

11 *Te toka tū moana*

Māori leadership in Aotearoa New Zealand

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*Ko rātou ngā toka tū moana. Ka ākina rātou e ngā ngaru o te moana.
Ka ākina e te tai, ka ākina e ngā hau.
Engari ahakoa p hea ka tū tonu, ka tū tonu.*

They are the rocks standing in the sea. They are bashed by the waves of the ocean.
They are dashed by the tide. They are struck by the winds.
But no matter what hits them they stand and they stand.¹

Introduction

Globalization is not a new phenomenon, but has increased and evolved significantly since the beginning of the twentieth century (Friedman, 2005), and even more exorbitantly in the twenty-first century as it is increasingly driven by technological advances where time and space between nations and cultures are less clearly defined. With globalization there is an increased interconnectedness and growing interdependence of different groups of people around the world, where national, economic, and cultural boundaries become less important. Due to this “international interconnectedness” (Baylis, Smith and Owens, 2008, p. 17), many countries around the world experience increased mobility and changes in demographics, resulting in changes in the multicultural and ethnolinguistic make-up of communities (Vaccarino and Dresler-Hawke, 2011). Globalization impacts on leadership and particularly on contemporary indigenous leadership, which needs to embrace the different elements and dynamics of the modern twenty-first-century world. Turner and Simpson (2008) point out that “indigenous leadership embraces a complex overlapping set of practices that weave together Indigenous and Eurocentric cultural practices” (p. 5), and this entails having leaders who know the indigenous ways of living and who are also acquainted with the dominant way of how the world functions. Culture plays a significant and integral part in leadership as it is “both a dynamic phenomenon that surrounds us at all times, being constantly enacted and created by our interactions with others and shaped by leadership behavior, and a set of structures, routines, rules, and norms that guide and constrain behavior” (Schein, 2004, p. 1).

This chapter focuses on Māori leadership in Aotearoa New Zealand. Before presenting the two leaders in this case study, it is important to provide an overview of leadership from a Māori perspective as this impacts on how change is managed. We have chosen to interview two leaders as they represent different contexts and situations that show the changes in Māori leadership over the years, and how they have managed change.

Literature review

This brief literature review provides an outline of traditional Māori leadership, the political changes that Aotearoa New Zealand has undergone, and contemporary Māori leadership in the twenty-first century.

Traditional Māori leadership

Māori started arriving in Aotearoa by *waka* (canoes) from East Polynesia and settled in tribal groups in various parts of the country, with tribes having their own histories and genealogies. During their migrations to Aotearoa, leadership was assigned mainly to the *waka* captains. Over the years the population grew and the *waka* leadership was substituted by three social units, namely *iwi* (tribes), *hapū* (clans or subtribes), and *whānau* (family and extended family) leadership (Katene, 2010). Although traditional Māori society promoted no distinctions between workers and leaders, but rather “all worked together as a collective,” leadership was class-based and hierarchical (Te Rito, 2007, p. 52). Traditional Māori chieftainship and leadership were based on ancestry, and determined by *mātāmua*, or primogeniture, and usually based on the first-born male (Pfeifer and Love, 2004) and *whakapapa* (genealogy) (Henry, 1994; Winiata, 1967). Mead, Stevens, Third, Jackson, and Pfeifer (2006) state that the Māori system of leadership “is based on cultural criteria such as kinship ties, alliances with other kinship groups, appropriate whakapapa (genealogy)” (p. 4).

Winiata (1967) details four types of key leadership positions in traditional Māori society, namely *ariki* (highborn chiefs), *rangatira* (tribal leaders), *tohunga* (experts), and *kaumātua* (elders). The primary focus of *ariki* was to lead the *iwi*, but they could not be involved in all the day-to-day activities and this “collective perspective” that leadership is shared “represents the infrastructure of traditional leadership, orchestrated by hereditary chiefs (*ariki/rangatira*), assisted by highly trained priests (*tohunga*), and complemented by heads of *whānau* (*kaumātua*)” (Te Rito, 2007, p. 53). The *ariki* (paramount chief) was “the most senior family’s first-born male in any generation” (Pfeifer, 2006, p. 50) and was the head of the *iwi* (tribe). The *rangatira* was the prominent leader of a *hapū* (sub-tribe) and provided political, social, and economic direction for the *hapū* (Pfeifer, 2006). The term *rangatira* consists of two words: *ranga* means to weave, and *tira* means a group; so *rangatira* literally means ‘to weave a group of people together’, thus guiding them to reach their full potential (Harmsworth, Barclay-Kerr and Reedy, 2002). This highlights the interdependent and collectivist nature of Māori society, where it is not about being an individual leader, but rather taking up one’s responsibilities and obligations to the greater group. Te Whata and Kawharu (2012) highlight that a leader does not act out of self-interest, but in the interests of all, “in a caring and nurturing way, with the people close at heart, being accountable to them and thus in turn enjoying their respect and support” (p. 3). Skerrett (2010) asserts that Māori leadership is “distributed leadership” (p. 45). Central to the Māori worldview is therefore the concept of collectivism, where Māori identity is a collective identity and Māori values are seen as collective values that are “expressed in terms of collective action and responsibility” (Patterson, 1992, p. 154). In collectivist cultures, “people do not see themselves as isolated individuals but as interdependent with others, in which responsibility is shared and accountability is collective” (Liu, Volcic and Gallois, 2011, p. 101). Wolfgramm and Henry (2013) add that “collective social identities come from identification with a group, an organisation or a social category. This implies a merging of self and group, to ascribe group defining characteristics to the self and to take the collective’s interest to heart” (p. 19). Wikitera (2011) highlights that Māori leadership “is not conducive to

wielding power and control over others but rather it is about being servants to their whānau, hapū, iwi and wider communities they relate to” (p. 2).

The third type of leader was the *tohunga*, who could be defined “as a specialist in some field of knowledge and expertise” (Nga Tuara, 1992, p. 7) and who provided expert guidance in areas such as agriculture, hunting, fishing, warfare, weaving, conservation, woodcarving, and tattooing. The *tohunga* also performed sacred rituals and was regarded as “the religious expert or ritual leader” (Mead, 1997, p. 197). Katene (2010, p. 5) notes that “their knowledge, experience and skills were critical for the wellbeing of their people.” Finally, the *kaumātua* (male elder) and the *kuia* (female elder) of a *whānau* (extended family) were the leaders who “made the decisions concerning the working of the family land, and control and use of family property, and the rearing and education of children” (Walker, 1993, p. 1). These leaders looked after the administrative side of village affairs, and were also involved in ceremonial duties, etiquette, and procedures (Te Rito, 2007).

Māori cultural values relevant to leadership

In her research, Pfeifer (2006) discusses some key Māori values that have been identified in the literature as being important and very relevant to leadership: *whanaungatanga*, *mana*, *tapu*, and *manākitanga* (or *manaakitanga*). Each one will be discussed briefly, although it is important to remember that these terms do not have the exact same meaning in a different culture and language and therefore cannot be translated directly. *Whanaungatanga* indicates a Māori way of thinking about relationships, kinship, and a sense of connectedness and belonging. It encompasses relationships between people, relationships between people and the world, and relationships between people and *atua*, or spiritual entities. *Whanaungatanga* strengthens kinship ties (Pere, 1982) and, as Pfeifer (2006) maintains, *whanaungatanga* can be seen as “the glue that joins together whānau, hapū, or iwi groups” (p. 44). Wolfgramm and Henry (2013) state that *mana* “refers to the spiritual power and authority that can be applied to people, their words and acts” (p. 16), and *mana* and *tapu* are closely linked as the one affects the other. *Mana* can be defined as prestige, authority, and influence, and is closely linked to the western concept of charisma. The more admired and prestigious a person or object is, the more it is surrounded by *mana* and *tapu*. Durie (2003) asserts that while there are many modern interpretations of *tapu*, “most emphasise a sacred quality and are linked in some way to gods or divinities” (p. 232). Wolfgramm and Henry (2013) state that “*tapu* is the sacred and sacrosanct in all things” (p. 16). As Te Rito (2007) points out, “Māori leadership is immersed in *mana* and *tapu*” (p. 54). The fourth cultural value is *manaakitanga* and is an important aspect of Māori custom and identity, as it is about how people make others feel welcome when in their company. It encompasses caring for others, treating others with respect, showing kindness, creating self-worth in others, nurturing relationships, and hospitality. Pfeifer (2006) points out that “expressions of *manākitanga* through *aroha* (love), hospitality, generosity, and mutual respect, acknowledge others’ *mana* as having equal or greater importance than one’s own” (p. 48).

Radical changes

With the arrival of European settlers in the early nineteenth century, there were significant changes in Aotearoa, including traditional Māori leadership. European capitalism, missionaries, and imperialism and colonization increasingly undermined the *mana* of traditional Māori leaders (Walker, 1993), which resulted in significant adaptations to the traditional Māori social and political structures (Pfeifer, 2006). With the “clash of cultures,” there was a need for a

radical transformation in traditional Māori concepts of leadership (Katene, 2010). Pihama and Gardiner (2005) assert that the growth of western colonial establishments “pre-empted the emergence of new forms and models of Maori leadership” (p. 35), in order to “respond to the unique challenges” (Katene, 2010, p. 6).

Contemporary Māori leadership

Since the times of early trade when goods and products were exchanged, globalization has steadily been bringing countries from around the globe closer. Globalization in the twenty-first century, however, has been expedited by the rapid pace of global integration due to advancement in technology, science, industry, and communications. As the world becomes more interwoven with an increase in interdependence and interconnectedness among countries, the social, political, economic, and cultural aspects of life are affected. The contemporary leader needs to operate within this ever-changing global village. Katene (2010) highlights that “Māori have the added challenge of negotiating the dynamically interacting influences of traditional Māori values and leadership principles and those of mainstream contemporary society” (p. 9). Wikitera (2011) talks about Māori leaders having to balance and negotiate their way through an increasingly multifaceted society.

Te Rito (2007) highlights that “the spectrum in which Māori leadership operates means that leaders are often between two different worlds, one based on Māori cultural parameters and the other based on western philosophies” (p. 43), thus operating within “two distinct, and often conflicting systems of values” (Winiata, 1967, p. 136), or as Walker (1993) points out, “a contradictory mix of tradition and modernity” (p. 22). Te Rito (2007) states that this creates fresh opportunities for a new type of leader to emerge who is familiar with both environments. Mead *et al.* (2006) refer to transcultural creative leaders, who are “people who can learn how to transcend their childhood acculturation” (p. 14) and interact and engage in diverse cultural contexts. Māori leaders have to therefore negotiate “the dynamically interacting influences of traditional Maori values and leadership principles and those of mainstream contemporary society” (Mead *et al.*, 2006, p. 14).

In contemporary society, although there have been changes to traditional Māori leadership, “the values and principles associated with traditional Māori leadership still have meaning today” (Te Rito, 2007, p. 55). From research it appears that Māori business leaders have retained certain traditional characteristics of leadership in contemporary business practices (Henry, 1994; Love, 1991). Mead *et al.* (2006) point out the importance of cultural criteria in contemporary society, but say that these are not applied as strictly as they used to be, and “many of the values held to be essential in traditional times are still meaningful today” (p. 4). The four key Māori leadership values discussed earlier, *whanaungatanga*, *mana*, *tapu*, and *manākitanga*, are still very relevant in Māori leadership today.

Douglas (2001) states that in traditional times, the transmission of leadership skills to succeeding generations was done by “association, learning by observation and participation and through the sharing of knowledge and skills and actively promoting opportunities for younger people to take the lead locally or nationally” (p. 5). However, as the world of the Māori has changed significantly, Douglas highlights that more deliberate leadership training is required. In the 1970s, leadership discussions “centred more on the qualities and characteristics of leadership with a recognition of the complexity and diversity of Maori communities” (Pihama and Gardiner, 2005, p. 27). Katene (2010) describes the emergence of tertiary-educated Māori who have brought about a new dimension. He states that these new Māori leaders were professionals who became “the latter-day tohunga because they could articulate

the benefits of Māori values to Pākehā² and conversely, they could translate to Māori the Pākehā ways. Their education was good preparation for leadership” (p. 8). Contemporary society in Aotearoa New Zealand has also seen the emergence of Māori leaders who are skilled in business practice and “have responded to the need to create a new economic infrastructure to adapt to capitalism and industrialisation in order to survive and integrate with the mainstream system” (Pfeifer, 2006, p. 59).

Case studies

Sir Edward (Eddie) Taihakurei Durie, KNZM, of the Ngāti Kauwhata, Rangitāne, and Ngāti Raukawa *iwi* (tribes), was “the first Māori to be appointed to the High Court bench in New Zealand” (Palmer, 2011, p. 470). Born in Feilding (Deveson and Kennedy, 2005), Durie received his high school education at Te Aute College, Pukehou, Hawkes Bay, a Māori boarding school for boys that is renowned for producing leaders (Graham, 2009). After graduating from Victoria University of Wellington, he worked as a lawyer and later became a judge of the Māori Land Court in 1974, chairperson of the Waitangi Tribunal in 1981, judge of the High Court in 1988 (Deveson and Kennedy, 2005), and New Zealand Law Commissioner in 2004 (Law Commission, 2004).

Having led the Māori Land Court and Waitangi Tribunal for more than two decades, Durie currently sits on the board of the Crown Forestry Rental Trust (Crown Forestry Rental Trust, 2012) and is the co-Chairperson of the New Zealand Māori Council (Waitangi Tribunal, 2015). The Crown Forestry Rental Trust was established by statute in 1989 (Crocker, 2014) and is the “primary provider of research services to claimants to the Waitangi Tribunal” (O’Malley, 2001, p. 144). The research services are funded by the rental of Crown forest land (Crocker, 2014). Likewise, the New Zealand Māori Council was also established under statute to “represent Māori views on various issues of importance, such as Crown commitments to the Treaty of Waitangi” (Te Puni Kokiri, 2013, p. 8).

In our interview, Durie mentioned that when he qualified as a lawyer there were only a few Māori who obtained law degrees, so if you were at a *marae* or if you were talking somewhere, a law degree could give you priority of attention. He said that this added some *mana* and status and people would say “this chap must know something. He’s got a Pākehā law degree.” He continued by saying that in those days there was just a handful of Māori who had *Pākehā* qualifications, so “they could make decisions really quick and really easily ... and people would frequently let them lead.” Durie added that nowadays there are many people with degrees “and everybody wants to talk, and you can’t get agreement so quickly.” He said that now there is more competition and “I sort of feel it’s harder for them in a way. It was much easier for us. People listened to what we said. Now you can have all the degrees in the world and people are not going to listen to what you say; they’ll debate.”

The modern change of leadership structures and the modern way of doing things is basically because the educated young Māori are taking what they have learnt at university, including the values, and implementing this new western learning within the roles in any given organization, including leadership roles. He also added that “the old Māori way was based on personal *mana* – that was their leadership.” He pointed out that in the past the *hapū* leaders spoke from a common cultural base, but now as people are more dispersed, they are speaking from a range of cultural values from different communities, schools, and universities. He continued by saying that “you can’t get the original dynamic to work so you’ve got to find other ways of handling it now. This generation is going to have to handle it in another way because their cultural values are different.”

This is a significant shift within the last 50 or so years. Durie finds that people who have come out of a university business school, for example, can be extraordinarily efficient in western terms, but extremely difficult to work with “because their thinking is so different from what we were brought up to think.” He considers that the business school concept of best practice is frequently in stark contrast with Māori best practice (or *tikanga* Māori). This links with Katene’s (2010) statement of the emergence of tertiary-educated Māori who have brought a new dimension, and who have “responded to the need to create a new economic infrastructure” (Pfeifer, 2006, p. 59) in order to adapt to the twenty-first century. Durie also added that Māori are losing their identity as “we are having to depend more and more on books which tend to prescribe appropriate conduct rather than upon just following how our aunts and uncles and parents managed situations, drawing upon a smorgasbord of sometimes conflicting norms.”

In the Māori Council, Durie points out that “people generally speak by the same rules” as they are operating in one traditional system; so for example, “people will broadly follow the rule that you will pick up what the previous speaker has said before you start to express your own idea.” In addition, “people regularly start off by paying respect to the other tribal groups that are represented” at the meeting and they will spend a lot of time saying how they are connected to them or have worked together. At the end of the meeting people feel very comfortable with one another where they have reached a common decision. Durie highlights that this process takes a very long time, but “it’s great because we reach really good decisions ... which are not necessarily the best decisions in a commercial sense, but are good in that they keep relationships right between people, because the whole Māori focus is to maintain relationships between all the groups.” Relationships are very important and respecting other people and maintaining the *mana* of all those attending a meeting is a cultural expectation, and keeps people together and feeling that they have all been respected.

Durie provided an example of the importance of maintaining relationships in Māori culture, so that others should not walk away from a meeting feeling aggrieved. It is important to have various *mihī* (introductions) at the beginning to greet one another and acknowledge common interests together. It is also important to have a meal together after an event, as this shows *manaakitanga*, or hospitality. Durie said that when he was a judge in the Māori Land Court there was a meeting among the members of a large tribal group who proposed a major forestry enterprise in respect of a particularly large area of land. There were numerous owners, but of those present, all generally agreed except for one family that farmed in the area. The leader of the meeting and most of the family heads spoke in support of the forest, as the land was marginal and most of it unutilized. But the family farming in the area spoke against this as the project would force them to leave the land. When the leader had to sum up, he said, “the forestry scheme does not go ahead” even though 90 percent of those at the meeting agreed that it should. He added, “the forestry scheme won’t go ahead because this particular family will be disadvantaged and we can’t do that.” The people accepted this decision, and everyone went and had *kai* (food). The particular family that farmed there, then stood up at the meal to declare that they would support the forest project. Their *mana* had been respected. They said, “it’s going to be hard on us. We will have to leave the land, but we will leave the land because of the respect that you have shown us.”

Durie pointed out that when addressing issues around leadership in a Māori context, it is important to have a few people sitting around talking so that one can get an exchange of ideas, rather than just one individual’s ideas. Again, this highlights the collectivist approach in the Māori culture. Durie provided an example of this when he was chairing the Waitangi Tribunal. The system required individuals to step forward to give evidence. One of the *kaumātua* (elders) of the Tribunal would switch it around when people came up and gave their evidence. He

would start by asking the room, “Well, what do you think of this?” and immediately provide an answer by saying, “Well, among my people, we do this or we do that.” Suddenly the whole room would start talking and say “Oh no, no. We don’t do it like that; we do it like this.” What he had here was the evidence coming forward, not from the individual, but from the group, and that was the Māori way of giving evidence, and it was a very effective way. The *kaumātua* took the view that to get an opinion of a person on a local custom or practice, you do not interview the person but the people because then you’ll get a feeding in of ideas and you’ll also help to keep that person honest because he’s having to speak in front of his peers. Durie said that “it’s a different way of handling interviews. But I would say the traditional Māori way of handling an interview is actually not to go to the individual, but to go to the group to which that person belongs.”

Our other leader is Rangimarie Naida Glavish (Naida Glavish), ONZM, JP, of the Ngāti Whātua *iwi* (tribe). She has “spent her adult life as an advocate for Māori people” (Hayden, Gelsthorpe, Kingi and Morris, 2014, p. xvi). Raised in Kaipara, Glavish is of both Māori and Croatian ancestry (Families Commission, 2011). Fluent in both the Māori and Croatian languages, it was not until Glavish attended school that she learnt English (Te Rau Matatini, 2008). In 1984, Glavish, then known as Naida Povey (Mead, 1997), entered the national spotlight while working as a telephone operator at the post office when her supervisor ordered her to stop using the Māori greeting *kia ora* (Hayden *et al.*, 2014; Tuuta, Irwin and Maclean, 2011). The incident gained widespread national media attention and instigated public debate about “the place of the Māori language in the national culture” (Kukutai, 2010, p. 66). After the *kia ora* incident, Glavish became a Māori language teacher at Henderson High School (Hubbard, 2013), but is currently employed as the General Manager and Chief Advisor for Māori customs and protocols at the Waitemata and Auckland District Health Boards (Hayden *et al.*, 2014). Her curriculum vitae includes a list of 19 organizations where she holds leadership positions or is an advisor (Māori Party, 2014), including the New Zealand Police and Te Rūnanga o Ngāti Whātua (Māori Trust Board of Ngāti Whātua tribe), among others. However, she is probably best known for being the current President of the Māori Party, one of seven political parties that currently hold seats in New Zealand’s parliament.

The Māori Party is a “political party founded to represent the strong and independent voice of Māori within parliament for the best interests of Aotearoa” (Bird, 2012, para. 1). In the 2005 general election, the Māori Party won four Māori constituency seats (Lansford, 2014), and thus “became the first Māori political party to enter the House of Representatives” (Lublin, 2014, p. 142). Glavish was elected President of the Māori Party on 13 July 2013 (Ngāti Whātua o Kaipara, 2013). Glavish has been at the helm of the Māori Party during significant organizational change, including the retiring of co-leaders Tariana Turia and Pita Sharples and the loss of their respective seats in the 2014 general election to the Labour Party (Roughan, 2014).

The Māori Party was formed in July 2004 by Tariana Turia. Pita Sharples joined her and they became co-leaders (the Māori Party constitution requires both male and female co-leaders). After the 2008 election, the Māori Party supported a National Party-led government and Turia and Sharples became ministers outside cabinet. In 2012, Turia announced that she would resign as party co-leader before the 2014 election. In 2013, Sharples resigned as male co-leader and was replaced by Te Ururoa Flavell, who became Minister for Māori Development (outside cabinet) following the 2014 election. In the general election in 2014, Marama Fox became the Māori Party’s first List Member of Parliament and, as the Party’s only female MP, under the Party rules automatically became the female co-leader. Managing these changes in the Party was Naida Glavish, who became the Māori Party’s President in July 2013.

In our interview with Glavish we asked her how she managed the changeover after Turia and Sharples left as co-leaders. She said that it had been easy in that she has a good reputation and a public profile, which includes being an Iwi Chair for Te Rūnanga o Ngāti Whātua (a body corporate and a Māori Trust Board that is the sole representative body and authorized voice to deal with issues affecting the whole of Ngāti Whātua. Ngāti Whātua is an *iwi* (tribe) based in New Zealand's largest city, Tamaki Makaurau/Auckland). Glavish is also well known in the political field as well as at the flax roots level among Māori people. She said that one of the things that's often underestimated is perception, and the Māori community and political leaders have a perception of confidence in her leadership. She added that there is a willingness to support, with regard to the Iwi Chairs and the relationships that she has with the Iwi Chairs. Even though they aren't cross boundaries in terms of political affiliations, they still have respect for each other. Similarly, this applies within the political spectrum as well.

Glavish added that any changes within the Māori Party leadership, whether it be with the MPs, the Chairs of the Electorates, or the President, have always been one of team effort. She added that "it's totally a team effort and has to remain a team effort otherwise we'd be no different from any other party." When questioned about her leadership style being different to other political parties, Glavish said that her style is collective and has to be so otherwise it'll be just like any other party. She said "it wouldn't be a Māori Party if it wasn't collective." She added that regarding the collective, they are currently having discussions to ensure that policies are in place before the next election. They are looking at leadership at the ground level, at the flax roots level with regards to the strengthening of the branches, and holding their national executive meetings so that they are all in agreement as to the direction they are going. Thus, in terms of Glavish's leadership style, it's a collective movement forward, rather than a top-down approach, and to use a Māori metaphor, everyone needs to be on board the *waka* (canoe). Linked to this collective approach to leadership is also her personal *kanohi ki te kanohi* (face-to-face) approach, which assists her to remain in touch with people. Of course, such an approach needs "a mountain of resources to be able to go out to those communities and be seen in those communities." The Party is grateful that Te Ururoa and Marama are able to visit communities as they have travel discretions. However, she added that "if at the flax roots there's not a strong financial background, then it's a struggle, definitely a struggle."

When Glavish was asked whether there had been anything that she discovered in terms of her leadership style within the last few years since the significant changes in the Māori Party, she said that at any time in a leadership position, there will always be that moment where one has to make crucial decisions. She said that these are crucial decisions that have to be made in the interest of the multitudes, even though at times you know that you will be heavily criticized for making those decisions. What she discovered about herself is that she was able to make those decisions, even though they caused some sleepless nights. She continued, "our people can be in positions of vulnerability – political vulnerability – and those of us who understand and work daily with those who are vulnerable and those in positions of vulnerability, you develop a sense of strength to advocate on their behalf." Glavish has found that she is a "really good advocate," particularly for those who are vulnerable.

Glavish was asked whether she thought there was a different way in which Māori manage change in organizations compared to non-Māori; for example, how change is managed in the Māori Party and how it is managed in the Labour Party or National Party. She believes there is a difference, and the reason for this is that change in the Māori Party takes into account *whānau* (family and extended family), *hapū* (sub-tribe or clan), and *iwi* (tribe). She said the Māori Party, for example, takes into account the poverty line, and takes into account those

who are members of the Māori Party who are struggling in the areas of housing and struggling in all the areas in which wellness – or *ora* in Māori – should apply and doesn't. Therefore, the decisions the Party makes are “based on that inside knowledge about being who we are and where we've come from and where we would like to be and go.”

In terms of changes in Māori leadership over the years, Glavish was asked whether current Māori leadership has adopted more of a *Pākehā* model of leadership. She said that unfortunately, to a certain degree, it has, and that is because there have been changes at the *whānau* (extended family) level, for example the *tuakana-teina* relationship. This was an integral part of traditional Māori society that provided a model for buddy systems. In this relationship, an older *tuakana* helped and guided a younger *teina* in specific teaching and learning contexts. Glavish said that the older *tuakana* who supported the younger *teina* in the *whānau* would also have applied this in the workplace; however, it is no longer practiced in the *whānau*, and clearly not in the workplace either.

One of the challenges that Glavish mentioned was that members of the Māori Party were not aware of the benefits to them of the Party sitting at the table with government. Past influences and past assumptions had been that if you partner with anybody, you're in bed with them. And Glavish has said no to this: “We are not in bed. We are sitting at the table. And we're sitting at the table because that's usually where kai (food) is dished up.” She believes that this is where the Māori Party ensures that what belongs to them actually goes to them. She added that the Party is not good at this yet, but it needs to be learned before the next elections, and people need to say, “these are the things that sitting at that table has achieved for us.”

Conclusion

As globalization has impacted on contemporary indigenous leadership, leaders have had to embrace the different elements and dynamics of the twenty-first-century world. In this chapter we have presented two prominent Māori leaders who are respected in their communities and in the organizations they represent. From the literature it is clear that there have been significant changes in how decisions are made in the twenty-first century and how this impacts on how change is managed in any organization. The leaders have also highlighted significant changes, yet the core Māori cultural values are still evident in contemporary leadership. Turner and Simpson (2008) point out that “indigenous peoples are part of, indeed integral to, the evolving global community, and that the wellbeing of our communities depends on how well our leaders can effectively participate in this complex, often challenging world” (p. 2).

Notes

- 1 This metaphor was used to describe strong leaders and has come from the heritage of the Māori people, and it is also applied to the leaders of the future.
- 2 New Zealanders who are of European descent.

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