. Many participants described how in order to be a leader, one had to demonstrate that they were hard workers. This idea is not always visible in the literature which tends to focus on ‘success’ rather than ‘effort’.

What has been shown in the current study is that mana tangata was gained by Māori leaders through service back to their iwi and other organisations, groups and community. This relates to the idea that mana tangata is earned through effort. For example, Winitana (1990) describes his grandfather; Pateriki Hura, who gave up working a forty hour work week to serve his iwi. Hura spent his entire ‘retired’ life working for the iwi on various land, law, and tribal concerns at that time. His hard work, combined with his mana tūpuna, led to him being regarded as having huge mana and being treated with reverence by the people of Ngāti Tuwharetoa and the wider Māori community. Sir Tipene O’Regan (Diamond, 2003) also discusses how the amount of work he put in garnered respect from his iwi. The amount of work or effort an individual puts in to their role as a leader relates to the notion of gaining mana tangata. Followers are impressed by how much work has occurred and the positive intentions for it, and so, despite the result, they have respect for the effort and therefore mana tangata is bestowed.

While an individual’s effort may result in that individual earning or renewing their mana tangata, if they were not successful in their efforts, this may also lead to the diminishing of mana tangata, especially when the collective has been put at risk as a result of the individual’s actions/efforts. However, there is opportunity to regain mana tangata in these instances, with an admission of a mistake and work to rectify the situation. Again, this finding is relatively novel and has not been discussed in the literature. Indeed, there is minimal focus on poor or failed leadership and the ability for leaders to bounce back after

failure. However, this research supports the idea that it is possible for leaders to regain mana tangata after it has been diminished as a result of failure.

Having mana tangata as a mandate to lead ensures leaders not only have the sufficient skills and knowledge required to be a successful leader, but that these leaders will also put in effort to ensure them and their organisation will be successful.

Chapter 6: Results theme 2: Rangatiratanga, Leading the correct way.

The second theme in this research is rangatiratanga or chieftainship. Having the mandate to lead is only part of being a successful Māori leader. Another necessary factor is leading in the correct way for Māori. In order to successfully lead, a leader must demonstrate the ability to engage and defend the collective.

6.1 Engaging

Engaging the collective can be broken down into five sub themes: understanding there are multiple leaders, education, success, acknowledging failures and transparency.

6.1.1 Multiple leaders

All of the board members in this organization were landowners and as such they all had responsibilities to the Ngāti Porou Mīere Limited Partnership. At different times they were all expected to be leaders in their own right.

[Participant 1] And leadership among the directors? It's actually divided amongst the whole seven of us and that's the way I would like it to be, I don't think that as a director you have any greater power than another.

[Participant 2] So we all bounce off each other whether it's ideas or the leadership role or mana. Anything that actually pertains to the company that will have some betterment for us, that's where it needs to be brought, to the attention of all of us and we then sort it out.

[Participant 3] Not without some robust discussion on whether it's going to be good or bad or what the threats are. And most of those questions come from the same ones who are likely to stand up and say "this is what we are

doing". So, there are the talkers, [Name of person] is not so loud but he sits there and listens. But there are others that do nothing and you get that. So far it's worked, if we don't have an agreement then I will say so. And if I don't have an agreement, if I have no idea what you are talking about I will say that. We are all learning. We all came in at different levels and we are learning. I've certainly learnt a lot about honey. I wouldn't know the first thing about looking after a bee but I have certainly learnt enough about honey to say that is a good idea and so far this might be an aspect of the leadership you tend to follow those that has a good strike rate. You are not going to follow those that have the most casualties.

[Participant 5] And I found myself on that seesaw of maintaining the right balance, you know, maintaining that mana but making sure it's commercially viable too. So the limited partnership agreement, you know the rules of the contract if you like, that is sort of my involvement around talking to the landowners, talking to [Name of person], talking to the lawyers. Pulling it all together, doing the modelling, doing the financial modelling together and stitching it formally together in a way that the landowners were satisfied with and in a way which is commercially viable.

[Participant 6] But I guess it comes down to the mana the we got, these guys that are in leadership roles, so the individual chairman's of the various blocks, chairman, chairwoman, they need to provide leadership and have outcomes that benefit all of us. I can see that it is important that these guys have achieved results or they are going to lose their mana

completely. So, it's important for them to do that, they've got to see it work and bridge these gaps and these conflicts that are on the ground. Hey I get the brunt of it, certain people don't like certain people and I've known that from day one, yea there is just conflicts there, I don't necessarily need to name names or anything but I think it's very important that these guys are providing some leadership and are strong enough in themselves to do that and so far it is happening.

Being part of the Ngāti Porou Mīere Limited Partnership meant acknowledging that even while when not at a meeting or in a formal setting, leaders still represent the collective. In fact, this is when serious business is done.

[Participant 2] So if they are down at the dairy or at the shop or even at the RSA, we are talking Ngāti Porou mīere. People come up to them and say how is the honey season going. That happens to me all the time I've got people asking me that I don't even know, I've got people asking me how do you move honey. "Who are you" you've only got two drums why you asking.

An important part of this theme is understanding that there are different leaders at different times when required. Participants discussed how the leaders have special skills or processes they are in charge of. This is not so different from historical Māori leadership. While the rangatira was overall chief the tohunga were in charge of specialist areas (Sachdev, 1989). Katene (2013) found that as time has passed Māori leadership has changed and so has the way that Māori leadership is conducted. The roles such as tohunga and rangatira have changed to match the changing landscape. Katene (2013) discusses how in the 20th century tertiary educated Māori brought a new dimension to Māori leadership and became latter day tohunga through their knowledge. They had the ability to articulate the benefits of Māori

values to both Māori and Pākehā as well as having the skills to translate Pākehā to the Māori ways.

Looking at this research as an example, different members of the board in the collective took on specialist leadership roles at different times. There were members who were specialists when it came to business ideas, recruiting land blocks, honey extraction, and hive placements. Whenever discussions entered a tohunga field, for example honey extraction, the tohunga would be listened to and most likely followed. While these modern day tohunga do not have a complete overall say their opinions greatly impact the decisions made in their chosen field. This differs from mainstream corporate organisations where leadership positions are not as fluid as they are within the Ngāti Porou Mīere Limited Partnership. Where there is a clear formal hierarchy, this models who has the authority and the power. While there might be some informal changing of leadership, those with formal positions generally do not relinquish their power to others (Pfeffer, 2015).

As well as each being a tohunga or leader in their own right, it was acknowledged that leadership does not stop at 'the gate'. Many of the participants discussed how they were expected to be leaders in the community as well. Because this is an iwi organisation there are constantly members of the wider iwi asking about it. As such, each member of the collective must have good knowledge of what the Ngāti Porou Mīere Limited Partnership collective stands for and where they are in terms of organisational goals. In terms of multiple leaders, this leadership style is reminiscent of distributed leadership theory. Distributed leadership was mentioned by name by two of the interviewees and two others discussed the concept of shared leadership. Bolden (2011) in his review of distributed leadership discussed how several authors see shared leadership as being a part of distributed leadership. However further literature pointed to shared leadership being different from distributed leadership (Alimo-Metcalfe, 2016; Thorpe et al., 2011). Shared leadership can be understood as the

process of expanding the number of people involved in leadership decisions. What occurs in the Ngāti Porou Mīere Limited Partnership is that the leader changes depending on the space, time, and situation, a hallmark of distributed leadership (Bolden, 2011).

6.1.2 Education

As well as acknowledging that there are multiple leaders, an important part of being a successful Māori leader lies around engaging others through recruitment. Having experts leading means that they have specialist knowledge which can be utilised to better explain and educate followers. This education is an important part of engaging the collective.

[Participant 5] On the other side of the operation. i.e. the recruitment side and with the help of all the other guys around us there are some that have connections to other blocks over here and others over here. We are just having a chit chat with the people about becoming part and partial of the Mīere of the limited partnership.

[Participant 2] Where necessary or if someone stops you in the street and says “I heard about this that and the other thing” the information is there or hopefully squashed before it actually blows, okay. And that is another thing that is always going to be a thorn in the side of every business the communication channel aside. We have that pretty good and I think you know those little things that are part and parcel of everyday life, are also part and parcel of business.

This is done firstly by trying to talk to the right people as dictated by the organisational context.

[Participant 1] We don't actually talk to the committee of management, or the governing people, or the governing body, we talk to the actual owners.

They're called landowners meetings, they're called shareholder, landowner, whatever you call it.

The key here is that it is not just about talking but about educating. Many of the people that the Ngāti Porou Mīere Limited Partnership wished to engage were resistant at first.

Engaging the collective remained one of the most difficult tasks of Ngāti Porou Mīere Limited Partnership. All the different interviewees talked at some level about how it was a struggle to bring people on board.

[Participant 4] A lot of resistance. A lot of resistance because of lack of education.

Not just about the honey, even our farms. It's like we are farming in the 18th century still.

[Participant 1] And our own people are resistant to it. Real tough, Really really tough. For example, one of the highest UMF producing areas on one of the blocks, the farm manager, not just the farm manager we had somebody on the trust as well, who wanted it sprayed to replant with pine, which I was against, however but they got their way. I had to fight to get a large buffer of mānuka on that pine block. They said they had to desiccate that mānuka area to get pine back on the block. But anyway they desiccated some of the highest producing UMF mānuka farms on that block. By the next financial year we will know how devastating the actual impact it will have on our income. Incredible. Stupid ideas stupid.

[Participant 3] We are very poor at recruiting, maybe we are just too worried about ourselves. I know [name of person] has spoken to a lot of blocks, I have

spoken to a lot of blocks. I know Ngāti Porou, some Ngāti Porou blocks have a wait and see attitude.

[Participant 6] To be unified in action you have to be unified in thought

[Participant 5] It's purely about our ability to portray that mana and our values and without that there will be a lot of people that won't or aren't willing to join. So you might of heard this term, but there will be landowners that are green lights that are ready to join, they sort of they just get it. They are ready to just join and that's great. Then there will be the amber lights, the orange lights that will wait and see, and there be the red lights that are just no.

[Participant 2] I think that sort of comes back to one of the challenges, one of the weakness, we are incredibly fragmented, not just within our own rohe, but you know that comes back to the leadership in the industry.

A key part then of engaging this collective lies around educating the people.

[Participant 3] So you have to continue educating and inform. So yea that's my challenge, I have to go back to the people and articulate in certain way so that they know what I'm saying. There is all this trepidation because I think all our Ngāti Porou just like kicking tires and if it goes we will jump on. If the bus is moving, if the waka is moving they will jump on, so I kicked the tire.

[Participant 5] And then coincidently [name of person] came along and said we need to do something with the honey and we need to work together as land blocks.

[Participant 3] You have all these famous sayings, ko wai o te rangātira e korero, and that is because before you go you don't just pull up and say come on lets go. You have to plan it, you have to discuss it. You need to see that there is a buy in because a leader whose out front with no one behind him is just a man going forward you see if there is benefit for them. That is why you have to have the korero. He ki o te rangatira he korero, you need to have that korero, that discussion, so you can have everyone thinking and talking.

A key way of engaging followers was through education. Many of the participants talked about the challenge of educating various shareholders. This is no different from the challenge that both historical and contemporary Māori leaders faced. In the early 20th century Māori began to move on from their model of leadership of 'by Māori, of Māori, for Māori' (Katene, 2013). This was in part due to the rise of young Māori political leaders who aimed to walk in both worlds and wished their followers to do the same in order to get back their mana motuhake, which was slowly being trampled on due to the colonisation and urbanisation of Māori (Walker, 1990). Sir Apirana Ngata is a prime example of this. He worked hard in government to campaign for rights for Māori but at first faced backlash from Māori for disrupting their way of life. Ngata promoted bi-culturalism and advocated for Māori to understand and learn about te ao Pakeha. This was very different from the 'for Māori, by Māori, with Māori' approach to leadership that had occurred before (Walker, 1990, 2001). In order to be a successful Māori leader he had to educate his followers. Ngata did his best to explain to Māori what he was trying to do: create future Māori who could walk in both worlds, create a harmonious bi-cultural New Zealand and showcase Māori culture as a field of respectable academic study. Overall he did his best to educate Māori and Pākehā on the benefits of biculturalism (Walker, 2001). This education was a key part of what made him

such a great leader. Individuals got a clearer view of what he was trying to achieve and as such were more likely to follow him.

6.1.3 Acknowledging failures

One of the ways that leaders can engage followers is by acknowledging that they will not always succeed and learning from this.

[Participant 3] [Name of person] was chair of [Name of Land block]. I was chair of [Name of Land block]. [Name of person] was on [Name of Land block]. And I was sceptical. I knew our land blocks. We had tried doing this before, but I said away you go if you think we can work together, so he sold the idea. And sure enough, we started off with six land blocks and that is how Ngāti Porou Mīere started.

[Participant 1] You know I see that as a barrier because Ngāti Porou have had failure in the past working with dairy companies and the [Name of organisation] and all of that, so there is a deep suspicion about anything that seems to be quite new and innovative to the extent where our people would rather work with others outside of Ngāti Porou than work with those within. I think the challenge for us is to make sure we are very strong and value propositions that will you know attract other landowners to come be on board and ride our waka.

[Participant 5] You know as there is no question about it, there is a lot of distrust between the rūnanga or the Ngāti Porou holding company so you know that's I mean it must be for various reasons, so what do we actually do what are we doing as a landowner within the Mīere LP [Ngāti Porou Mīere Limited Partnership] with our mana to build relationships and

that trust and therefore breakdown the barriers of those other landowners.

An important part of gaining engagement was through acknowledging failures and learning from the process. What was apparent in the research is that when a person acknowledged their failures and showed improvement, they were more likely to gain followers. This is not found very clearly in the literature. There is however brief mention of it in the Māori sports leadership literature. For example, in Te Rito's (2006) thesis “Māori Leadership: What role can rugby play?”, coming back from a loss was mentioned as a type of event which, when utilised by the leader, can bring the team closer together. This was also linked with the concept of whānau. Because members of the same team are all part of one whānau, any loss was a collective loss. A good leader would then be able to use this as motivation, engage the team through this shared loss and hopefully lead the team towards a victory. If this team was able to get a victory after this loss the leader would then be viewed even more favourably than after a regular win. This is supported by “Legacy: What the All Blacks Can Teach Us About the Business of Life” by James Kerr (2013). While not a Māori team the All Blacks utilise Māori practices and values including whānau. Again, a loss is a shared loss and coming back to victory puts the leader or leaders in a favourable light.

6.1.4 Transparency

As well as engaging the collective through acknowledging failures, the Mīere Limited Partnership also needed to be transparent about what they were doing and why they were doing it.

[Participant 2] You know man mana for the limited partnership is making sure we deliver on what we say we are going to do. How do we extract more money from the honey? We've done that. How do we sell overseas?

We've done that now we need to move into different products and start talking about the branding. But the mana is not just with Ngāti Porou. I think we have more mana looking at Ngāti Porou and the partnership and the business models around take the honey not the money and disrupting the supply chain with the bee keepers spot pricing on the wholesale market. As I said to the prime minister recently, a landowner can become a beekeeper but very hard for a bee keeper to become a land owner.

[Participant 3] So those are the sayings that constantly remind me whether we are doing the right thing or not. So sometimes I get pissed off because I reckon, I have a really great idea because we have our korero [Discussion] and manaaki [Look after] our people to make sure they are buying into it and then right and the end of it they go no, and you go what?! Because then it becomes a little personal because you have invested yourself into this. It's good for us we can do this, and they go no and then you get pissed off... You know but in the end if that's what the people want you have to go well maybe the time's not right because as I said I could go hurtling off down the road by myself but I will just be a man going for a walk by myself. So a leader takes his people and the people do well.

[Participant 4] We go out there to educate our trusted land blocks. And when I say educate, this can be misconstrued that we are telling you what to do but we are not. We are just saying where we are from and this is where we are hoping to be. This is where we are going. So if you want to be on the waka? We are going to go that way, but we need your commitment and

then we go that way. People might be saying we are seen to take over. That is not the case at all. We are only wanting to use their property with their blessing. And if they can't give us that? Don't worry. Well leave it at that. Job's done. Mana within the company is there.

An important part of engaging the collective lies around transparency. Participants discussed how at different times Māori have tried to come together and have failed. Several of the participants also mentioned that an integral part of leadership for this organisation was acknowledging what has not worked before and being transparent about what they are trying to achieve.

Transparency and leadership are not limited to the Māori world. Transparency has been linked with several different leadership theories including transformational leadership, ethical leadership, and authentic leadership. Being transparent in leadership has several benefits including greater trust, increased productivity and a sense of unity (Norman, Avolio, & Luthans, 2010). What is interesting is that this transparency could be linked to whakawhanaungatanga. Whakawhanaungatanga can be understood as the process of establishing kinship like relations. While there are multiple ways of conducting whakawhanaungatanga including discussion, shared work, and shared goals, facets of transparency could also be seen as part of this process. By being transparent leaders help to show their authenticity and the goals they wish to achieve.

6.1.4 Success

The final subtheme of engaging the collective can be seen as engagement through success or mana tangata. This success is seen as a hallmark of being a successful leader. A person cannot be a successful Māori leader without succeeding. This success then helps leaders to gain more followers.

[Participant 3] Especially in Ngāti Porou leadership so if someone stands up at the meeting house or stands up at the marae and says we should be doing this. You look behind them and think where is the evidence of this. Or where is the evidence of something else where they have led or built something. Point to something they have built which benefits the people. And that is something I have always said to plenty of others who have had cracks at us. Well show me something you have built and if it works we will look at it. But until then.....

[Participant 4] At the end of the day it's, it comes down to your actions speak louder than words, your outcomes, it's about taking ownership of, of the issue yea that's where, leadership is and mana do go hand in hand. Whether it's, in the Pakeha world business world if you, if you don't have a positive outcome or you don't achieve the goals, you're going to lose your job and your people.

[Participant 2] I don't know about that because I mean people see me as a leader in the honey space and I say well there's no one in there. Because you walk into that space and find aw shit you're a leader because you are doing something.

Mana tangata, as previously discussed, is the mana bestowed from others for success. One of the interesting ideas that came through in the data was that in order to engage others, a person first had to show previous times when they had led. Not only did a person need mana tangata to be able to lead, they also needed to constantly demonstrate mana tangata to continue to lead and attract followers. Losing too much mana tangata could result in a person being unable to engage the collective and no longer having followers. This is supported by

both historical and contemporary Māori leadership literature. Historically, gaining mana was something that every Māori chief wished to do (Bowden, 1979). With mana gained through success, they were able to actively engage the wider tribe and attract followers which meant their iwi and hapu would thrive and grow (Petrie, 2013). Too many failures would be an affront to their mana. For example, if crops routinely failed then a leader would be seen as losing mana tangata. Katene (2010) also discusses individual mana (mana tangata) and how it was important for engaging followers. Political leaders such as Parekura Horomia had success within politics, helping to push through Māori rights, and through success as well as through actions, gained mana from his followers (Gardiner, 2014).

6.2 Defending

The second major subtheme under the second main theme, rangatiratanga/leading the correct way, was defending the collective. In order to be a leader, one must defend the collective when the need arises. Leaders must ensure that mana is upheld. This can be demonstrated through prioritising mana over moni (money), and through the creation of safety measures to protect mana.

Defending the collective can be broken into two main ideas: defending the collective through belief and defending the collective through action. A big part of defending the collective was making sure that mana was upheld. This could be any type of mana, whether mana whenua, mana tangata, mana atua or mana motuhake.

6.2.1 Defence through belief

One of the examples of defending the collective was through belief in the model of the organisation. Leaders needed to believe that what they were doing and the way they were doing it would work.

[Participant 5] I think it's (thinking) around the passion for the reason why the Māere LP is there and its shown by everyone in different ways. It's the first one of its kind. It's the first in New Zealand, a Māori honey collective to be established. You know it's demonstrated particularly through [Name of person] when they go outside the region to talk about it, I've seen them, operate in places all around, in different parts of the North Island passionately demonstrating that we formed this limited partnership and these are the benefits from it. And you know hearing those leaders for other iwi go wow we are way behind in this, but what do we need to do to actually get to where you are. That's a sort of really neat sort of leadership, not realising how far we are actually ahead by other iwi.

[Participant 5] You know if we can do well at building on what we have established so far and we have the model and template to go to other iwi and say we have spent hundreds and thousands of dollars and a lot of time and expertise, years and years of it that have gone into establishing it, here's the template and by the way let's look at creating a national collective. As part of it. Then we are starting to really create some scale and create control of the industry, particularly around the supply side, that's massive whoever controls the supply will obviously does extremely well. I think that sort of comes back too, one of the challenges one of the weakness, we are kind incredibly fragmented not just within our own rohe but you know that comes back to the leadership in the industry. If we are able to pull everyone together

[Participant 5] Okay you know we don't have the silver bullet but it's better than the current situation. If we are able to kind of get everyone involved with it,

not just around Ngāti Porou but around New Zealand. This will be bigger than [Name of Company]. Its going take time but I think it will happen cause the desire is out there. Its just about you know demonstrating that the model works at a small scale. And building it from there. To a level where people go wow. This is really working. So you know I am looking forward to that day when that really happens.

As well as these beliefs a person also had to believe in themselves, and believe in doing the right thing for the right reasons.

[Participant 2] But leadership is (thinking) is making sure you have good people around you and you have followers that understand. Ngāti Porou miere is very clear of that proposition and returning value back to the land owner. And that value cane be demonstrated as environmental cultural or whatever. So, we got a good team but at times when you are out at the national space it is also quite lonely cause you have sort of you have to have good support networks and good mentors to tap into. And am I doing the right thing because you are constantly questioning yourself am, I doing the right thing. Is that approach in your head the right approach? Because there is a lot of information in my head that is not down on paper. Because I sort of talk to a lot of people, but I trust my gut a lot about what is going to work and knock on wood. (knocks) I haven't been wrong yet. But that's sort of driving from the base of how will look at it from a landowner perspective.

The importance of defence through belief was clearly demonstrated through conviction that the model and way of doing business would work. This conviction also comes

through in the Māori leadership literature, whether it be explicit or implicit (Diamond, 2003; Elers & Vaccarino, 2017; Katene, 2013; Palmer & Masters, 2010; Petrie, 2013; Pfeifer, 2005; Te Rito, 2006).

In the book *A Fire in your Belly* (Diamond, 2003) all of the interviewees talked about the belief they had in what they were doing. They thought that they were doing the right things the right way. For example, Sir Tipene O'Regan discussed how he truly believed that the way forward for Ngāi Tahu was getting everybody on board with the same ideas and negotiating collectively as an iwi. Wiremu Ratana is another example of someone who had self-belief and with it defended their vision resulting in great leadership. Wiremu Ratana was a religious and political Māori leader who formed his own religion (Katene, 2013). Ratana firmly believed in his religion and everything that it stood for. From this religious start Ratana went on to form a political movement which, working closely with the Labour Party, held all four Māori parliamentary seats. It is important to note that the Ratana movement opposed traditional Māori practices, including ideas such as tribalism, tohungaism (Māori priests) and rangatiraship (divine rights to lead) (Katene, 2013). Without his belief in the model it is likely that people would have not followed Ratana and his religious and political movement would have failed.

Likewise, Sir Apirana Ngata is an example of belief in a model. Ngata is considered one of the greatest Māori leaders of all time and indeed all but one of my participants mentioned him as a successful Māori leader. Ngata believed in a new way of doing things, acknowledging the past but working towards the future in new and inventive ways. He was renowned for being able to walk in both te ao Māori and te ao Pākehā. He strongly believed in this integration between Māori and Pākehā worlds. This is evident in the motto of the Young Māori Party that Ngata was an integral part of: 'Ka pu te ruha, ka hao te rangatahi', loosely translated as "a worn out net is discarded and a new one taken fishing". This new net

was the inclusion of Western ideas into Māori world views. Ngata believed that by drawing from the best parts of te ao Pākehā, Māori could move in both the Māori world and te ao Pākehā (Katene, 2013).

The majority of the research participants supported the idea of belief in the model. Each in some way talked about their model of doing business as being unique and a key for success. This belief in a model could be compared to neo-charismatic leadership styles such as transformational or ethical leadership (Bass & Riggio, 2006; Brown & Treviño, 2006). Bass and Riggio (2006) describe belief as a key feature of transformational leadership. Leaders have to believe in what they are doing or followers will see through them and are unlikely to buy in. Belief in the model or what is being done should also combine with self-belief. A belief in oneself as the leader doing the right thing is important. Again, it adds a level of authenticity to the leadership. At this point the concept of transparency ties both defending the collective and engaging the collective together. Both require a level of transparency.

6.2.2 Defence through action

As well as believing in the collective leaders had to actively defend the collective. This could be done in a number of ways. For example, Participant 1 discussed how they stood up and challenged a government agency when believing the organisation was at risk.

[Participant 1] Okay a good example is when we went to a conference I think it was last year. In Rotorua and it was a Māori mānuka conference and minister Flavell had put it up and they had invited a lady from DOC [Department of Conservation] to come and talk and she got up said “look we have a tentative process across the DOC lands across New Zealand and it has to be a fair process and it has to be across the board

and we have to make sure that everyone has a chance to apply to DOC to have a chance to have their hives placed on DOC land for the honey". And I got up and I said "what do you mean a fair process?" and she said "everyone" and I said "including other honey companies?" and I said "I'm referring to DOC lands as Ngāti Porou cause I have the mana to talk about it". I wouldn't have got up if I didn't. The treaty is a partnership between the crown and Māori, between the crown and Ngāti Porou so I said "what do you mean fair?" Cause what she was doing is, what she was saying is everyone can apply the same. I was saying there is no one else. We are the partner and she didn't know what to say. And I think when you think about that. Not just anyone can speak for Ngāti Porou. That's mana. That's leadership. And the great result of all of that... We started that and we really put her on the spot there and a lot of work has been done on that to work with DOC and the Rūnanga to say these guys are bringing in outsiders to our whenua and they are reaping the benefits of our whenua and we are seeing nothing of it. So, some of the DOC lands have been given back to the Ngāti Porou and they have just said right, no one else gets a look in. So, we know a lot people have applied but they have been swept off the table. Only Ngāti Porou Mīere is going to be able to place bee keepers. This protects our Tino Rangatiratanga with the crown. And first of all recognising and having the critical analysis to go hold on wait a minute we don't accept that this is a fair playing field. We are the partner and we are taking charge. This belongs to our people. And finally working through to DOC recognising this and then ending up with a result where it's a clear

playing field now. And only Ngāti Porou is going to be able to access that land. So that's an example of ah I think a good example of mana and leadership in that space.

Participant 2 defended the collective by ensuring that the focus was around growing the mana of the people and not making money for personal gain.

[Participant 2] It would be very difficult for me to go and say this is the value proposition for joining Ngāti Porou miera when I have got my own backyard in order so people know the work that I have done over many years within Ngāti Porou. And I always come through that. You know there is a mana and moni thing. I never do the old moni. The moni comes about as the result of you doing your job. I think that is the two evils when it comes to going around in Māoridom. The mana and moni thing. The ego thing is totally different. That's a Pakeha thing, and I can see that as being demonstrated by some of our people that interpret that as mana. That's ego. And I say that's about that individual and that's got nothing to do with mana. Then they take the money too and they keep on taking money by raising the profile and going on these other things all the time, they spread themselves too thin and become totally ineffective. So I made a conscious choice. I'm going to concentrate on honey, I've got my other roles but they are directorships. I know forestry and farming at the moment I'm focusing a good 90 percent on honey and I just make sure when there is a Māori voice that needs to be at the table I'm there.

Participant 5 defended the collective by ensuring that the setup of the company meant that the landowners would retain their mana.

[Participant 5] That is where the structure of the limited partnership was carefully constructed to make sure mana was kept with every land owner. Each land owner can and does have a choice if it's not working they can always leave the partnership and go on their own. That is the difference between maybe us and other collectives or co-operatives. Now that's quite hard to explain and I think that is potentially a weakness when people understand it than that is a strength. When you are trying to blanket maintaining mana but also having that commercial viability it is kind of a see saw and, that possibility is a weakness that one of the key sticking points in the Mīere limited partnership, that the land owner owns the honey but does not have to by contract supply that honey to, you know through the Mīere LP.

A very important part of being a successful Māori leader is actively defending the collective through action. This was most clearly seen when Participant 1 stood up to a Department of Conservation representative at a conference. The representative was trying to say that anyone could apply to have honey from DOC lands however Participant 1 pointed out that this was not DOC land but rather Ngāti Porou land. Participant 1 defended the collective in a number of ways. In a strictly business sense, Ngāti Porou Mīere Limited Partnership gained first say in what happened to this land and whether they wished to have honey from it. However, this was not the intended consequence. The main idea was ensuring that mana motuhake was retained. As it is Ngāti Porou land by right of the Treaty of Waitangi, only Ngāti Porou have access to this land. This highlighted an important part of being a successful leader. To be a successful Māori leader one must juggle business success with defence of the collective. If the Department of Conservation had been left to have the

first say about the land then Ngāti Porou would have lost mana motuhake and the leaders, in this case Participant 1, would have lost followers and been seen as poor leader.

In historical Māori leadership, defence by action could be seen as actual physical defence of the collective. When a leader managed to physically defend the iwi through battle or defence of their lands they were seen as successful (Bowden, 1979; Burns, 1980; Elers & Vaccarino, 2017). In terms of political leadership, defence could be perceived as defending the Māori way of life and battling for Māori autonomy and mana motuhake as demonstrated by James Carroll and Sir Apirana Ngata. Both Carroll and Ngata advocated for Māori rights and are looked up to as Māori leaders to this day (Katene, 2013). In terms of contemporary Māori leadership and defending the collective, Sir Mason Durie is a prime example of someone who defended the wider collective and enjoyed organisational success. Durie is renowned for working towards improving Māori health. He is seen by many as a great leader both for Māori and within the field of Māori health. Durie constantly defends the collective (in this case, Māori in general) in his work. He does so by helping to explain why health disparities exist and shifting the blame from Māori victim blaming to wider society.

Defence in the case of the Ngāti Porou Mīere Limited Partnership however did not need to be as overt as physical or explicit defence. One participant defended the Ngāti Porou Mīere Limited Partnership by making sure that it focused on growing collective mana and not individual mana or moni, another defended the collective by making sure that the Ngāti Porou Mīere Limited Partnership was set up in a way conducive to growing mana and did not diminish mana of those involved. Defending the collective is all about defending the mana of the collective. This links back to manaakitanga, discussed earlier. To engage the collective the leader must show they care, that they have the best interests of the collective at heart. This can be seen in Participant 1's defence at the conference as well as through the actions of other participants in setting up the Ngāti Porou Mīere Limited Partnership to ensure all those who

buy in are protected. Engaging and defending the collective were important parts of rangatiratanga within Ngāti Porou Mīere Limited Partnership.

Chapter 7: Results Theme 3: Kaitiakitanga, Leading with the right goals.

The third major theme is kaitiakitanga. To be a successful Māori leader two facets have already been explored: having the mandate to lead (whakapapa and mana) and leading in the correct or most effective way (rangatiratanga). This part of the analysis looks at exploring the final aspect of being a successful Māori leader, leading for the right reasons. In order to be a successful Māori leader there needs to be a focus on the right goals.

The goals in this case are all guarded and governed by kaitiakitanga. Kaitiakitanga refers to guardianship and is a very serious principle in te ao Māori. A kaitiaki is a guardian and kaitiakitanga is the process of guardianship that a kaitiaki undertakes. The actual process and forms that kaitiakitanga takes is dictated by what the kaitiaki is overseeing. To understand kaitiakitanga as a practice of defending and improving the people and the lives of the people it is important to understand it in a historical context. First kaitiakitanga may be interpreted differently from iwi to iwi with practices differing depending on the context (Barlow, 1991). For example, in Ngāti Porou special importance is placed on the protection of the seas with rāhui (restrictions) heavily enforced. This is because Ngāti Porou is a coastal based iwi. Contrary to this Tūhoe (a central North Island based iwi), place more emphasis on protection of the lakes which sustained their livelihood. Second, kaitiakitanga incorporates a variety of beliefs that intersect the spiritual, environmental and human spheres. These are tino rangatiratanga (sovereignty), mana whenua, and mauri (life force) (Kawharu 2000). Finally, kaitiakitanga also involves social protocols associated with ideas such as hospitality, reciprocity, and obligation, otherwise known as the Māori values or manaaki, utu, and tuku (Kawharu, 2000). Kaitiakitanga is seen as the fundamental means by which survival is ensured- survival in spiritual, economic and political terms (Kawharu, 2000; Petrie, 2013).

Successful kaitiaki are revered among Māori Māori (Barlow, 1991; Kawharu 2000). Being a kaitiaki was based on the principle of accountability. A kaitiaki who became unduly autocratic, or who did not hold to Māori values, would place their leadership in jeopardy (Kawharu 2000).

This research found that kaitiakitanga was needed to be a successful Māori leader. In this context kaitiakitanga was guardianship of three things: the taonga (treasure) that is mānuka honey and the wider environment; te tangata (the people), and mana motuhake (mana through self-determination and control over one's own destiny). Within each of these three contexts, kaitiakitanga involved protection, and utilisation and improving.

7.1 Taonga

Mānuka and the environment that produce it are viewed as a taonga (treasure) which kaitiaki aims to protect and utilise or improve. Through protecting and utilising this taonga, the organisation and wider iwi benefit.

7.1.1 Protection of taonga

The goal of protecting the mānuka was present throughout the interviews. The reasons for protection varied depending on context but ultimately centred around Māori values.

For example, participants mentioned how they were connected to everything including mānuka and the land through whakapapa. This created a relationship with the taonga and participants wished to ensure that it was protected or guarded.

[Participant 2] Turn your back and its [mānuka] growing. Its part of our whakapapa in terms of our korero po raku in terms of our Māori creation we even have whakapapa about Tane and the different trees.... This is part of who we are and it is like gold over there [i.e. in China, an export market].

[Participant 3] But that land could easy go to the Crown forest, so my uncle decided and fought against that. So you have Crown forest all around obviously planting pinus radiata but you know that's why we still got the land in our ownership.

[Participant 2] There's about 2000 shares in both stations so that's my driver to make sure we are returning value but are also looking at our responsibility as kaitiakitanga and those things we talked about before.

This honey is not just seen as honey but as a taonga or treasure, connected to the participants through the land, which must be treasured.

[Participant 2] But we are not just talking mānuka we are talking about any honey that comes off our property. So it is our desire to go from land to brand so we just stepping through that process.

[Participant 4] We just believe that as the grower and as the kaitiaki of our taonga we should be doing it and if we take this to market we should be telling our stories. That's just part of the brand yea.

Another important part of being a kaitiaki lies around protecting the environment, a strong motivation within the Limited Partnership.

[Participant 1] I see it as a way forward it's healthy it's good for us the honey is good for us the mānuka is native to our environment it is good for our environment in fact up there it grows like a weed.

[Participant 5] We will grow organically and buying hives for next season to control the supply.

[Participant 2] And in terms of the environmental sustainability sort of goal. Bees are low impact, we have our mānuka growing off in our remote locations.

Being kaitiaki of a taonga and having kaitikitanga of a taonga are not new ideas. Kaitiaki were always considered guardians of taonga, but what a taonga was changed depending on the context. For example, taonga could be actual treasures such as pounamu or could be food supplies (Petrie, 2013). The mānuka, in this case, is an example of a taonga that must be protected.

Being a kaitiaki is a lofty goal for Māori (Kawharu 2000), and something that attracts people. Having kaitiakitanga as a goal helps to show that the leader cares about te ao Māori and is authentic. In this context, kaitiakitanga is demonstrated through acknowledging the whakapapa of the mānuka, understanding the sacredness of it, and valuing its environmental benefits.

The relationship between resource management and kaitiakitanga has undergone previous research. For example, Kawharu (2000) points out that Māori were kaitiaki over all living things by whakapapa association with Tanemahuta (God of the forest associated with human being creation). Tanemahuta created all life, including humankind, and as such humans are expected to look after all living things. This includes the environment such as trees, birds, plants, rivers and mountains. Kaitiakitanga then embodies the conservation and protection of all living things.

This idea was a central subtheme of this research: protection of the land and protection of the environment. Kaitiakitanga as a goal was about creating sustainability and an ongoing relationship. This was a key goal of Ngāti Porou Mīere Limited Partnership and something they wished to communicate with followers. They aimed to grow and improve the

business while being as sustainable as possible. Kaitiakitanga of the taonga reflects these goals as it helps create sustainability of the resource for long-term betterment.

7.1.2 Utilisation/Improvement of taonga

In te ao Māori there is a strong belief that resources should be respected, cared for and made best use of. Appropriately using a resource shows ultimate respect (Kawharu, 2000). While being a kaitiaki means knowing when to put a rāhui in place to protect a resource, it also means knowing when to use the resources available.

This utilisation of the resource was an important goal acknowledged by all participants.

[Participant 2] And it's an awesome product you got these ones [holds up horse soothing cream]. You have vet products, you have pharmaceuticals and you can have honey in the jar. So the scope for honey is far better than you would get for sheep and beef and a pine tree. So I think it's a pretty sexy place to be in and we should be driving all those conversations.

[Participant 3] Yea man when we started talking about in particular, any honey that comes off that land is that land's. So that gives mana back to the landowner. Yes they might have a shitty bit of land that grows really good Manuka scrub. But now that scrub is worth a lot of money. And whatever the conditions and whatever the environment this is worth a lot of money.

[Participant 5] We've got the land, we've got the ingredients, we've also got the passion from all walks of life that's connected with Ngāti Porou.

[Participant 1] So this is my understanding and so that's where you capture the value you weren't capturing before, so going from a passive take the cheque at

the gate model going to an active model where we are actually taking ah some stewardship over the product which is the honey.

[Participant 5] It is owning the honey but it's also creating scale so if we are a one land owner we probably would have the negotiation ability to go to the bee keeper and say we don't want to be paid in cash we want to be paid in honey. A lot of bee keepers don't like that because they need the honey for themselves or they want the honey for themselves so they can grow it out and make more money.

Another aspect of kaitiakitanga lies around improvement for future generations. Participant 5 for example talked about how they could create improvement on the land by utilising both pinus radiata and mānuka.

[Participant 5] Most of that is forestry land but within the forestry blocks, some of those forestry blocks produce some of the best mānuka honey in the world so. This is creating jobs and returns through logs and it just so happens that this high quality mānuka trees grow wild in these forests which are behind locked gates. So, the hives are quite safe. So you know it's a key part of our responsibility to really drive that opportunity and increase that performance. So, it might be that we look at encouraging the mānuka trees in those areas. They are obviously growing very well. At the moment you know, we've got a thousand hives on them. Now if we looked at how we optimize the use of that land further, is there an opportunity to plant a mix of radiata and mānuka together so that we triple that production of mānuka without sacrificing log volume to much? How does the financial modelling of that work? You know?

Participant 1 demonstrates improvement through talking about how the Ngāti Porou Mīere Limited Partnership holds on to honey to increase the unique honey factor and make it more valuable.

[Participant 1] That honey, the value of that honey will grow out meaning it might start at an 8 and it could grow out to a 15 UMF which means that the value can literally double or even triple or quadruple depending on the methylglyoxal and DHA levels at the time. If they are very high, then it could go up to 20.

Kaitiakitanga incorporates a strong focus on improvement, whether it be of a way of life, the individual, or the land and resources (Kawharu 2000). With this in mind, it makes sense that utilising the resource would be a goal for the collective. Utilising the taonga results in improvement of the environment through the addition of bees, improvement of the lives of individuals through offering meaningful work, and improvement of the iwi through monetary gain. Kaitiakitanga goes hand in hand with mana whenua. If a person ‘owns’ or has sovereignty over land, they are expected to look after it and do the best to improve it (Petrie, 2013). Where there is improvement or utilisation for future generations, a kaitiaki can be seen as a great leader. Māori wish to leave the world in a better place than they found it, and their whānau and iwi in an improved position (Kawharu, 2000). This is a clear goal of the Ngāti Porou Mīere Limited Partnership. They wish to utilise and improve the mānuka to create overall improvement in the iwi. It is through goals like this that successful Māori leaders are able to attract the right followers and continue to lead.

7.2 He tangata

As well as being kaitiaki of the taonga and environment, a Māori leader should aim to be a kaitiaki of the people. ‘The people’ in this case refers to the wider iwi, the hapū, and the

direct whānau that benefit from the organisation. Kaitiakitanga of the people was a major role and motivator for all participants, highlighting the manaaki that is part of kaitiakitanga (Kawharu 2000) Manaaki can be understood as caring and support. As a verb it means to protect and look out for. A big part of the research participants' motivations for joining or participating in the organisation lay around protecting the mana of the individuals involved.

7.2.1 Protection of he tangata

Protection of people was identified in different ways.

Defence of the people's mana was clearly seen as goal of the leaders in the collective. For example, Participant 5 discusses how the entire set up of the Ngāti Porou Mīere Limited Partnership was done to protect the people's mana.

[Participant 5] So again that is a strength but the weakness in the limited partnership is in order to maintain the mana of what happens with the land owners own product or stock the land owner doesn't actually contractually have to supply the Mīere limited partnership.

Participant 3 discusses the protection of mana as a key driver for him as a leader in the Ngāti Porou Mīere Limited Partnership.

[Participant 3] Yea there's no doubt about it. My leadership? I'm helping to improve the mana of the people I am working with. I don't do it for my own personal gain. Shit if I wanted to do it for my own personal gain I would go make my own money somewhere else. I've been given that job, you know they have given me the they have given me the sign off of my leadership again every 8 or so years and so that tells me that they are happy so far with what we are doing. So their mana? The feedback I am getting from others is their own self-esteem, their own confidence, as

people that belong to the land that has improved. That is something you can't quantify.

Kaitiakitanga and protection were also demonstrated by holding the peoples' interests at heart and letting this drive business decisions. Participant 2 talks about this in relation to the wider iwi rather than just the leaders being credited as the success behind the organisation.

[Participant 2] At the end of the day we will make sure we consolidate and if someone else from outside will try and question we will come together as Ngāti Porou and you don't want to piss Ngāti Porou off. And also other people from outside looking at model saying I wonder if we could replicate that so Ngāti Porou can then transport all it's intellectual property and take it to another region and then it can be mana enhancing over there. But that's over there you know. We are just a catalyst for allowing them to just inject some change in their region.

This is supported by Participant 1 who discussed how the model for the organisation was chosen is it helps the people in multiple ways.

[Participant 1] What is it, what are the principles we need to consider? So I know some people call this the quadruple bottom line well you know that might be so. I didn't even know what the quadruple bottom line was at this stage we had we had to make sure that socially cultural, environmentally that we were doing the right thing by our people. [We had to make sure] That our people were looked after.

Kaitiakitanga and protection were also demonstrated through acknowledging failures of leadership and protection of the people and using this knowledge to move forward.

[Participant 1] Well there are some people I think who take leadership but I don't think they have much mana (laughs). You know, I think you know. And they are people that I overlook and avoid, you know obviously they have managed to gain a position through whatever means but I don't think their actions or the output they put out, I just don't see any. I meet people like that. Every year I think what have they done.

[Participant 2] They have to work hard at it. But people never forget. If you've done something wrong they will always talk about but they will say well they are doing this now and working really hard at the marae or they [have] been doing a lot of good at the rūnanga or they have managed to bring back something for the community. I think its always about serving the people. So I think if a person has lost their mana they can regain it to certain extent. But people don't forget. Especially if its dishonesty. And you often are not given a position because of it.

This idea of kaitiakitanga leading towards protection of the people is present in many books which look at Māori leaders. For example, in Parekura Horomia's biography it is clearly seen that he acts as a guardian for his constituents (Gardiner, 2014). Horomia constantly fought for rights for Māori which included the establishment of Māori television, expanding the role of iwi radio in New Zealand, and had crucial input in the foreshore and seabed legislation (Gardiner, 2014). The outcomes of these developments helped to protect Māori through the protection of mana, namely mana motuhake (sovereignty), mana tangata (individual mana) and mana whenua (mana in relation to land) (Gardiner, 2014). While not explicitly mentioned as a kaitiaki of the people it is clear that Horomia had kaitiakitanga of the people as a goal, and this informed many of the choices that he made. Katene (2013), when discussing successful Māori leadership, comes back to the point of protection of the

followers, which can also be seen in Elers and Vaccarino's (2017) literature review on Māori leadership. A common theme is that Māori leaders are seen as protectors of the collective. They unite the collective, whether it be whanau, hapu or iwi, for collective benefit.

7.2.2 Improvement of he tangata

As well as protection, in order to be a successful Māori leader one must also have improvement as a goal of kaitiakitanga.

[Participant 4] Another thing I must mention here is that what has also pushed us into being more energetic for us to be part and parcel of the Ngāti Porou business hub is at the moment, there is all sorts of businesses going on, where they're all concerned about trying to create employment and that was another area that we wanted to be a part of. I mean were not going to solve it and nor is Ngāti Porou mīere going to solve it and nor is Ngāti Porou itself. It's a big issue I put it down to that Ngāti Porou were a kind of a forgotten and what I hear each time I'm going up the coast, and that's about 6 times a year, yea it doesn't look good in that respect. Yes there's industries, we've got farming still there, traditional farming, we've got the forestries up there, fisheries are doing it well now, and those are the main entities at the moment. Yes there is things afoot I must admit with regard to trying to improve working capabilities up there, job opportunities as I said with us and other companies that are wishing to sort of try and help our people, groups of people were trying to sort of generate work up there before everybody becomes too conversed with being a couch potato.

[Participant 5] In turn we will create high impact jobs because we have marketing people, we can have people right through to people who pack honey. You know it creates all these opportunity through honey. It creates jobs for arborists, you know even right down to nurseries and that you know that's the big picture type. We are not there yet but we are at the start of that journey which wouldn't occur there, wouldn't be a journey if we didn't own the honey so I won't go into how we own it because I'm sure you already have that stuff but that is, those are the sorts of strengths of the Miere limited partnership. So fundamentally, the end goal is really about, well from my view it is about creating jobs along the coast. Cause with the jobs will come economic prosperity and physical prosperity you know people will be able to afford things a bit better. It will just be a healthier community. Give the options for people to come home cause you know, there will be more jobs available. That sort of stuff is the end goal of this.

[Participant 2] By Ngātis for Ngātis essentially. That how we always look at it. And so we just see it as an additional revenue stream from our whenua. And it's probably the most lucrative one and we need to be positioned to extract the most value from it from the supply chain and of this industry. So that's the reason we have come together.

[Participant 2] We are looking at employing our own people now. Nothing better than having your own people on your own land and working. That's the beauty of working with this particular group because we share that vision.

[Participant 6] So why am I involved? I guess it comes down to business reasons because, I'm not Māori. Yea I'm Pākehā but I was born and raised here and so one side of it is business for me and the other side well it is where I've grown up. I've grown up with these people so there's a little bit of coming home, and helping the people here. Yea so, that's sort of my involvement and why I'm doing it.

[Participant 3] Certainly not as big as I would like it to be. Personally. Cause we are committing to it. We see collective strength in it. We see critical mass. We see better returns. We see betterment for everybody. So it is in everyone's favour that we are bigger.

[Participant 1] So that's my that's the reason that I got into it because, I had all these other benefits and of course being able employ more people, better returns back to the shareholders and therefore the farms. There's lots more that we can do with each other and I know that one of the blocks has made money for the 2014 crop. They're putting out scholarships and doing some very positive things for the kids in that area. It's all about giving back to the hapu, it is about the hapu it isn't about anyone else. It is about developing people at home developing our people or whenua at home, looking after our marae you know because I get a lot of argument from people that live outside Ngāti Porou. They say what about us what about us? And I think to myself after living at home for a few years, I look and I think what a struggle it is for our people up there.

Kaitiakitanga has always been conducted to benefit the people, but it has not always been as explicit as creating jobs or guiding the way business is done to protect mana.

To show kaitiakitanga of he tangata a successful Māori leader must improve the people or provide opportunities and wellbeing for the people. This was a clear key driver for all the participants in this research. The participants had a clear goal of running Ngāti Porou Mīere Limited Partnership to protect, empower and improve life for the people. This goal then guided their practices such as providing (high level) jobs, creating opportunities for future generations (i.e. scholarships), and increasing the overall wellbeing of iwi members (whether it be economic, social or cultural).

Historically kaitiakitanga he tangata could be seen as one of the drivers for many Māori leaders even if it was not stated explicitly. Through improving life for the iwi, leaders enhanced both their followers' and their own mana and were seen as successful (Petrie, 2013). This improvement could be through economic or social means. Petrie (2013) explores this and notes that a chief who improved life for the people was seen to have more mana. For example, when missionaries first arrived, if a chief could recruit a missionary so the iwi could learn English and expand their knowledge, the social capital gained was seen as mana enhancing.

While the Ngāti Porou Mīere Limited Partnership hopes to eventually use its model to help the wider Māori population by showing a collective way of doing business for iwi betterment, the current focus is the local Ngāti Porou iwi. By focusing on the iwi the Ngāti Porou Mīere Limited Partnership and its leaders aimed to ensure that the iwi and its people were protected. For example, a focus on the quadruple bottom line meant protection of their land, culture, local economy, and rights. This was done by creating not just profit but meaningful work and education opportunities, while holding to Māori values.

Many different leaders have talked about letting the people (often the iwi) guide choices. Sir Tipene O'Regan in *A Fire In Your Belly* (Diamond, 2003) talks about being for

Ngāi Tahu and by Ngāi Tahu. O'Regan's focus was around empowering Ngāi Tahu economically and then helping wider iwi. This could be linked back the collectivist roots of te ao Māori. Leadership is not about leading for self-interest, rather, being a leader in Māori society is about taking up responsibilities and obligations to the iwi for the greater good (Elers & Vaccarino, 2017). This goal leads Māori leaders to act in ways which enhance mana for all involved.

7.3 Mana Motuhake

The final goal of kaitiakitanga in this context was mana motuhake. Mana motuhake is viewed by some as self-determination and by others as tino rangatiratanga (absolute sovereignty). It is eloquently described by one Participant below.

[Participant 5] I would describe mana [motuhake] as basically the ability to determine the own future within a particular land owner's situation. For us it's about ensuring that we have a say on what happens on the lands we are responsible for and not necessarily dictated to by others that are outside that responsibility. So we maintain the mana and authority in our ability to make decisions over what we think is best for our land. And the Mīere LP as I said enables us to do that. So I suppose that's how I would define mana [motuhake].

7.3.1 Protection of mana motuhake

Kaitiakitanga of mana motuhake has not always been important for Māori leadership. Historically, mana motuhake did not explicitly exist, as it was taken for granted and not given a specific name. It was not until the mid to late 1800s that mana motuhake was challenged by colonisation, and protecting it became recognised as an important part of Māori leadership.

This is a clear goal in the Ngāti Porou Mīere Limited Partnership, and this goal helps guide the way the partnership is set up and is run. This is clearly discussed by several participants.

[Participant 5] Yea okay, the strengths would be the fact that it is owned by the land owners and therefore there is mana motuhake is retained which is quite different to the way it's been in the honey industry and most industries actually. For many, many years.

[Participant 1] So we basically agreed to it and took the ownership of it and led it our self. So, if you think of tino rangatiratanga, our autonomy, our mana motuhake nobody else can do it. Nobody else can lead your mana whenua, no one else can do it for you. It has to be one of us, so we took over the leadership of that and so we worked it though. We have a strategic plan on that that, we are working, we are reporting back on it. We are still using all of the western tools, the corporate tools, we know we are using a framework where we clearly understand, where we see in terms of our own mana motuhake

Participants also talk about how the Ngāti Porou Mīere Limited Partnership is set up in a way which allows those who join a chance to leave, they have the ability to determine their own future and this is something that the Ngāti Porou Mīere Limited Partnership and its leaders wish to protect. This autonomy is a key part of mana motuhake.

[Participant 3] The design of the limited partnership as far as the company goes, it means that you're not tied to it forever. It means that you have a 5 year window frame and means that, you know, that time that you feel that you do not wish to be part and parcel [of Ngati Porou Miere] you can vacate. There is no huge amount of paper work or anything else to

change hands other than, a letter of resignation, just saying we've done our dash, we would rather just move on, okay. So that's basically how the limited partnership was reinforced on and that the days of, this a 50 years and 100 years and all that jazz it's not well tailor made for our east coast or for what we want to achieve anyway. So basically, that's what they call, the limited partnership. It does not tie people, you have the right to stay but, you also have the right to leave.

[Participant 2] Yea man when we started talking about in particular any honey that comes off that land, it is that land's. So that gives mana back to the landowner. Yes they might have a shitty bit of land that grows really good Manuka scrub. But now that scrub is worth a lot of money. We don't want to put it in a pool and blend it cause what goes back is based on the monetary value.

Protecting the mana motuhake of shareholders and members of the Ngāti Porou Mīere Limited Partnership not only ensured that they were able to keep their mana motuhake, it also led to other benefits such as collective power and retention of other forms of mana.

[Participant 1] I didn't realise the kind of clout that it has you know we went to a particular hui where it was being facilitated by someone from New Zealand Trade and Enterprise and there were different people there were bee keepers in the room there were honey companies in the room and there were landowners in the room and we were kind of represented by this very strong collective and this guy got up and said "look I'm telling you" he said "bee keepers' honey companies in terms of power he said you don't have much power but we produce it we package it" he

said but yea you don't owe the resource. These guys have no idea the potential that they have in their hands in terms of being landowners and I thought wow really (laughs) I mean I know we know what we are doing but he could see beyond that in terms of what impact it could have on the industry and we all know that [Organisation] is at the top of the game but his thinking was if we are able to consolidate this we are a very strong contender to topple [Organisation] and we didn't know that we had no idea about so yea we got very excited by that but don't get too over excited about stick to the basics. Stick to your knitting and lay the foundational blocks that are going to make it solid for the future, otherwise, we don't want to be another flash in the pan.

[Participant 1] We are retaining our mana: Our mana whenua by working together collectively like this so yea I think that is one way. I've been amazed. I didn't think when we first started on this pathway that this would happen but going out nationally and talking at different meetings and different hui and these sorts of things I didn't realise how unusual this was because for us we are down and we are doing it.

Many Māori, and many successful Māori leaders, fought for and tried to protect mana motuhake (Elers & Vaccarino, 2017; Katene, 2013; Walker, 1990). Arguably, the most notable of these was Sir Apirana Ngata (Elers & Vaccarino, 2017; Katene, 2013; Walker, 1990). Ngata was one of the first Māori leaders to fight for mana motuhake and did so to protect Māori people. He was a kaitiaki for Māori people, their mana motuhake and their culture. Kaitiakitanga over mana motuhake was a driving goal. Because of this, not only did Ngata spark a cultural revival and begin the fight for mana motuhake he also inspired many other Māori to take up this path. Ngata's kaitiakitanga manifested itself in many ways,

including the revival of marae as the symbol of Māori identity, land claims to regain mana whenua, and the push for Māori education. By fighting for these rights, Ngata aimed to protect the overall mana motuhake of Māori people, which had the unintended benefits of a cultural renaissance and a ‘rebirth’ of the Māori language.

In this organisation there was similar drive to protect mana motuhake. The focus was making sure autonomy is kept with not just Māori but with the whanau, hapu and iwi involved with the organisation. The aim was to ensure that all stakeholders retained their autonomy and right to make choices around their land. This helped to show that the organisation and its leaders aimed to help rather than hinder or use the wider collective, which in turn helped establish stakeholder trust, involvement and support.

7.3.2 Improvement of mana motuhake

Improvement of mana motuhake can take many forms. For Participant 3 it was all around controlling all aspects of the bee keeping and bringing autonomy back to the people of the iwi.

[Participant 3] And that’s why I am saying we are going to be the bee keeper. We are going to be the extraction processor. We are going to be the marketer. We are going to be the bottler and we are going to market with our own people selling that product, understanding the story and the linkage back to Ngāti Porou and the land and the story I just told you about Tāne Mahuta and the whakapapa of the Manuka and our creation story I think that consumers want to hear it. But if you get one people in market from Ngāti Porou talking Mandarin to a Chinese person telling our story then I think is far more valuable than going over there and listening to a

boring pitch from a person that has no understanding of where the honey will source from. That's my understanding of it.

A central idea was around owning all the honey and controlling it from the paddock through to market. This would create better economic benefits and in turn help Ngāti Porou to control their own destiny. This was a key goal for several participants.

[Participant 2] And next we are going to buy our own hives. That was only a percentage of the crop, we want to own all the crop. And we will grow that, replace all the hives with our own. That's our business model. Whether we do that organically, so we have some really good honey that will give us a high return we will just reinvest that into hive ownership you know. But that's the risk profile that the landowners say I'm too conservative I will just take honey. You know 25 percent of it. And other one say nah I'll take the risk and I will manage it. You know we can't create the jobs if we have a bee keeper that just says give me 25 percent of the honey. Create your own bee keeper operation take one hundred percent of the risk take one hundred percent of the honey and create a job. You now have a farm manager, have a forest manager and have a bee manager. And looking at those revenue streams honey is outperforming all the rest. So you can make your decision from there.

Participant 5 sees the organisation as a means of gaining back control of the iwi's destiny, through controlling the resource. They can regain pride and autonomy through the creation of jobs and economic benefit.

[Participant 5] This is a resource that we have and it's about having pride in what you what you have and what you want to create and doing it. So I see

this [Ngati Porou Miere LP] as something the people are taking control and ownership and having pride in, something that they're able to create from their own resource. I think knowing and growing up here the people are very proud and staunch and have been set back whether it be from by themselves or whatever and I see this is a way, well this is a way for these guys to take ownership and control of what they have, what they've got now, as a way to control your destiny so having a bit of pride in what you have.

Leaders were able to enhance mana motuhake through different business practices. For example, Participant 3 talked about how use of mānuka improves iwi members' mana motuhake more than other sources of income.

[Participant 3] I knew we've added another dynamic to the Ngāti Porou honey game in terms of being self-determining. That's the other thing we are able to self-determine. We are in control of this. We have some measure of control because it's our land, it's our mānuka so if you come on to our blocks you do so under our terms. And so that's what I like about it. Of the three or four enterprises that [Organisational Name] has we lose control once it leaves the farm gate. Sheep, meat, cattle cows and wool, as soon as it's gone, through the gate once it's on the truck. We don't have control anymore. We've harvested pine trees. As soon as it's on the boat and at the port we don't have control any more. Our added part, our participation, the added value in processing and better returns because of that just stops bam, and not at the other gate and our gate as soon as it leaves the farm. So this is our one chance of having a say and play beyond our own farm gate and we are also self-determining. That's

what I like about this, whether we make good decisions or bad decisions they are ours. And that appeals to me. That appeals to my self-determination, my economic Tino Rangatiratanga because that's something we don't get with the other enterprises we have and so we get a chance, we have a part to play in the honey game. You know we wouldn't be doing that unless there was some returns at the end of the day that would be better than it was before. But we had seen that plus four or five or six times more than we are getting.

[Participant 2] So our people are not being duped into signing long term honey contracts with outside people and I think we need to be more forceful around the value of that. Because if they are going to deal with a honey company in particular they need to look behind you know, who owns that company and there are a lot of foreign companies that are owned by offshore. So, detrimental to New Zealand. No influence or no value back to the region so this is what we are trying to develop here. It is a regional model you know, so work with our local bee keepers. Work with our landowners you know, access to the land is always going to be key so the more scale we have the more influence we have to make some changes.

Improving the mana motuhake of the people is clearly demonstrated in the Ngāti Porou Mīere Limited Partnership. Mana motuhake is a key driver around the whole establishment of this collective. There is a central idea of taking back control of what is theirs and then using this to capture the market, sell their stories directly to the consumer, and bring benefit back to the people. This then helps to enhance the overall mana of all involved.

Improvement of mana motuhake is a clear driver for many successful Māori leaders,. After colonisation and urbanisation, Māori began to work towards more equal footing in a largely Pākehā dominated world. This was in part driven by the promises of the Treaty of Waitangi for Māori to have ‘absolute’ sovereignty. This promise was not followed up and Māori were marginalised. Ranginui Walker’s book *A Struggle Without End* (1990) discusses the challenges that Māori leaders and activists such as Donna Awatere, Hone Harawira and Dame Whina Cooper faced to try to improve mana motuhake through the recognition that by holding on to land, Māori could hold on to the right to remain autonomous. With kaitiakitanga of mana motuhake as a driver these leaders brought about lasting positive change for Māori. Cooper helped to successfully lead a group of Māori to bring about change. Awatere worked with other Māori to help establish Nga Tamatoa, an organisation which became the face of Māori activism in the 1970s and which pushed for te reo Māori in schools and arguably helped to save this language. Harawira took a slightly different route, first brought to public light when he took part in the ‘haka incident’ which involved a physical confrontation over mocking of the haka. Each of these individuals was successful, in part, because of the goal of kaitiakitanga of mana motuhake.

Chapter 8: Conclusion

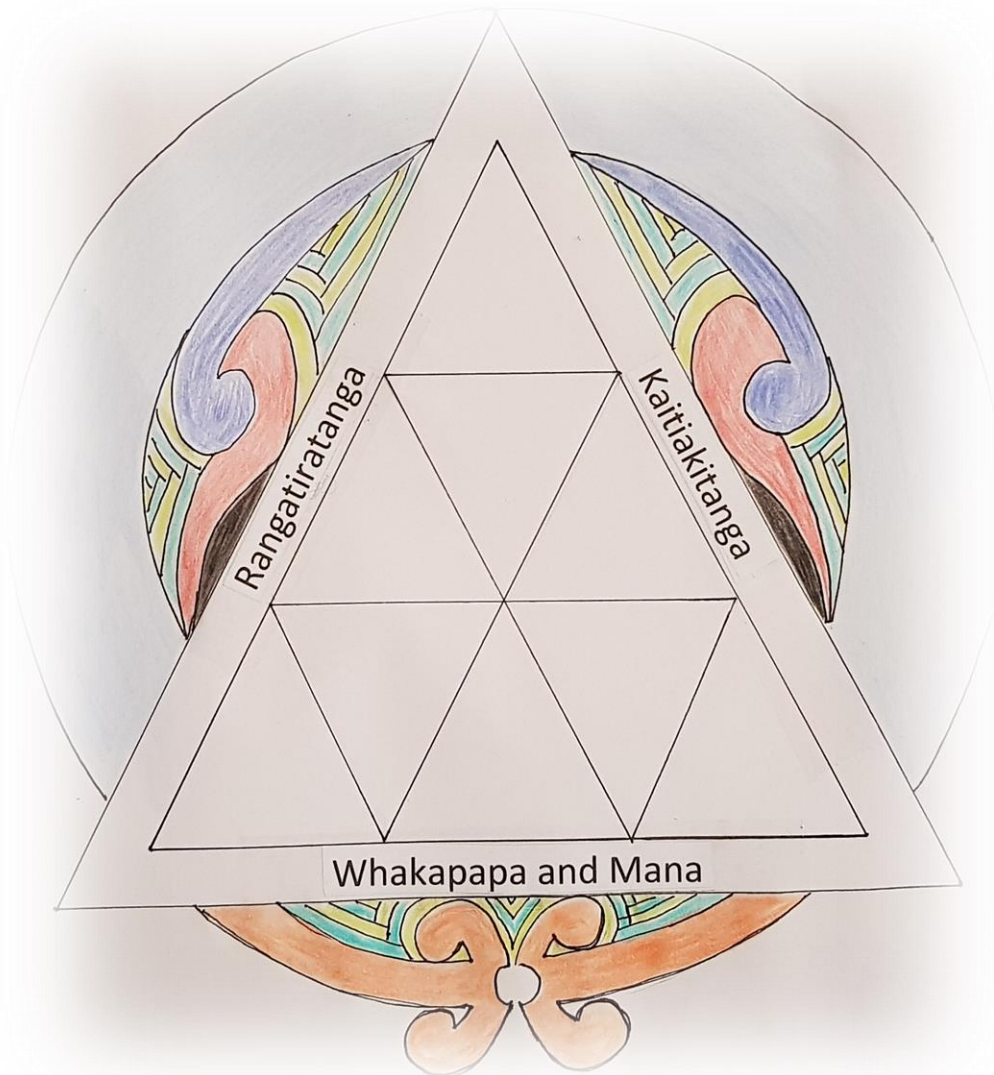
This research began by taking an overview of leadership within a theoretical context. Different theories of leadership were identified and reviewed. The mainstream Industrial Organisational Psychology leadership literature was broken down into separate categories and the strengths and weaknesses were examined. These theories of leadership were leadership characteristics (the characteristics deemed to make a leader), leadership behaviour (behaviour which make a successful leader), blended models (merged models of leadership), and contextual models of leadership. Studies have shown leadership to be effective at different times in history with these theories helping to combat contemporary issues, such as lack of effective leadership in World War II, and the rise of ethical issues in the early 2000s. Research in the 2000s has begun to show that these leadership theories can be combined to allow for a more cohesive model. It has been highlighted that more attention should be paid to leader effectiveness as opposed to leader emergence. Different organisations base successful leadership on different criteria, and modern approaches to leadership should then reflect these criteria. It was shown that while leadership theory has made some useful contributions to our understanding, there are still some gaps in our understanding. The main gap identified is that mainstream leadership theory does not take into account cultural differences. Findings from the mainstream leadership research have been extrapolated and applied to all different types of organisations and cultures. Because of the difference between cultures and organisations this has not always been successful.

The research then looks at leadership in a New Zealand context. The focus is specifically on Māori leadership, what it looks like, what it involves, and research conducted on Māori leadership. The research examines the Māori world and what that means in relation to Māori leadership. Today's Māori leadership is linked back to historic Māori leadership,

and leadership roles are examined and explained. Extensive research of literature helped to establish several prominent values in Māori leadership: whakapapa, mana, tikanga, manaakitanga, tapu, and whanaungatanga. From there attention was paid to the research conducted on Māori leadership. While there is not a large amount of research into Māori leadership within the industrial organisational psychology field there is research conducted on Māori leadership in general. Separate time periods of research were examined: historical, contemporary, and modern. Three key findings were noted. Firstly, for Māori leadership to be Māori leadership the leader must have a strong affinity to te ao Māori. This ensures that Māori leadership, is indeed Māori leadership. Secondly Māori leadership could be viewed as a follower-based leadership style with leaders 'weaving' together followers to work collectively with them. Finally, Māori leadership is based on Māori values. These values can differ but most commonly are manaakitanga, tapu, whanaungatanga, kaitiakitanga, and mana.

Māori leadership has some similarities to main stream leadership and can be linked to different theories including transformational, trait, and blended theories of leadership. What was established is that there is a gap in the Māori leadership literature, with there being little research done on Māori leadership within organisations. This current research explores this gap and looks at the relationship between mana and leadership, and what makes a successful leader. A case study was conducted on a Māori organisation, six participants were interviewed and their replies were thematic analysed. The results are shown below in Figure 2.

Figure 2: Proposed model of Māori leadership



In order to be a successful Māori leader in a Māori organisation a person must first have the mana and the whakapapa. Then the person must simultaneously lead in the right way, showing rangatiratanga (chieftainship), and lead with the right goals in mind, kaitiakitanga (guardianship). As illustrated by this research, in order to be a successful Māori leader one must have the mandate to lead. The mandate for successful leadership includes whakapapa, whanaungatanga, manaakitanga, and various forms of mana, including mana whenua, mana tangata, and mana atua.

Whakapapa directly translates to genealogy, genealogy knowledge and genealogical ties but, it means much more than this. It is about knowing one's own whakapapa, their birth right and lineage. This knowledge of whakapapa allows movement forward in the Māori world. The idea of whakapapa as being important in Māori leadership is not a new concept but it is often mentioned as a value which used to be important. This current research helps to inform that whakapapa is still important as a value, and helps to establish a mandate of what is needed to be a successful Māori leader. As well as having the whakapapa it is also important for a successful Māori leader to have whanaungatanga or strong kinship-like relationships. This process of establishing these bonds is known as whakawhanaungatanga. Whanaungatanga helps to inform leaders on how to act and is guided by tikanga and through it leaders demonstrate authenticity. Manaakitanga is also an important part of whakapapa in this context. Manaakitanga is centred around caring and in this case is about caring about whanaungatanga, which helps to support the leadership authenticity. Not only must a leader demonstrate these kin-like connections but they must also care about it. As well as whakapapa as a mandate to lead it is also important to have mana.

Mana in this organisational context takes three forms: mana atua, mana whenua, and mana tangata. Historically mana atua is seen as mana bestowed by the Gods and was seen as having great importance in Māori society, and mana atua could define a role and place in Māori society. Current research has viewed mana atua as losing its importance in Māori leadership with the focus being on mana tangata and its relationship to leadership rather than mana atua. What is important to note is that the view of mana atua in the organisation studied is different from historical mana atua. Instead of mana bestowed by the Gods this mana is seen as Māori uniqueness and is a form of mana that only Māori possess. Mana atua is shown through one's connection to te ao Māori, including knowledge of tikanga, te Reo, and Māoritanga. By ensuring that a leader has mana atua, the leader will be able to navigate the

complexities of the Māori world as well as understand it. This requirement of mana atua means that Māori leaders will remain Māori.

Mana whenua has been viewed as territorial rights or power gained through land ownership. This is in part what gave historical chiefs the mandate to lead. Mana whenua is still of importance to be a Māori leader and it is of particular importance in the organisation studied. Like other facets of mana the meaning of mana whenua has changed over time. In this case it is about mana gained through looking after the land and the place a person came from. The reason this is of particular importance to Ngāti Porou Mīere Limited Partnership is that this organisation revolves around the land and resources produced from the land. If mana whenua is not present then an individual would not garner the respect needed to have followers.

Finally, mana tangata refers to mana gained through success. It is mana which is bestowed on individuals by others for their success. This is a universal type of mana, which any individual can gain. As well as being successful this mana tangata is gained through effort. By working hard an individual can help to demonstrate that they have mana tangata. Having mana tangata as a mandate to lead ensures leaders have sufficient skills, knowledge, and drive required to be a successful leader.

The current research showed that as well as having the mandate to be a leader there are two other more important facets that are required to be a successful Māori leader. These are rangatiratanga and kaitiakitanga. To be a successful Māori leader a person also has to lead in the right way, rangatiratanga (chieftainship), and also to have to have the right goals in mind kaitiakitanga (guardianship).

Rangatiratanga refers to chieftainship and in this case (Figure 2) represents leading in the correct ways. This can be broken down further into engaging the collective of the

organisation and defending the collective of the organisation. This current research has shown engaging the collective is vital part of being a successful leader. Without the engagement of followers, the person is unable to lead. Engaging the collective can be done in different ways. The first of these is acknowledging that with Māori leadership in Māori organisations there are multiple leaders. This is supported by other research in Māori leadership and is reminiscent of distributed leadership theory. At different times leadership positions change and different individuals take on leadership roles. This allows for the most effective leader to be in charge. Another way in which successful Māori leaders engage followers is through education. Through history there are various Māori leaders who demonstrate and support this claim. These leaders educate their followers on what they wish them to achieve and use this shared knowledge to build momentum. This is closely linked with the next two facets of engaging, acknowledging failures, and transparency. By acknowledging previous failures and by being transparent about what an individual wishes to achieve, leaders are more likely to engage the collective. This could be because they are perceived to be authentic in their approach to leadership. Finally, a successful Māori leader must also demonstrate success while they are leading. Having mana tangata is not enough, one must also demonstrate some form of success. As well as engaging the collective in order to demonstrate rangatiratanga one must also defend the collective. This can be done through belief, self-belief, and belief in the organisation, and through action. Belief is a crucial part of rangatiratanga. In order to be a successful Māori leader this current research has shown there must be belief in not just one's self but also their organisation, and have confidence as a leader that they are doing the right thing. Without this belief a Māori leader is unlikely to keep followers. This belief also helps to explain why others should follow a particular individual. The final part of defending the collective is defining the collective through action. This is very important. In order to be successful, Māori leaders have to defend the

organisation. In this research this was demonstrated in many ways, mainly by speaking up against opposition.

Lastly, in order to be a successful leader, one has to have the right goals in mind. These goals are kaitiakitanga or guardianship. Kaitiakitanga is a very serious principle in te ao Māori. A kaitiaki is a guardian and kaitiakitanga is the process of guardianship that a kaitiaki undertakes. The actual process and forms kaitiakitanga takes is dictated by what the kaitiaki is overseeing. In this current research leaders are kaitiaki of te taonga (the honey), te tangata (the people) and mana motuhake (Māori sovereignty). Kaitiakitanga involves two separate processes, protection and improvement or utilisation. A successful Māori leader must constantly demonstrate kaitiakitanga as a goal. This is done in different ways but the focus always comes back to protection and improvement/utilisation.

In the case of the honey, kaitiakitanga is demonstrated by setting up the organisation in a way in which the honey is protected. For example, hives are shifted to ensure the resource is not over harvested, tikanga is followed to show respect, and the resource is protected from outsiders who do not contribute back to the resource. Kaitiakitanga is also demonstrated in the way that the entire resource is utilised, demonstrating respect in te ao Māori and helps to show the organisation and the people in the organisation as respectful, which in turn helps a leader to gather more followers and lead successfully.

A clear goal of the organisation studied is to protect the life of the people. This is a theme that came through clearly in the Māori leadership literature and is the main focus for the organisation. Each participant interviewed discussed how protection of the people is a key driver for them. Likewise, a strong focus for each individual was on improving life for people from Ngāti Porou and Ngāti Porou Mīere Limited Partnership whether it be through

scholarships, job opportunities, or general economic prosperity, and this improvement is a clear goal and helps to move Ngāti Porou Mīere Limited Partnership forward.

The final goal found in the studied organisation was kaitiakitanga of mana motuhake. Ngāti Porou Mīere Limited Partnership was formed to try and protect the mana motuhake of members of Ngāti Porou. The protection of mana motuhake only came about as an important facet of Māori leadership post-colonisation but since then has been of utmost importance, as without mana motuhake, Māori could not be autonomous. Having this as a goal helps to attract Māori as they too wish to protect mana motuhake. As well as protection of mana motuhake, successful Māori leaders should also have the improvement of this mana motuhake at the forefront of their goals. By having the improvement of mana motuhake as a goal an individual can show that they care about Māori and are genuine about Māori success. This helps to add level of authenticity to Māori leadership which has many benefits including greater trust, more engagement and a positive relationship between followers.

While this research helps to stem the gap of research currently available on Māori leadership it does come with its own limitations. It was conducted as a case study with one Māori organisation being the focus. In order to expand the research it would be beneficial to look at other Māori organisations to see if the model is consistent across organisations. The specifics will change but it would be useful to observe if the wider parameters set in the above model are relevant. Another interesting area to explore further is whether, or how, leadership varies for Māori leaders in Māori organisations compared with Māori leaders in mainstream organisations.

While there are some limitations in this research it helps to bridge the gap in current Māori leadership research. So far, there is only a small amount of literature around what Māori leadership looks like within an organisation. This study helps to contribute to

Industrial Organisational Psychology both theoretically and practically. A model is introduced which helps to show a working model of leadership that could be built on through further research. This research helps to show the relationship between mana and leadership as well as demonstrate the different facets needed for successful leadership. It further highlights the importance of Māori values in Māori leadership and the need to study Māori leadership in Māori context. This also provides a base for Industrial Organisational Psychologists wishing to work with Māori organisations, to facilitate leadership by using this model to help establish ways in which successful Māori leadership can be demonstrated. They can do so by ensuring that the three categories of the model are met and working with Māori leaders. This current research provides an important contribution to the growing field of Māori leadership.

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Appendix

1 Questions

First, I'd like to get an overview of the Ngāti Porou Miere LP, so I have a few questions about that, please.

1. Tell me a bit about the Miere LP: (Gives a bit of context to build on the description of the Miere LP which you will write as part of the literature review)
 - a. What do you see as the strengths of the organisation?
 - b. What might be some of the barriers that the organisation faces?
2. Why are you involved with the Miere LP? (Find out more about the motivation of why these folks are involved – might find Māori have different motivations to be involved in an iwi-based organisation, than, for example, a corporate or other type of organisation)
3. What is your role in the Miere LP?: Prompts for explanation about the role: What do you do who do you work with

OK – now I'd like to focus on mana, so I have some questions about that next. OK?

4. How would you describe mana?
5. In what ways do you see mana being demonstrated within the Miere LP?
6. How important are other Māori cultural aspects, for example, te reo Māori and tikanga Māori, when it comes to deciding whether someone has mana?
7. Can someone who is not Māori be described as having mana? Under what circumstances?
8. Do you see mana as being an important part of the Miere LP? Why or why not?

Finally, I'd like to focus on leadership, so I have some questions about that next, OK?

9. Tell me your thoughts about leadership and the Miere LP.
 - a. Who/what roles do you see as 'leadership' within the Miere LP? Why?
10. In what ways do you see leadership being demonstrated within the Miere LP?
11. Do you think there are links between mana and leadership? Why or why not? e.g. Can someone be a leader and **not** have mana?
 - a. How can a leader increase their mana?
 - b. Can a leader lose mana? If yes, how?
 - c. If a leader has lost mana, are they able to regain mana? If yes, how?

2 Information sheet



Information Sheet: Leadership and Mana: A Māori Case Study.

Researcher and Research Background

Kia ora. My name is Api Taiapa and I am a Masters student studying Industrial Organisational (I/O) Psychology. My areas of interest include leadership and utilising Te Ao Maori for improved practice of I/o. I am from Ngāti Porou and originally from Gisborne. This research for my master's thesis aims to explore the relationship between mana and leadership in a Māori organisational context. To do this I wish to conduct interviews with a range of people within the Ngāti Porou Miere Limited Partnership.

Project Procedures

Interviews will take around an hour and be voice recorded. These interviews will be semi-structured, and will invite you to talk about the ways in which you think mana affects and impacts leadership within the Ngāti Porou Miere Limited Partnership. The research will also look at the different ways that leadership operates in this organisation. The research is not It's not about an individual's leadership style or abilities, it's about how the concepts of mana and leadership are seen to interact. |

Participant's Rights

If you would like to participate it is important to know that you can:

- Decline to answer any questions that you do not wish to answer;
- Ask for the recorder to be turned off at any time during the interview;
- Ask to withdraw from the study any time before the study's completion;
- Ask questions about the study at any time

All participants will remain anonymous. Interview recordings and transcripts will be stored and destroyed once the research has concluded. You can request the return of your own audio recording and written transcript. A report and summary of the research findings will be provided to the organisation and any individual participants on request.

Project Contacts

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Ethics Approval

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 Human Ethics Committees. The project contacts 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 project contacts, please contact Dr Brian Finch, Director, Research Ethics, telephone: (06) 356 9099 xtn 86015, email: humanethics@massey.ac.nz

3 Consent Forms



Leadership and Mana: A Māori Case Study.

PARTICIPANT CONSENT FORM - INDIVIDUAL

I have read the Information Sheet and 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 agree/do not agree to the interview being sound recorded.

I wish/do not wish to receive and review transcript from the interview.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: **Date:**

Full Name - printed