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The perspective of youth leadership through the insight of current Māori leaders

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Abstract

Within Te Ao Māori, leadership qualities are central to Māori cultural norms and societal structures. In particular, a rich legacy of supporting intergenerational leadership exists, wherein following generations are endorsed into these leadership roles. Yet, little is documented in academic literature regarding first-hand experiences of the relationship between current Māori leader's opinions, experiences, and perceptions for supporting the development of future and upcoming rangatahi into leadership roles. Therefore, this research project seeks to explore how leadership and the value of intergenerational indigenous wisdom can contribute to the supporting and flourishing of rangatahi into leadership roles and responsibilities in their communities to support intergenerational leadership development.

A Kaupapa Māori approach was used for the framework to centre Indigenous ways of being and knowing. Eight semi-structured, conversational interviews were conducted with current Māori leaders to understand their perceptions, experiences, and opinions on leadership. These were then analysed using thematic analysis. Three major themes were identified; *Mental strategies*, *Understanding the complexity of Māori leadership*, and *Intergenerational development*. This research affirms the importance of leadership for Māori communities, and in particular, the role of intergenerational knowledge-sharing as key for supporting rangatahi to be well.

Whakataukī

"Nā tō rourou, nā taku rourou, ka ora ai te iwi."

With your food basket and my food basket, the people will thrive.

Acknowledgments

For my Mum and Dad (1949-2022): The first and best leaders I have ever come to know.

Firstly, I want to say a big thank you to the leaders who generously gave their time and reworked their busy schedules to participate in this research project. I am beyond grateful for your willingness to open up and allow me into your bustling lives to share your experiences and leadership journeys.

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Thank you to those who also supported this research project, Tumate Mahuta Memorial Grant, Raukura Educational Grants, Vic Davis Memorial Trust, The Māori Soldiers Trust Act 1957, Te Rau Ora, and Te Aka Whai Ora Te Pitomata.

Lastly, thank you, Maree, for igniting my passion and love for organisational psychology. Without your guidance, I would have never known this.

Glossary

Atua - God, ancestor

Āta - Reflection

Aotearoa - New Zealand

Arohanui – Love, deep affection

Ako - Learn, study, instruct, teach, advise

Awhi – Embrace, aid

Hapū - kinship group, clan, tribe

Hawaiki - Ancient homeland - the places from which Māori migrated to Aotearoa/New Zealand.

Iwi – Māori community/ people

Kaupapa - Topic, policy, matter for discussion, plan, purpose.

Kīngitanga – King movement, sovereignty. Established to stop land loss due to colonisation.

Kohanga Reo - Māori language preschool

Kura Kaupapa - Primary school operating under Māori custom.

Kaumātua – Elder, who hold status within a whānau.

Mātua – Parents, adults

Māori – Indigenous people of New Zealand.

Mātauranga - Knowledge, wisdom, understanding, skill, education.

Māoritanga - Māori culture, Māori practices and beliefs

Mana- Prestige, authority, control, power, influence.

Pūrākau - Myth, ancient legend, story

Pākeha - English, European.

Rangatahi - Younger generation, youth

Raukawa - Tribal group from the Maungatautari/South Waikato area.

Rangātira - High ranking, chiefly, noble, esteemed.

Rongoā - Preserve, remedy, medicine

Tikanga - custom, habit, method

Tino Rangatiratanga - Self-determination, sovereignty, autonomy, self-government.

Te Ao Māori - Māori language

Tāmaki Makaurau – Auckland, New Zealand

Te Wananga o Aotearoa - A tertiary provider

Tohunga - Expert, skilled person

Tāwhiao - Leader and third Māori King

Tangata – Person

Tāngata- People

Te Reo - Māori language

Wairua – Spiritual, soul

Waka - Canoe

Whanaungatanga/Whakawhanaungatanga- Process of establishing relationships

Whānau – Family

Whakatauki - Proverb

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Chapter One: Introduction

"Kia manawanui, kia kore koe e ngaro -

Be of big heart, to ensure you will never be lost."

The significance behind this proverb was described in my iwi (Raukawa) 2020 annual report. The narrative depicts a story of a Māori Rangatira traveling a far distance to come and visit Tāwhiao, the Māori chief for the Tainui people at the time and a direct descendant of Raukawa. While visiting Tāwhiao, this whakataukī was used to describe the people of Raukawa – "kia manawanui, kia kore koe e ngaro," meaning "be of big heart, to ensure you will never be lost." This statement is the foundation upon which this research is built. When meeting with leaders in this research, this whakataukī showed itself as the commonality between those who opened up, discussed their experiences, and shared personal events of the leadership challenges and adversity they have faced. Many of the leaders interviewed declared feelings of isolation, racism, and inequality, which Māori leaders must navigate through.

I can sincerely say that all leaders who participated in this research project demonstrated the values of "kia manawanui, kia kore koe e ngaro" - through their demonstrations of compassion, endurance, resilience, and spirit - wanting the best outcomes for Māori tangata by developing and fostering upcoming rangatahi. These aspirations are all woven throughout this research project, with the intention to assist with the development of forthcoming rangatahi.

SETTING THE SCENE

The role in which leadership functions for Māori culture has a profound influence and effect on Tangāta Māori. Sir Mason Durie suggested leadership is a good way to view Māori culture at work (Sones et al., 2010). While Haar et al., (2018) also suggest, "Māori leadership develops not only the well-being of the individual but also that of the collective" (p. 622). From a mātauranga perspective, many Māori practices, knowledges, and values that are fundamental to Māori worldviews and ways of being, from past, present, and future, exist within the realm of leadership traditions for Māori. This is to ensure Māori culture is not only sustained but continuously contributes to developing and supporting Māori to take accountability and responsibility for opportunities for flourishing and growth for future Māori leaders (Spiller, 2020). For example, humility (whakaiti) and altruism (ko tau rourou and manaakitanga) (Haar et al., 2018) are common leadership values Tangāta Māori embrace to assist the ways in which Māori teach responsibility and share cultural and practical knowledge. In reference to this research project, it is important to bring rich awareness to the role leadership holds in Maoridom, as it not only sustains traditional Māori practices but is also an investment in the future of rangatahi.

As this research project is both a collaboration of leadership theory and Kaupapa Māori theory, this project will speak to these both theories from a Western and Māori perspective, to assist with bridging the gap between these two worlds. This is important to note, as there is no one leadership style that fits all, even from a Māori perspective. Although similarities are evident, leadership can differ within iwi, hapū, or whānau. This also applies to Western cultures, workplaces, and organisations as people relate to various meanings and forms of

leadership. While some cultures adhere to a more authoritative leadership style (Richardson et al., 2014), others are led through servant-leadership theories (Canavesi & Minelli, 2022).

Predominantly the variation and form of leadership that is valued, generally aligns with cultural norms that are either being created or upheld. Therefore, the role of culture in leadership is a core element, as culture informs and shapes how leadership is understood and enacted. Again, this is significant to this research project, as culture and leadership will be examined through a Westernised workplace Indigenous lens while also taking into consideration a Mātauranga perspective in this body of work.

In addition, this research examines the critical subjects of intergenerational transmission of culture through leadership practices. For instance, intergenerational connection and knowledge sharing are a core part of Māori culture. However, little is known about this process. Although leadership is difficult to analyse at times, as there are a lot of nuances, specifically from a cultural lens, what we do know is that leadership can offer significant positive impacts on the outcome of a situation while also contributing to improving not only the qualities of life for Māori now but for generations to come.

PURPOSE OF RESEARCH

While a great deal of research is available on youth leadership (Karagianni & Jude Montgomery, 2018; Lickers, 2018; McLaren et al., 2002), most of this academic literature is framed from Western perspectives, lacking cultural consideration from other perspectives, specifically in terms of utilising leadership as a preventative measure. This indicates that if we want to assist current and upcoming rangatahi by providing an evidence-based approach from the current literature and data available, the assumption could be made that the gap

between theory and lived experience of rangatahi in terms of leadership would be filled with potential inaccuracy of representation.

Therefore the purpose of this research is to depict Māori leaders' experiences, with the aim of creating a healthy and accurate dialogue of the experiences of current Māori leaders, which can assist the development of future rangatahi leaders. This will occur by using a Kaupapa Māori approach and building upon traditional Māori knowledge and practices of leadership. Additionally, this project will also examine the importance of intergenerational connection, whānau, and the ability to move through challenges, with the intention of assisting and paving the way forward for future rangatahi leaders.

RESEARCH FOCUS

Within a New Zealand context, rangatahi traditionally have been supported by whānau to grow and develop. Kaumātua, mātua, and other community elders play formative roles in the nurturing of Māori rangatahi into leadership roles (Webber, 2012). However, through the impacts of colonisation, cultural alienation, and urbanisation, these intergenerational networks of support may no longer be actively nurtured. Simultaneously, rangatahi are now more susceptible to being positioned as 'at-risk' and 'vulnerable', experiencing inequities in the health, education, and justice systems. As Māori rangatahi are over-represented in the majority of life inequities of health (Palmer et al., 2019), imprisonments (Department of Corrections, n.d.), poverty (Gibson, 2017), education and mental health systems (Theodore et al., 2022). This poses the question of what changes need to occur in order to support and facilitate positive experiences and provide opportunities for Māori rangatahi progression.

Research suggests protective factors help mitigate susceptible vulnerabilities when at-risk youth are exposed to adverse outcomes in regards to poverty, inequality, violence,

addiction, and poor mental well-being (Gibson et al., 2017), with these difficulties playing a significant role in Indigenous youth communities (MacDonald et al., 2013).

Evidence (Carr & Vandiver, 2001; Crooks et al., 2015) suggests that adolescents who are susceptible to specific vulnerabilities and have access to significant role models during adolescence are less likely to participate in negative behaviours and harmful activities.

However, in terms of academic literature, most published works produce research that does not cover all three issues of Indigenous communities, youth, and leadership. The majority of leadership research is still siloed and fails to support the holism of Te Ao Māori. Therefore, the rationale of this research project is to investigate the development of Māori youth leadership by interviewing current Māori leaders, to understand their perceptions, experiences, and opinions on what they believe are effective leadership strategies and the tools they find beneficial and believe would be of benefit to upcoming rangatahi leaders.

MAIN RESEARCH QUESTION

The main question, which is intertwined throughout this research project, is *how do Māori leaders support the next generation of rangatahi leaders to ensure they have the right strategies to flourish in leadership positions?* To answer this question, we must also consider the guidance and potential challenges that upcoming rangatahi leaders may face. This is connected to the broader question: What advantages do rangatahi gain by learning from current Māori leaders' experience as they step into leadership roles? Although the answers to this question may be intuitively obvious to some, with any good research, it is essential to ask straightforward, specific questions as a foundational starting point to guide and maintain the intention and focus of this research project.

AIMS OF THIS STUDY (OBJECTIVES)

As little available research discusses youth leadership through the lens of current Māori leaders, this research project aims to understand:

- The trajectories of youth leadership through the lens of current Māori leaders.
- The importance of psychological mechanisms of Māori leadership.
- The impacts psychological mechanisms have on Māori youth.
- The impacts and relationships of Māori leadership through a cultural lens.

THESIS OUTLINE

Chapter One: This chapter outlines the relevant background information regarding the scope of the study, research problem, research questions, aims of this study, research focus, and outlines future chapters.

Chapter Two: Reviews the relevant literature on current leadership theories, cultural, Indigenous, and Māori leadership styles. It also explores how such leadership beliefs were affected pre- and post-colonisation. This chapter also incorporates discussion around intergenerational leadership and Māori youth leadership.

Chapter Three: Discusses Kaupapa Māori approach and thematic analysis as the methodology and methods used in this work. To promote and solidify the methodology, this chapter also provides an outline of Māori values and practises used within this study, as well as witnessing how this study was conducted and the steps that were taken to obtain the findings. It also provides the analysis and framework used to guide this research project.

Chapter Four: Is a combination of both findings and discussions. This chapter focuses on part one of these findings and discussions. It seeks to understand the mental strategies leaders identify and use in their leadership practices that they find beneficial, including mentalisation strategies, the ability to reframe situations, persisting through failures, and individualised self.

Chapter Five: Consists of part two of the findings and discussions. It highlights the complexity of Māori leadership, discussing topics of what it means to be a Māori leader, the responsibilities of Māori leadership, Westernised vs Māori leadership styles, and the effects of the Treaty of Waitangi/ Te Tirti o Waitangi has on leadership.

Chapter Six: Consists of the final section of the findings and discussions. This chapter discusses the intergenerational development of Māori leadership through sub-themes of intergenerational leadership, the centrality of whānau, and nurturing future rangatahi leaders.

Chapter Seven: Is the concluding chapter of this research project, where a summary of the discussions and findings is offered, as well as possible implications of the findings. Limitations and final thoughts are also offered, along with recommendations for future research.

Chapter Two: Literature Review

This chapter will provide a summary and overview of the literature surrounding Māori leadership, as well as the context and framework that shapes and influences upcoming rangatahi leaders. This literature review is organised in two sections. The first section explores the broader Western literature on leadership before moving into the second section, focusing on the relationships between culture and Indigenous leadership, specifically referring to the impacts on Māori leadership, from influencing forces of traditional, mid-centuries, and current Māori leadership practices.

Broadly speaking, leadership and culture are commonly known for being multifarious, as well as being able to facilitate change in a person's life. Leadership holds meaning as it generally makes people engage in self-awareness practices, reflect on one's emotional intelligence, and provide opportunities to consistently develop proficiency in social skills (Issah, 2018). It also increases the likelihood of people improving their skills at following through on responsibilities and tasks (Graham, 1995). Avolio et al., (2009) conducted a meta-analysis study to see if leadership makes a difference in one's life. This research looked at 140 studies with 13,656 participants, with results demonstrating "an overall positive effect" (p. 773), with people agreeing that leadership does, in fact, positively impact one's livelihood. Popular leadership literature (Ellemers et al., 2004) defines leadership as a set of behaviours used to help people align their collective direction, or rather an influencing process aimed at goal achievement (Benmira & Agboola, 2021). Stogdill (1950) suggests leadership is focusing on an approach directed at influencing a specific group of people to meet some form of the stated objective, while Kotter (2001) a pioneer of leadership research, defined leadership as "not making plans, not solving problems; not even organizing people.

What leadership does, is prepare organisations for change and help them cope as they struggle through it ” (p. 1).

While previously mentioned that diversity is present within leadership literature, this generally occurs from a Western perspective. This suggests diversification in Western leadership practices rather than cultural diversity (Ly, 2020). The lack of cultural consideration and approaches outside the normative construct of leadership is a significant issue that will be touched upon further in the literature review. Yet, this is mentioned now as an indication that although this project is a Kaupapa Māori working and discussing leadership from a Western perspective, the fact remains that for Indigenous leaders, exposure to leading Westernised leadership theories is widespread and influences the way one leads.

In addition, it is crucial to recognise that Māori are diverse, and many Māori leaders draw upon Western leadership theories and approaches even as they continue to practice Māori forms of leadership.

The following words from Apirana Ngata (Rangiwai, 2017) are an encouragement for Māori to draw from both mātauranga and Western knowledge to seek the well-being and flourishing of Māori communities:

E tipu e rea mo ngā rā o tō ao
Ko tō ringa ki ngā rākau ā te Pākeha Hei ara mō tō tinana
Ko tō ngākau ki ngā tāonga a ō tīpuna Māori
Hei tikitiki mō tō māhuna
Ko tō wairua ki tō Atua, Nānā nei ngā mea katoa

Grow up and thrive for the days destined to you.
Your hands to the tools of the Pākeha to provide physical sustenance,
Your heart to the treasures of your Māori
ancestors as a diadem for your brow,
Your soul to your God, to whom all things belong.

DEFINING WESTERN LEADERSHIP THEORIES

The following leadership theories: *transactional leadership, transformational leadership, servant leadership, democratic leadership, charismatic leadership, and Laissez-Faire leadership* are common to mainstream leadership theories, which are the most relied-upon leadership practices in current times. As leadership has differing meanings and purposes, delving deeper into each of these prominent Western leadership theories will help provide a broad definition of leadership to assist with understanding the climate to which current leaders adhere.

Transactional leadership

Transactional leadership was first described by German sociologist Max Weber (1946). Derived from transactional theory, it relies on an exchange or transaction between entities (Harris, 2005). Transactional leadership focuses on subordinates who perform tasks to gain a specified reward in exchange for their efforts, and punishes or reprimands those who underperform (Kawa, 2019). The main characteristic of transactional leadership theory is one's performance being contingent on rewards. Those using this theory are generally focused on obtaining results and rewards in a quick and timely manner, with managers or leaders using rewards and punishments as incentives and disincentives (Sultana et al., 2015). For instance, when individuals perform a task well, a reward increases the likelihood of the task being re-performed. In contrast, if an undesired result is performed, a punishment is given to decrease the likelihood of the action reoccurring. Transactional leadership also focuses on compliance and offers extrinsic motivation rather than intrinsic motivation (Odumeru & Ifeanyi, 2013).

Furthermore, transactional leadership theory sets an expectation of working within a paradigm and culture that has already been created while fostering and focusing on

established processes and functioning with the status quo, rather than working with future-thinking ideas (Odumeru & Ifeanyi, 2013). This leadership theory generally works well in environments where one works within an existing system to achieve consistency and pace (Nadler & Tushman, 1990). A common criticism of transactional leadership is that it generally does not reward or encourage thinking outside the box or works well outside the cultural construction it is designed for (Bass & Avolio, 2013).

Transformational leadership

Transformational leadership theory is often closely compared with transactional leadership. Often defined as a leadership approach that *"causes a change in individuals and social systems*" (Ewell, 2022, para 1), its goal is to evolve leaders through positive change and valuing individuals. A belief of this theory is that attention is given to the needs and concerns of those a person leads by way of inspiring and acting in both the interest of the individual as well as the whole (Ryan et al., 2008). This theory also prioritises self-identity and suggests those engaged can be transformed into producing and reaching targeted goals by challenging followers to take ownership of their actions while simultaneously understanding one's strengths and weaknesses. In turn, this helps leaders align and optimise a follower's performance (Richardson et al., 2014). Burns (1978) developed transformational leadership theory and suggested that leaders and followers can offer each other learnings to achieve targeted goals.

Burns (1978) also differentiates the variation between management and leadership, claiming that there is a disparity in the characteristics of each group. Transformational leadership creates change and generally does not consider transactional approaches of quid pro quo (Bass, 1985). It also focuses on working collaboratively in the space of visionary transformation to benefit the overall organisation, culture, and the community that exists within the transformational leadership ecosystem (Campbell, 2018).

This theory recognises the interconnectedness of one's performance on an individual level and states this will create a ripple effect on one's environment (Gumusluoglu & Ilsev, 2009). Although if this does not occur or others are not willing to participate, then this could affect the engagement and versatility of this leadership style. Moreover, this theory believes that supporting and developing growth in one's work will also improve the potential team, workplace, and socio-culture it exists within.

A critique of this style of leadership by researchers Korejan & Shahbazi (2016) suggests that transformational leadership is hierarchy-driven, with leaders holding a lot of the weight and taking responsibility and ownership for outcomes, contributing to faster burnout and high rates of staff turnover. In comparison, Lin & Scott (2019) completed research on *The Dark Side of Transformational Leader Behaviours for Leaders Themselves* and found a correlation between leaders who engage with transformational leadership, on average, experiencing higher levels of emotional exhaustion compared to other leadership styles. This research further stipulates when workers are low in conscientiousness, for example, lazy, careless, and unreliable, transformational leadership had less of an impact on them comparable to other leadership styles.

Servant leadership

Servant leadership is a form of leadership that is morals-based, in which leaders tend to prioritise the fulfilment and needs of followers rather than satisfying their own personal needs (*Servant Leadership and Serving Culture*, n.d.). Bauer et al., (2019) suggest this form of leadership leads to high satisfaction rates by those who engage in it and can have a positive effect on outcome measures. According to Canavesi & Minelli (2022), it was developed by Greenleaf (1970) with the intention for individuals to achieve personal growth and development. This theory considers treating people in an equal and ethical manner while prioritising the fulfilment and needs on a personal level rather than on an organisational or

structure level (Skogstad et al., 2014). Servant leadership theory also goes above and beyond the responsibilities towards an individual and considers training ethically moral, creating an ethos that includes empowering individuals, focusing on emotional healing, and developing conceptualisation skills (Edmondson & Lei, 2014). Servant leadership also adopts other leadership styles, including transformational leadership principles, as both leadership theories holding high expectations for both leaders and followers to believe in the vision, influence, and focus on building trust (Farling et al., 1999). While Bauer et al., (2019) stated servant leadership holds philosophical grounding and suggests leadership framework is an accumulation and use of an individual's power to serve the greater good rather than the individual. while Langhof &Guldenberg (2020) declare that those engaged with this form of leadership are responsible for looking after the collective's interest.

Democratic leadership

Similar to servant leadership, democratic leadership theory takes a more collaborative approach to leadership. This theory suggests leaders and those in a position of power make the majority of the decisions while soliciting feedback and input to make such choices. Most of the resolutions are based on the needs of the team and not an individual's self-serving needs (Wisse & Rus, 2012). Democratic leadership theory also listens to a range of opinions and beliefs and ultimately holds the position that working within a group of people is better than working from an isolated perspective (Madubueze, 2019). Alvesson & Spicer (2012) suggest this is unique, in contrast to other leadership theories, as it offers space for critique, reworking ideas to find the most appropriate and effective way to work and offers guidance and input from all involved rather than just leaders. Those who engage in democratic leadership also reported high-performance outcomes (Polston-Murdoch, 2013). In addition, democratic leadership has a strong history of being one of the most effective leadership styles, as it increases productivity, satisfaction of movement, and commitment (Ahmed et al.,

2021), while also involving a dialogue of communication, which elicits high levels of trust. Those who engage in democratic leadership also reported high-performance outcomes (Polston-Murdoch, 2013).

Charismatic leadership

Generally speaking, leaders who practice from a position of charismatic leadership generally are able to influence others through charisma (Tucker, 1968). This leadership theory suggests charismatic leaders likely possess self-confidence about their ideas and beliefs, have a strong desire to share such ideas and beliefs, are visionaries, energisers, and are responsible for creating the expectations and behaviour within the environment they work in. Tucker (1968) states charismatic leaders also believe in a filter-down effect, signalling those surrounded by charismatic leadership should work towards embodying the characteristics listed above of self-confidence, sharing such ideas and beliefs, and so forth.

According to research (Sacavem et al., 2017), charismatic leaders are also seen to be friendly, warm, and dynamic. They are focused on connections and communications between people. This leadership style also heavily focuses on non-verbal cues such as eye contact, facial gestures, one's energy, and expression of tone. Previous research (Miller, 2012) suggests that 75% of a leader's time is spent speaking and listening; therefore, interpersonal communication is essential to leadership. Conger's (2000) research on charismatic leadership found that individuals who engaged with charismatic leadership reported task effectiveness and increased performance. Moreover, charismatic leadership is also reported to be linked to high moods in the workplace, job performance, and job satisfaction, with higher reported rates of overall happiness (Erez et al., 2008).

Laissez-Faire leadership

Lastly, Laissez-Faire theory is a form of leadership that delegates decision-making powers to people (Canty, 2005). It gives freedom and autonomy for others to decide their actions and related tasks while providing necessary support (Khan et al., 2016). It also seeks to provide development and growth opportunities and leads from a place of future development and innovation. Laissez-Faire leadership theory also suggests that ineffective leadership is more influential than effective leadership, which can heavily depend on how leaders lead (Khan et al., 2016), implying that poor leadership styles have more potent and lasting effects comparative to positive leadership styles. Therefore, this leadership theory is focused on constructive criticism of leaders rather than direction or dictatorship (Khan, 2015), with leaders taking charge only when necessary.

Henry (2008) completed research on this theory and stated that workplaces utilising Laissez-Faire saw increased productivity. At the same time, Eagly (2003) finds this leadership theory to be one of the more effective management styles, as it allows employees to be motivated and gives space to workers. However, a persistent criticism of Laissez-Faire leadership is the ambiguity present in this leadership style, as it can be avoidant and abdicates the responsibility of leaders. This can lead to avoidant leadership behaviours, with research (Skogstad et al., 2014) suggesting high levels of stress due to ambiguity. It can also lack structure, with confusion about who is in charge and can be difficult for newcomers to grasp.

Summary of Western leadership theories

To highlight the overall picture of what Western leadership is, it appears that leadership is valued for its ability to make significant changes and its impact on meeting essential goals and tasks. We can see this through the different formats of leadership theory. To briefly summarise the differing leadership theories discussed;

Transactional leadership focuses on people completing their job while being compensated for their actions and giving negative consequences to those who do not perform. This form of leadership is helpful for people who value structure and order. Military operations and larger corporations that manage a vast amount of people and projects generally lean towards this type of leadership theory (Di Schiena et al., 2013).

Transformational leadership understands leadership as inspiring others by getting people to take ownership of their actions and will inspire others to act in accordance with the desired goals and actions. This form of leadership is used well in spaces where people want to work towards the same vision and generally strive for innovation, growth, and creating new tasks or projects (Khan et al., 2020).

Servant leadership is treating people in an ethical and equal manner, with leaders focusing on building personal relationships which will then create organisational change. This leadership style also considers the ethical and moral standings of the environment and those around them. Servant leadership offers different opportunities to the collective by supporting the growth and development of teams while simultaneously building a community and commitment (Ebener & O'Connell, 2010).

Democratic leadership believes in relying on those around them and working collaboratively to listen to those surrounding the leader. Decisions are not just considered from the leader's perspective but encourage conversation and participation from all involved. This form of leadership generally benefits those skilled and able to share their knowledge (Chukwusa, 2019).

Charismatic leadership is a persuasive form of leadership that focuses on communication and inspiring others through charisma to complete tasks and enhance work proclivity and completion of tasks. Examples of charismatic leaders consistently used in the

literature are; Barack Obama, Nelson Mandela, and Winston Churchill (Allison & Goethals, 2014).

Laissez- Faire leadership takes a hands-off approach, with trust being established, and delegates general decision-making qualities to all team members. Industries such as advertising, entertainment, and technology are groups that usually integrate well with this leadership style (Kline, 2003).

Western leadership can offer space for different needs, supports growth, or direction. It is also of interest that different leadership styles can be used on the same groups of people depending on goals and desires. However, a general critique of Western leadership literature that stands out is the gap between theory and practice. Western leadership literature discusses and offers a vast amount of research. Yet, information on the implementation of such leadership theory is scarce –although it should be noted this may be partially intentional in promoting adaptability and integration to meet specific needs. Although this does create potential room for ineffective implementation or use of leadership strategies.

In terms of Western leadership approaches, it needs to be reiterated that of the available research on the variation of leadership styles, minimal to no methods were available for integrating prominent leader's techniques from an Indigenous frame of reference. Leadership theories that were spoken about provide a generic baseline of leadership; however, positioning Western leadership as universal to all cultures and collectives is previously considered a norm in leadership spaces.

This reflects Western leadership literature as being formed and dominated by WEIRD (*Western, educated, industrialised, rich and democratic*) perspective (Schulz et al., 2018). WEIRD is a phenomenon to explain the over-sampling of American college students in standard research used to understand human behaviour. The American Psychological Association (2020) suggests as much as 80 per cent of research participants are used from

colleges for published research. In comparison, this population makes up only 12% of the world's population. Similarly, Schulz (2018) suggests most leadership research and literature offer little to no alternatives to how such theories integrate with cultural minorities. Therefore, to effectively understand leadership, specifically for leaders in Aotearoa, it is crucial for a robust understanding of leadership from differing cultural perspectives.

As previously mentioned, the reality of leadership literature does not translate into practice all too often. When looking at evidence-based leadership practices, we see that it lacks integration for Indigenous communities. For example, if we look at the previously addressed leadership theories, they offer little to no evidence of Indigenous perspectives. This speaks to a misalignment of prominent research discussing the importance of culture within leadership yet offering little scope or evidence. Below, cultural leadership is discussed from a broad positioning of cultural leadership and its impacts, followed by narrowing down the scope to Indigenous leadership, with a specific focus on Māori leadership.

CULTURAL LEADERSHIP STYLES

For any entity to function effectively, the cultures which occupy the space must be adaptable (Panda et al., 2001) and willing to engage with innovation. With the ever-changing increase of globalisation, market need and demand, and influence from social norms, we must understand the culture in which leadership functions. Northouse (2019) suggests, from an organisational perspective, cultural adaptiveness must be prioritised and stabilised for effective leadership. He stated, "cultural differences affect leadership performance" (p. 324).

Dinham (2005) states leadership ensures the right organisational cultural norms are being created and adhered to. He also goes on to say that leadership is a marker that assists with motivating and inspiring workers and teams to perform in their roles.

Kohnen (2012) suggests that motivating a team within an organisation to develop and adhere to a specific workplace culture isn't always simple. If agreed upon, culture is an intrinsic value system that will work well for an individual to the point where it can facilitate change and increase productivity, performance, and overall job satisfaction. He goes on to mention that issues can arise when people don't align with the same cultural values they are being asked to align with, creating the potential opposite effect of low performance, motivation and satisfaction. Overall, it demonstrates the power of cultural leadership, with its detriment or advantages to organisational, teams, and individuals.

When it comes to cultural leadership, issues arise concerning what type of culture needs to be created and maintained for it to be effective, as one's culture changes depending on an array of needs. For example, the geographic and socio-political landscape highly influences how one leads. American leadership culture emphasises leadership founded on producing quick decisions and is fast-paced (Northouse, 2019). In contrast, Japanese culture appreciates leadership styles of working at a slower pace (Kelley & Waller, 2013), while Eastern European culture prefers leaders who are independent and good at making decisions grounded by the consideration of current human needs. Asian cultures select leaders who "are expected to play an authoritarian role, with followers are supposed to respect their decisions" (Yates & Oliveira, 2016, p. 68).

The University of Cambridge Institute for Sustainability Leadership (2017) insinuates that offering a universal expectation that all should conform to one view of culture within an organisation is ineffective. As we can see above, cultures differ depending on various aspects. Therefore Cambridge Institute mentions doing so depreciates and deters the individualisation of people's unique cultural experiences and what a person may contribute to an organisation. Instead, organisations should be focused on integrating and finding solutions to incorporate individual cultures with organisational views, goals, and values. As Furmańczyk (2010)

stated, possessing one single definition of leadership will decrease the individualism and idiosyncrasy of people that contribute towards an organisation's efforts.

INDIGENOUS LEADERSHIP STYLES

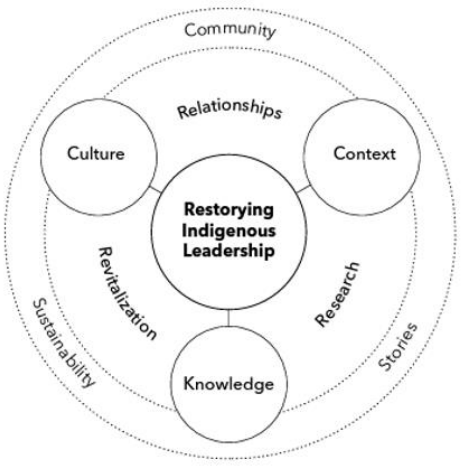
Indigenous leadership is a construct of leadership generally focused on future generations' sustainability (Voguer et al., n.d). It differs from other leadership styles as it generally focuses on community interest, with little motivation for immediate or self-gratification. Hardison-Steven (2014) suggest that Indigenous leaders take a position of what is best for the people they serve, which contrasts with many modern-day leadership styles. We can also observe that Indigenous leadership research and knowledge are generally derived and shared through testing, producing, learning, and distributing information. At the same time, Indigenous leadership knowledge is shared through more local formats such as storytelling, myths, and legends (Ware, 2017). For example, Pūrākau "is an ancient form not just of transmitting ideas but of creating shared meaning and thus identity" (Stansfield, 2020, p.86).

The notion that Western forms of leadership system are the most effective measurements of leadership is a fallacy. This misconception can contribute to marginalising and overlooking other leadership styles since it may be communicated in contrasting forums and approaches. Understandings of Indigenous leadership are generally inspired by generations of working, with an accumulation of collected effort. While thinking about what constitutes as evidence, we can see that Indigenous knowledge may not be measurable and interpreted in the same way that Western knowledge is and can be dismissed, with ideals refuted. Because of this, Indigenous leadership holds a small position in the realm of leadership literature.

It is critical to this research project to understand what research is available. According to Voguer et al., (n.d.), it is suggested that restoring a strengths-based approach to Indigenous leadership practices needs to be prioritised, as a dominant Western perspective has overshadowed such practices. Voguer et al., (n.d.) offer the following model as a reference of elements that should be considered when discussing leadership from an Indigenous approach. Their research mentions that Indigenous leadership not only creates positive shifts, but also aims to restore and revitalise historical practices through relationships and research. It also looks at context, culture and knowledge, and how such components interplay to address issues of colonisation, intergenerational trauma, and deposition from one's land. Below, Voguer et al., (n.d.) highlight this point:

Figure 1

Restoring Indigenous Leadership



(Voguer et al., n.d., p. 330).

With a crisis of instability encompassing economic, power, and social inequities, Indigenous people consider their community leaders important guardians of advocacy and change (Naquin et al., 2008). Indigenous leaders are also seen as the mouthpieces of their

communities. They have the ability to negotiate all aspects of the above model, working with different elements to enhance not only the collective but also the individual nature of Indigenous communities – with current people as well as forward-thinking for future generations. As Evans & Sinclair (2016) suggests, a substantial contributing factor to Indigenous leadership is the development of future generations. Indigenous leadership includes an emphasis on the collective rather than the individual. As there is generally minimal emphasis on individual glory or "a single individual's vision and steering" (Evans, 2016).

Moreover, leaders in Indigenous communities generally have dual roles and responsibilities. For instance, in Alaska, in the Yup'ik community of the Igiugig region, it is documented that leaders in their community have a role in creating deliberate social change while also completing day-to-day tasks (Gram-Hanssen, 2021).

It is also important to note that in several Indigenous cultures, leadership is not viewed in a linear structure, making it difficult to report on. This may also speak to the underrepresentation of Indigenous leadership literature. For example, Aboriginal and Torres Strait Islander leaders follow "create a consensus" (McCallum & Waller, 2013) as a process of leading their people. They also believe that leadership has to be earned and should be respected as it is an ascribed position, with differing ages and gender dimensions correlating to different leadership stages. The Torres Strait community heavily relies on leaders, as they are seen as the backbone of the community (Myers, 1986).

In summary, Indigenous leadership offers tangible and practical effects to many Indigenous communities. Although it may differ from what mainstream leadership is understood to be, it should be considered a robust leadership approach when discussing varying leadership styles, as it incorporates the different realms in which leaders and other

individuals sit. Rarely do leadership theories offer such diversification, not only in the broader scholarly literature of leadership but also in the practice of leadership.

MĀORI LEADERSHIP

Māori leadership is a prominent form of Indigenous leadership that is heavily embedded throughout Māori culture. Hawkins (2021) suggests Māori leadership prioritises service to others, while Pfeifer (2005) expresses that Māori leadership is unique, considering "individual differences took second place to the group as a whole" (p. 29). Leaders generally encompass a holistic approach, looking after the spiritual, physical, political, elements (Durie, 1998).

Traditional Māori leaders assisted with migration from Hawaiki to Aotearoa, with leadership being entrusted to Tohunga (*who assists with the spiritual guidance of Māori*) and Rangatira (*Māori chief, or an individual generally with a high rank and who provides an iwi or hapu with leadership and wisdom*). According to Māori philosophy, leadership originates from atua (deities) through genealogy (Katene, 2010), with Māori leaders holding elements of mana and prestige. Tohunga leaders have a specific knowledge and expertise generally seen as "gifted from god" (Katene, 2010). They are also immersed in the traditions and practices of mātauranga Māori and are a central part of the welfare of iwi.

Common traits of Māori leadership include whānau leadership – where "kaumatua status is depended on whakapapa, age, wisdom and experience" (Katene, 2010, p. 5). However, all members of a whānau have duties and are delegated with responsibilities. All perform specific roles and obligations in order to contribute to the growth and success of Māori. For example, tuakana-teina provides a model of an older person, generally from a position of expertise or experience, who will help guide a younger, less experienced person. Both the tuakana (older person) and teina (younger person) benefit from the teaching and

learnings that occur, supporting and nurturing the next generation. The relationship is close, cooperative, and respectful, intending to create social cohesion and offer support through various strategies (O'Rielly et al., 2010).

In addition, traditional Māori leadership methods were communicated through oral, verbal, and role-modelling forms (Smiler & McKee, 2007). Māori utilised storytelling as a way to provide guidance and negotiate situational encounters. Leadership was also looked upon as a mechanism that binds relational connection onto others and assists with the reciprocity of giving back and helping, developing and maintaining connections to those around them, as well as being used to enhance the promotion of the common good of all Māori (Henry & Wolfgramm, 2018).

The following section will address Māori leadership in three different formats: traditional, mid-century, and current Māori leadership practices.

Traditional Māori leadership practices

Prior to the arrival of Pakehā, there were particular styles of leadership structures embedded in a Māori worldview. For instance, Te Rangikaheke of Ngāti Rangiwewehi, Te Arawa (1850), a Rangatira, documented common Māori leadership principles. He included the following eight qualities; "He toa (bravery), kōrero taua (war speeches), mahi kai (food procurement), tangohanga (feasts of celebration), Pupuri pahi (restraining the departure of visiting parties), kōrero Runanga (council speeches), kōrero manuhiri (welcoming guests), and Atawhai pahi, iti, rahi, (looking after visitors small or large)", (Mead, 1997, p. 197). Such traditional practices actively reflect Māori leadership taking into consideration the needs of the people at specific times, as leadership was used to assist desired outcomes and goals. We can also see this occur in the mid-1800s as there was a need for redefining Māori leadership based on the effects of colonisation.

On average, Māori were only living to 30 years old, with a dramatic decrease in the population. Land alienation and confiscation were also occurring, and resources that Māori relied on were dramatically depleted. Therefore, a push for the retention of Māori cultural identity was required for Māori to have autonomy over its people.

Government Māori leaders Āpirana Ngata (Ngāti Porou), Te Rangi Hīroa, also known as Peter Henry Buck (Ngāti Toa), and Māui Pōmare (Ngāti Mutunga) formed the young Māori Party (Carey, 2020). Aiming to improve the quality of life for Māori and break through barriers while also assisting Māori to modernise through working and gaining formal education in a Pākeha world. These leaders were influential across a range of spheres, including health, education, community development, and revitalisation of Māori culture.

Moreover, through colonial periods, specific leadership movements came to the forefront to ensure the ongoing survival and success of Māori collectives. These saw Māori leadership work together with resistance to colonisation. For example, in the Kīngitanga movement, founded in 1858, a Māori monarch was appointed to protect Māori and provide a socio-political constitutional autonomy for Māori, working to protect Māori identities and resources. An example of the Kīngitanga is Te Puea Herangi (Tainui), a prominent leader and advocate for the Tainui people, often referred to as advancing her people. She encouraged her people to utilise resources, such as the rural economy, to benefit their economic circumstances, including dairy farming on iwi land. Te Puea also assumed guardship of many orphans from the 1918 influenza epidemic and intended to bring a hospital to its people that operated based on a holistic approach, incorporating tikanga and rongoā under one roof (Pihama et al., 2019).

By observing traditional leadership practices, we can see that leadership has an essential place for Māori that not only assists with the effects of colonisation but also

supports the Māori reclaiming of mātauranga and to support the ongoing well-being of tāngata Māori.

Mid-century Māori leadership

A report in the 1960s (Coleman et al., 2005) described Māori as a new class of urban dwellers with poor, unhealthy homes and substandard living conditions. The report also noted that Māori were more likely to offend and less likely to succeed in the education system. During this time, Māori were represented in a deficit manner compared to Pākeha. From the 1970s, urbanisation had increasingly grown for Māori, leading to Māori migrating from their tribal lands towards predominately Pākeha spaces. They did so for access to better opportunities and formal education. This created an increase in disparity between Māori and Pākeha. Due to the circumstances of Māori at this time, there was a call to demand change, and strong leadership qualities were woven throughout the actions of Māori to deal with the rising issues for Māori. For example, the Waitangi Tribunal was set up by Matiu Rata (Ngāti Kurī) (Ngāti Whātua) in 1975 due to protests by Māori of unresolved grievances and the prevailing dismay of Māori at the time. Matiu Rata stated that his career was focused on a need to significantly improve whānau circumstances and prospects (Taonga, n.d.). He was also a minister of Māori Affairs. He required the government to acknowledge and demonstrate how their activities would contribute to reducing disparities for Māori (Ellison-Loschmann, 2006). It was also around this time that Māori had more control and autonomy than they had in a considerable amount of time. Te Reo Māori was recognised as an official New Zealand language as well as the growth of Kohanga Reo.

Effective leadership assisted with the positive shift for Māori. When we seek to understand the actions of these movements and also the people within these movements, we can see the notion of working for the collective at the forefront, to ensure that future Tāngata Māori are able to prosper.

Current Māori leadership

While recent Māori leadership brings a constellation of entities, we can see elements of Westernised leadership, such as servant leadership at play, assisting and working for the whole rather than the individual, while transforming and working to make systemic and structural changes by advocating for equity for Māori. WAI2575[1] unpacks the grievances relating to health services and outcomes while also contributing to the development and investment of its people and relationship with leadership.

Haar et al ., (2018) completed a study interviewing 22 prominent Māori leaders and found that these leaders embodied five core values. These core values were humility, altruism, long-term orientation, collectivism, and cultural authenticity. What is of interest regarding this study is the consistency of Māori leadership. Comparing current research to documented research of historical Māori leadership practices as stated previously, we see that Mead (1997) outlines Māori leadership as "He toa (bravery), kōrero taua (war speeches), and Atawhai pahi iti rahi, (looking after visitors)" (p. 197), which is similarly identified in Haar et al., (2018) research, connecting both current and previous values of Māori leadership.

Comparative to Western leadership, Stowell (2020) completed research on behalf of Training Industry Inc, gathering data from over 2,100 leaders in a broad range of sectors to understand what people value the most regarding leadership. Communication, values, ethics and interpersonal skills were considered the most important, signifying that current Māori leadership values and practices overlap with the values of Western and Māori leadership.

[1] [1] *I also want to acknowledge the first version of this claim, submitted by Taitimu Maipi, Lady Tureiti Moxon, Elaine Tapsell, and Hakopa Paul on behalf of a coalition of Māori Primary Health Organisations and Providers*

Both styles value people, communication, and the interaction and engagement between each other as significant leadership principles.

In addition, recent Māori leadership focuses on innovation and strengthening leaders' skills, as well as on the development and investment of current and future leaders. For example, Spiller et al., (2014) developed a leadership programme with five waypoints. In this, they described principles of leadership, referencing a waka and the journey we go on as an analogy of the framing for this model. The following five waypoints are used to construct this leadership theory; Waypoint 1: *orientation on low to lead*; Waypoint 2: *implementing values*; Waypoint 3: *implementing values*; Waypoint 4: *deepening practices in leadership and management*; Waypoint 5*: exploring and discovering destinations*. The intention is to build better leadership capabilities through the utilisation of this model.

We must also acknowledge that Māori leadership has provided and paved the way through the immense trauma and hardships that earlier leaders faced, allowing better opportunities for upcoming and future generations. The current developmental programmes and initiatives that exist use leadership as a protective factor that facilitates and instils values and teachings through the use of traditional Tikanga leadership qualities and modalities, to uplift and strengthen rangatahi through culturally appropriate methods.

Some examples of current programmes that exist to teach young people include Tū Kaha – a resilience-based programme that works in collaboration with primary schools with a decile of five and below to teach resilience, motivation, and life skills through Māori values (Tu Kaha Foundation, 2020). Sports Pathway integrated a kaupapa-centred programme focusing on Māori youth development, training leadership skills through basketball and other sports (Sports Pathways, n.d.). Te Whare Hukahuka "empowers youth to step into governance and leadership roles" (Te Whare Hukahuka, n.d., para, 4) with a range of culturally-based exercises, and Tauranga Kotuku is a leadership development programme

aimed at offering opportunities to Māori youth with the goal to turn them into leaders (Kotuku, 2019).

SUMMARY AND IMPLICATIONS

In summary, Māori culture has a rich history of prioritising and treasuring leadership across contexts, time and spaces. This has been crucial to the ongoing resilience and resistance of Māori. Yet, more research needs to be completed that is culturally responsive to truly understand Māori leadership, and work towards decreasing the disparity between Māori and non-Māori in leadership roles, with the goal of providing equity to Māori. The development and history of what it means to be a Māori leader has gone through many motions, from racism, alienation, marginalisation and colonisation; to growth, restoration of the Māori people and the Māori language, acknowledgement of the harm and lack of reciprocity (Durie, 2003). Observing the literature and history of Māori leadership, we can see the importance of leadership as a critical component to creating change.

Ultimately, the assumption can be made that leadership is a tool that can be used to expedite and connect Tangata back to their culture, with the idea that doing this may diminish negative life markers and increase Māori potential and quality of life (Sherman et al., 2012). As we can see from the literature (Kernot, 1968), Māori leadership also holds space for development and change to keep abreast of the current needs and trends. Along with this, we must also take into consideration specific leadership skills that are most beneficial to Māori, with the purpose of hypothesising the future needs of Māori people and future rangatahi leaders being essential.

Chapter Three: Method and Methodology

This research aims to explore rangatahi leadership concepts by observing current Māori leaders' behaviours. This is done by sharing first-hand knowledge, personal experiences, and intentional learnings, upon which all themes are centred. It is important to note that past experiences of research completed on and about Māori, specifically throughout colonisation, led to adverse experiences for Māori. According to Smith (1999), such experiences resulted in vital Māori elements, foundational concepts, and ways of being for Māori being misrepresented when researching Māori culture.

Westernised research is collected and collated in a manner that is interpreted through Westernised processes (Groot et al., 2018), where the research results are displayed to benefit Westernised cultures. This creates issues of "denying and assimilating other cultural perspectives" (Groot et al., 2018, p.1), in particular dominating and controlling the psychological and theoretical research landscape in Aotearoa, with little respect to Indigenous psychology (Waitoki, 2018). In addition, despite psychology being a domain that is broad in its work, WEIRD psychology has historically still been at the forefront in Aotearoa (Rua et al., 2021), creating missed opportunities to broaden the spectrum of contributing growth in the field of psychology. Māori researchers have work to do to negate the control and dominance that such Westernised methodology perspectives have on Māori, as research involving and pertaining to Māori ways of being should offer a proper representation of Tāngata Māori and methods research in Aotearoa (Levy, 2002).

Moreover, the relationship between Māori and ethnocentric research has seen harm to Tāngata Māori, with Māori experiencing socially negative impacts from research about their own culture (Macfarlane & Macfarlane, 2019) and being reduced to a problem to solve. As

such, this research takes a Kaupapa Māori approach from the outset to ensure it does not reproduce the same issues seen in traditional Western and psychological research.

Kaupapa Māori research was developed as a means for Māori to have ownership and authority over the way Māori are represented. This is key to understanding this research, as minimal research currently exists on Māori leadership; therefore, ensuring authentic and appropriate representation and care of participants involved in this research project is expected.

METHODOLOGY AND RESEARCH DESIGN

This research project takes a qualitative look at the current perspectives of youth leadership through the insight of current Māori leaders. Using qualitative methods allows the leaders in this research the freedom of expression in their own words. It also is beneficial as it makes sense of how leaders understand and see the world (Busetto et al., 2020).

Qualitative research is often used when working with Indigenous communities, as it focuses on participants' subjectivity and individual experiences (Austin & Sutton, 2014). In addition, Denzin & Lincoln (2017) mention that when quantitative research is completed on Indigenous communities, we must understand the narrative, as well as Indigenous knowledge systems that encompass the research intentions, as qualitative research should include Indigenous voices and involvement. Austin & Sutton (2014) suggest Indigenous methodologies should be an "exploration of identity"(p. 388), with the researcher being open to Indigenous knowledge, systems, and worldviews.

The goal of this research project was to gather data from the perceptions and insights of leaders' own experiences. Qualitative research was appropriate as it is reciprocal and offers a deeper insight into the social realities of Māori (Tenny et al., 2023).

Furthermore, by identifying prevailing themes and patterns of the different viewpoints of leaders, this action assists with the goal of this research project, to understand such positions in order to develop contextually localised research findings, which offer insights that may be both relevant and insightful for developing rangatahi leaders.

Due to the nature of the research of working across settings, e.g., cultural, psychological, leadership, and Indigenous issues, an amalgamated approach was taken to collect, assemble, and present the findings of this research. Thematic analysis and kaupapa Māori theory are collaboratively used in this instance. Semi-structured, one-on-one interviews were conducted to collect data. This appeared to be the best technique to align with the specific intentions of this research and the approaches utilised.

The aim of using Kaupapa Māori methodology within this research project is to provide Māori with "autonomy over our own culture" (Pihama et al., 2002, p. 54) and allow Māori culture and people to be represented equitably and truthfully. An essential notion of Kaupapa Māori research is that it should be completed by Māori, informed by Tikanga Māori, and should acknowledge Māori ways of being, knowing, and working (Smith, 2005).

KAUPAPA MĀORI THEORY

Kaupapa Māori research creates ownership for Māori. It allows Māori culture and people to be represented fairly and truthfully. Smith (2015) stated that even defining Kaupapa Māori methodology in a linear and systematic form is limiting Māori needs and identities, as it sets a paradigm and methodology that may not fit Māori. Smith (2015) goes on to suggest that rather than trying to establish an "inclusive" paradigm, we can say that Kaupapa Māori methodology is a type of research that gives "full recognition to Māori culture, its values, and principles" p.45.

Smith (2015) also states; Kaupapa Māori methodologies encourage us to think openly about new possibilities for research, as it is a type of research that interrupts the ability to have knowledge or resources misappropriated. Pere (1994) declares the intention of doing so creates "bonds, kinship and ties" (p. 34). Kaupapa Māori research is much more than this – it is vital to engagement with Māori in terms of academic research. It openly creates the format to ensure Māori culture is not only restored of any wrongdoings that may have caused harm or cultural erosion (Barber, 2008) but also assists with the positive development and nurturing of Māori people, now and for many generations to come.

What makes Kaupapa Māori theory unique is it gives "full recognition to Māori cultural values and systems" (Walker et al, 2006, p. 333) and ensures appropriate Tikanga will be adhered to, while upholding mātauranga knowledge as tapu. Therefore working with the world view of Kaupapa theory as a researcher is ensuring that everything is done with appropriate consideration and protection of Māori knowledge. In addition, Tino Rangatiratanga *(self-determination & autonomy)* and Whakawhanaungatanga (*maintaining or forming past, present, and future relationships*) (Walker et al., 2006, p. 334) are common principles of Kaupapa Māori theory that were utilised in this research project.

Kaupapa Māori theory was used as the primary methodology in this research project, ensuring that leaders in this research project experience a mana-enhancing encounter, with leaders feeling as though they are appropriately understood and that their words are not mispresented or misconstrued. To ensure that accurate representation of leaders occurred, the ability for them to withdraw and read over their quotes prior to the analysis and writing up stages of this research was offered.

EPISTEMOLOGICAL AND ONTOLOGICAL FOUNDATIONS OF THE RESEARCH

Since this research project is a qualitative project, it is vital to be clear about the ontological beliefs and epistemological positioning that have informed this research. This research project takes a critical relativist approach to leadership, which is based on practical inductive strategy, where there is no absolute truth, and where "reality is dependent on the ways we come to know it" (Braun & Clarke, 2013, p. 26). Truth can be understood and defined based on the culture and societal understanding surrounding such ideals, with multiple constructed realities and ways of understanding and interpreting the world around oneself, rather than a "single, pre- social reality… which we never get beyond these constructions" (Braun & Clarke, 2013, p. 27). In a world where an assortment of knowledge exists, we must be able to distinguish between what should be considered and what is not.

Therefore, the approach utilised also leaves space for exploration of how leader's experiences and knowledge are shaped through their interactions with others (Kelly & Cordeiro, 2020). This position felt the best fit for this research project, as leadership in and of itself holds different meanings based on how one constructs the reality in which they exist. Therefore, there is no "one" truth or answer that was established in this research – rather differing realities and perspectives were identified.

Furthermore, as this project is focused on the inquiry of interconnectedness – of asking for current leaders' guidance for future leaders. Taking a critical relativist approach aligns with the historically relative or contextual elements of this research project. Holding the essential positioning of relativist, we must understand the social context and structure Māori leadership exists within, as well as what Māori leadership means to leaders. Therefore, this approach also holds space for reflection and being able to understand the different positions each leader may have in Māori leadership, yet also finds interconnectedness. This assists in determining

structure, meaning, and differences, as a critical relativist approach states that there is no one singular answer, and what is "real" and what is "true" can change and differ depending on the construct, time, and context (Braun & Clarke, 2013).

An assumption about the epistemological inherent to qualitative research is to consider how knowledge is created and how the positioning of the researcher can influence the nature of the research. As a researcher, it was important to reflect on my positions and take the stance that no one person can have an identical experience to another, although they can be similar. Based on individual experiences and how one interprets and processes information, the same experiences can create differing conclusions. Furthermore, the epistemological approach to thematic analysis requires the researcher to identify their own positioning within a research project. I am interested in understanding leaders' perspectives and how they differ from the same positioning, e.g., asking the same research questions to leaders and understanding their subjective reality. I also endeavour to explore leaders' perceptions of what we foster in upcoming rangatahi leaders.

The findings of this study aimed to identify the leader's experiences, meaning, and personal knowledge of the research topic of this project. As previously stated, the available literature and information on Māori youth, specifically with a focus on rangatahi, is limited. Therefore, engaging in a reflective process throughout data collection, interviews, and writing up, specifically through journaling, documenting my own personal experiences, thoughts, and observations was vital. These practices allowed me to deepen, unravel, and break down complex ideas I was attempting to conceptualise throughout this research project. Therefore, the reflective practice of dissecting issues became an important part of the inductive process.

ETHICS

This research project was approved by the Human Research Ethics Committee (Health) at the University of Waikato as FS2022-24 in May 2022. Ethical responsibilities were taken to be culturally responsive and safe for the participants, and no harm or duress would be put upon the participants in this research project. Responsive measures that were put in place include:

1) **Āta** – This principle was developed by Pohatu (2005) "primarily as a transformative approach within the area of social services" (para. 1). Āta focuses on the building and nurturing of relationships, essentially acting as a "guide to the understanding of relationships and well-being when engaging with Māori" (para. 1). It was used purposely in this research project. For example, when I was asking leaders to open up and share their knowledge, personal experiences, and wisdom, this principle guided how I presented myself in terms of body language, intention, and tone used towards the leader, as well as being culturally considerate to all involved in this research.

2) **Ako Māori** - This principle acknowledges "teaching and learning practices that are inherent and unique to Māori, as well as practices that may not be traditionally derived but are preferred by Māori" (Whai Take, n.d., para.1). Ako Māori was vital to this research, as knowing when to ask more and when not to was pivotal to this research. There were times in this research, specifically when leaders were talking about vulnerable issues of racism, whānau trials, and adverse experiences, therefore having a shared cultural identity assisted with building rapport.

3) **The Kaupapa** – Specifically refers to the collective vision, aspirations and purposes of Māori communities. This research project uses this principle through the collection of

data, keeping in mind the overall intention of this research is about future generations of rangatahi. Taking the leaders' individual voices, and representing their ideas through consistent themes, is a crucial part of this research. The utilisation of this principle ensured effective research, staying within the scope and purpose of this research at all times throughout interviews and data collection.

4) **Tohungata** - This principle asserts the "centrality and legitimacy of Te Reo Māori, Tīkanga and Mātauranga Māori" (Te Atawhai, 2020, para 1). This principle helped guide this research by hearing and understanding Māori leaders and their experiences, ensuring that they were authentically representing their voices and opinions. This helped to sense how they correlate and link to each other.

PARTICIPANTS AND INTERVIEW APPROACH

Qualitative research aims to "better understand society and people" (Austin & Sutton, 2014). Eight participants between the ages of 29-60 were intentionally asked to participate in this research project. The number of participants fits in well with Braun & Clark's (2006) explanation of the number of individuals to participate in thesis-level research. They mention that for a small research project, between 6-10 participants are recommended for interviews, creating enough room for themes to emerge without being inundated with the data.

The research population of this project defined Māori leaders from various leadership positions, including business, community, education, whānau, and organisational. For clarity, this leadership project defined leadership based on Maree Roche's research, Māori Leaders' Well-being: A Self-determination Perspective (2018). Roche suggests that within a Māori leadership context, "a leader should serve the people, care for the people, listen to the people

and speak on behalf of the people" (para. 1). Yet, all leaders interpreted this differently, based on their worldview.

For practicality and accessibility, all participants were located within the Waikato and Tāmaki Makaurau. Recruitment of participants occurred via direct recruitment and snowball sampling *(*Parker, 2019*)*. Sampling was based on a previous research project in which the principal investigator of this project was involved (*Gaining Māori youth perspective on the: Five key values of Strong Māori Leadership*), completed in 2021. As a part of this project, participants identified Tangāta Māori whom they believed were current Māori leaders. This research made connections with five of the identified Māori leaders as part of that research project. The primary rationale behind snowball sampling and inviting participation in this research project is that finding participants that are Māori leaders is difficult. This can be challenging in research contexts, as leaders are not "self-nominated" and are "reluctant to stand up" (Haar et al., 2018, p. 23). It is also a common theme within Māori culture – with a specific reference to Māori leaders – that humility is an important trait, so self-identifying as a leader is rarely done.

As Māori leaders are rarely self-appointed and general appointment comes from the community, finding participants who are leaders in the areas of community, organisational, cultural, and educational contexts to participate in this research project would be against the cultural norm. Therefore, direct recruitment, in combination with snowballing from the leaders interviewed, would be the most desired process.

Māori leadership is often marginalised in mainstream contexts, so this style of recruitment could ensure that there is appropriate engagement with those who would have the most Mātauranga to share. Leaders who were identified were emailed and asked if they would partake in this research project. In total, nine leaders were invited to participate in this

study, with all agreeing. In the end, however, only eight were included, as scheduling conflicts meant that one of the identified leaders could not participate.

Interviews were semi-structured, which is intentional in qualitative research as it allows for a less structured and ridged way to collect information, allowing for an array of different concepts to be explored (Austin & Sutton, 2014). All interviews were met at a place and time of the convivence of the leader. Locations included leaders' homes, businesses, cafés and via the telephone. The time for interviews ranged from 60 minutes to 120 minutes. All interviews were audio recorded and were transcribed verbatim. The procedure of the interviews followed an exploratory method of open-ended questions, with approximately 25 of these being preformulated, to create some consistency and structure to the gathering of the information.

The following profiling displays an overview of the demographic of these research participants. Each of the participating leaders were of Māori ethnicity. Due to the nature of the work that these leaders do, a confidential profile of each of the eight participants will be presented.

Table One

Table of leader's profile part I:

Leader One	Operation Manager (Social services)
Leader Two	Executive Lead (Community development)
Leader Three	Entrepreneur (Sales and branding management)
Leader Four	Education policy (Education)
Leader Five	Operational Mangement (Youth innovation)
Leader Six	Project Lead (Youth Development)
Leader Seven	CEO (Health)
Leader Eight	Executive (Non-profit space)

Table Two

Table of Leader's profile part II:

Leader One is in her late 40's, female, and works as an Operational Manager in the social service sector.
Leader Two is in her 50's, female, and working as an Executive Lead, in the community development sector.
Leader Three is in her mid 40's, female, and has an extensive experience as an entrepreneur in sales, and brand management.
Leader Four is her in late 30's, female, and works in education policy, she has extensive knowledge in the education sector in Aotearoa.
Leader Six is in her early 30's, female, works as an Operational Manager, in the youth innovation space.
Leader Seven is approximately in her late 50's, female, is a CEO in the health sector.
Leader Eight is in her mid 30's, female, is an executive, in a non-profit space.

INFORMED CONSENT

Once interest was expressed in participating in this study, an email was sent to reintroduce myself, and potential leaders were sent the information sheet (Appendix B). Prior to commencing interviews, I had a conversation with potential leaders allowing them to acknowledge fears, tensions, and questions. Leaders were also advised to choose whether they would like to bring a support person to the interview, which acknowledges the importance of collectives. If doing so, the support person would also have to sign a confidentiality agreement, agreeing to the anonymity and privacy of the participant. No participants needed a support person for this research project.

Since a professional connection may have already been established between the researcher and the leader when potential leaders were invited to participate in this research, the researcher did not apply any pressure to participate and politely and professionally

accepted any such decision to join or decline participation this research project. During the interviews, there was time for leaders to ask questions, as well as having the opportunity to have such questions answered leading up to the interview. Once leaders asked questions, read, and understood the provided forms, written consent was sought. All but one of the interviews took place face-to-face. The exception to face-to-face interviews was conducted via telephone due to COVID-19. Consent was then obtained via an electronic signature.

Leaders were also sent an email prior to the meeting. This ensured leaders had the time to read over the consent form and bring up any queries or issues they may have had. This also ensured that leaders did not feel coerced into participating in the research or pressured on the day of the interview. The participant consent form (Appendix A) was then stored with the raw research transcripts and research data; interviews were then recorded and transcribed verbatim with transcriptions used for data analysis.

REFLEXIVE THEMATIC ANALYSIS

This research aimed to speak to current Māori leaders and understand their perceptions and understanding of Māori leadership. Reflexive analysis was used for the analysis of this project, with the goal of creating new information and answering the research questions. To accomplish this, thematic analysis was engaged with after the data collection. The following six stages of analysis are reflected in the table below.

Although Kaupapa Māori methodology was the unpinning framework for this research project, Thematic Analysis (TA) (Clarke & Braun, 2013) was used to code and organise the data of this project. Thematic analysis is commonly used in qualitative research, as it aims to identify and analyse, and report patterns commonly known in TA as themes. (Braun & Clarke, 2018). TA analysis is an effective method as it gives the researcher the skills to conduct effective and appropriate research. Reflexive thematic analysis is used in this

research project to assist with "recursive engagement with the dataset, to produce a robust analysis″ (Thematic Analysis, n.d., Para.1).

Reflexive thematic analysis is appropriate to this research project, as it takes form in understanding the "meaning and in-depth understanding or smaller sample values" (p.43). Furthermore, reflexive thematic analysis is also used as this research project is interested in cause and effect, and shared patterns of meaning across participant's interviews. Therefore, thematic analysis has the ability to "reflect on the dominant assumptions embedded in one's cultural context" (Braun, 2020, p.7). Doing so will help synthesise the information collected into a cohesive body of work while still being flexible and reactive to the data (Braun, 2020). Below is a table by Braun & Clarke (2018) documenting the phases of thematic analysis, as well as a description of my approach to each phase.

Table Three

Braun & Clarke (2018) - Phases of Thematic Analysis

Phase	Description
Familiarising self with the data	Transcribing data; reading and rereading the data and noting ideas
Coding	Coding for interesting features of the data, systematically across the data set
Searching for patterns and themes	Reviewing codes and beginning to collate these into potential themes across the data set
Reviewing themes	Checking whether the data supports the themes i.e., at the level of the coded extracts and across the data set, generating an initial map of themes
Defining and naming themes	Refining the thematic map in relation to specific themes and how these link to tell a story, generating clear definition and names of themes
Writing the analysis	Selecting vivid extracts to illustrate themes, analysing these in relation to the research questions

Familiarisation - The first step was transcribing the verbal data set to analyse the data collected in the interviews. While transcribing the interviews, it was an essential reminder that transcripts need to reflect the interview "true to its original nature" (Braun and Clarke, 2006, p. 88). Transcribing was completed by documenting the audio recording of each leader. Interviews were transcribed verbatim, with punctuation and repetitive words removed or adapted. The intention of doing so is to create a sense of authenticity and clarity based on what the leaders were discussing (Braun & Clarke, 2006). A transcribing tool of otter.ai was used to assist the transcribing process. The majority of the transcripts were put through Otter.ai software and rechecked to ensure there were no misunderstandings and misquoting of leaders. This did occur frequently, specifically with the pronunciation of Te Reo words. Once transcribing was completed, familiarisation with the data was utilised to sense any patterns and themes.

Coding - Initial codes were then created by reading through transcripts in detail, and codes were noted on the side panel of each transcript. This was first done by hand with hard copies of transcripts. As this was consuming a significant amount of time, this process was then completed via an online tool, with the transcripts that were completed by hand, then copied to an online document. Open coding was conducted, where a hierarchy system of a data set was given a code. The first code provided would be where the information most aligned or had the most information to that code. If a data set had more than one meaning, a second code was given. This was given when leaders spoke on specific topics, but potentially not as much as the first code, and so forth. No more than five codes were assigned to one piece of data information. The intention of generating codes is to create small, palatable data sets within the mass data, to make it more understandable and create a sense within the vast information (Maguire & Delahunt, 2017). Throughout all data collection and analysis, leaders were given pseudonyms.

Figure 2:

Example of codes from the coding table

Coding Number:	Theme	Participant	Notes
1.	**Endurance**		
2.	**Strengthen based leadership**		
	"I've learned that from strong maori whaino their leaders around me, especially wing their leaders. There is a difference, I believe between the, the feminine energy and the masculine energy. Um, so there's another complexity	Erin	All Maori leadership is strengthens based leadership.

Through this process, I began to notice key patterns in the data set which would link to the research questions. Braun and Clarke (2013) discuss this as "analytic sensibility".

General themes – These were established from the patterns in the data that spoke to the objective of the research and were of interest. Themes were worked and reworked to bring sense and meaning to the research project, as well as a sense of cohesiveness. Seventeen potential themes were then established from the data collection that were internally consistent.

Figure 3:

Example of potential themes

	Questions	Participant	Notes	Theme
1.	**How would personally define leadership?**			
	"the combination of whakapapa and who we are, so our cultural competence, along with our own individual leadership, DNA, and style, and it is the blending of those two things in a way that allows us to understand who we are, and to act on those things that are most important to us."	Shelby		Leadership & Role models
	"I think the single defining factor I use for leadership is leaders grow leaders. Okay. It's the one concept that actually got me to buy into leadership. Um, so when I was younger, I always found that I was	Erin		

Reviewing themes - After stepping back from the data and revising it with a fresh mind, six themes were then created, along with thirteen sub-themes. Re-reading my ethics and pre-planning documents brought clarity to the purpose of this research. Re-analysing all the data,

considering the research project objectives and research questions, the three main themes were then established, with ten sub-themes. Reviewing the themes was an integral part of this research and ensured that sense was being made of the research project and the data represented leaders accurately. It was important to ensure what was being said did, in fact, match the themes and that information was not just trying to fit the theme, with themes being built around the data. Defining and naming themes was the last step of the reflective thematic analysis. At this stage, the themes and sub-themes were reworked and renamed to represent the data collected. Mapping and re-mapping were used in this stage to ensure that the final themes answered the research questions and match the intentions of this research.

Below are the themes that were identified in the research:

Theme one: Mental strategies, has four sub-themes, including the Mentalisation of Māori leaders, The ability to reframe situations, Persisting through failure, and Individualised self-care.

Theme two: Understanding the complexity of Māori leadership, also has four sub-themes which include what it means to be a Māori leader, Responsibilities of Māori leadership, Westernised vs Māori leadership styles, and Te Tiriti o Waitangi/ The Treaty of Waitangi.

Theme three: Intergenerational development has two sub-themes, which include Intergenerational leadership and the centrality of whānau, and Nurturing future rangatahi.

Table Four

Overall themes: The perspective of youth leadership through the insight of current Māori leaders

Theme one: Mental Strategies	**Theme Two:** Understanding the complexity of Māori leadership	**Theme Three:** Intergenerational development
Mentalisation of Māori leaders. Ability to reframe situations. Persisting through failure. Individualised self-care.	What it means to be a Māori leader. Responsibilities of Māori leadership. Westernised vs Māori leadership styles. Te Tiriti o Waitangi / The Treaty of Waitangi.	Intergenerational leadership and the centrality of whānau. Nurturing future rangatahi.

SUMMARY OF THEMES

This section of the research is organised and split into three parts. Each chapter will address different themes pertaining to the overall research question and objectives.

The first theme is centred around the mental strategies used by Māori leaders. This chapter solely focuses on leadership and will reflect the research question pertaining to the importance of psychological processes of leadership and the impacts such mechanisms have on them as leaders. This is highlighted by discussing the common strategies surrounding what Māori leaders value in their leadership positions. The identified theme of **Mental strategies**, with sub-themes of *Mentalisation of Māori leaders*, looks at different processes used to assist them with the day-to-day challenges of leadership. The sub-theme, the *Ability to reframe situations,* refers to a method of negating, evaluating and reinterpreting when situations go askew to bring a positive balance back to a situation. *Persisting through failure* discusses the process of thinking of errors in terms of growth and the ability to learn through failure. At the same time, *Individualised self-care* focuses on preventing feelings of burnout and feeling

overworked, with prioritising one's well-being seen as good practice. What will also be discussed is how leaders came to learn such mental strategies. This is a critical reflection and contribution to the research, as the way in which leaders learned these strategies and tools could be resourceful to help upcoming rangatahi in their leadership development path.

The second theme of the findings and discussion will be **Understanding the complexities of Māori leadership**. This is organised through the research question relating to the impacts and relationship of understanding Māori leaders' experiences and challenges they have faced. Sub-themes for this part include *What it means to be a Māori leader*, where leaders share specific challenges and realities of Māori leadership they have met personally. *Westernised vs Māori leadership styles,* leaders spoke of the challenges they face being Māori leaders predominately in non-Māori spaces, as well as *Responsibilities of Māori leadership*, where leaders documented the dual roles they must perform, and how this is a general experience of Māori leadership, as well as leaders thoughts on the integration of the *Te Tiriti o Waitangi / The Treaty of Waitangi* in leadership spaces.

The final theme of the findings touches on what Māori leaders suggest would benefit upcoming Māori youth leaders. This section correlates to the research question based on the trajectories of youth leadership through the lenses of current Māori leaders. The theme **Intergenerational development** is discussed through two sub-themes. Firstly, *intergenerational leadership and the centrality of whānau* – where leaders discuss how they came to understand leadership and the means by which this occurred, and secondly, *nurturing future rangatahi*, where leaders offer their final thoughts and the strategies they believe could assist rangatahi in their leadership development journey. A summary will then be provided on the best ways for leaders to integrate the relationship between mental strategies, Māori issues, and the development space.

Chapter Four: Theme I : Mental Strategies

"I don't think you have to be perfect all the time. But leadership can be quite taxing… So, I do think you have to have some sort of strength, mental fortitude. Mentally capable to handle whatever comes your way... hone in and lean into those skills." – Leader Two

Throughout the interviews, Māori leaders alluded to or directly commented on how essential mental strategies were present in the way they lead. When discussing notable leadership processes, leaders mentioned how they developed such techniques. It is noteworthy for this research project to understand the different mental strategies leaders rely on and how leaders learnt and develop such mental strategies.

Within the general definition of mental strategies, there is a broad scope of understanding that can be interpreted in various ways. For this research, leaders crafted their own definitions based on the experiences, processes, and events that allowed their challenges and obstacles to be overcome. This research project has made sense of mental strategies and defined them as a cognitive ability that leaders can tap into to help alleviate and mitigate the stressors that leadership brings. Additionally, leaders mentioned they had a stronger propensity to perform and manage challenges when they employed their mental strategies.

Mental strategies utilise one's decision-making skills, perceptions, problem-solving abilities, reasoning, comprehension, and judgement (Rahman, 2019), generally constantly adapting and changing, depending on the experiences one has. This was confirmed by the Māori leaders, who mentioned that consistent development and upskilling of mental strategies are also needed.

MENTALISATION OF MĀORI LEADERS

Leaders that participated in this research project believed that upcoming rangatahi would benefit from understanding and utilising the strategy of mentalisation. Leaders referenced in conversation personal values of possessing and mastering good mental skills to rely on, more commonly known as mentalisation. This can be defined as "the ability to understand mental states, such as emotions, thoughts, intentions, wishes and needs in yourself and others" (Why Great Leaders Mentalize, n.d., para 1).

This allows one to cope with specific internal and external ongoing leadership challenges that occur and assists with the demands that come from being a Māori leader. As Spiller et al., (2020) suggest, a vital characteristic of Māori leaders is the ability to "walk in many worlds" (p. 6). Leaders also referenced the importance of the employment of mentalisation strategies to support with navigating and negotiating through the complexities of leadership. As Leader Six mentioned, "It's *not always easy being a Māori leader.*"

The way leaders participated in the process of mentalisation differed. For example, Leader Seven mentioned:

*"[*Māori*] leaders I know are all really good at making proactive decisions, rather than being reactive to what's going on around them."*

Leader Seven's perspective reflects findings from research by Zhang & Cui (2022) which found that when leaders were proactive in their leadership duties, their employees became more proactive. This suggests a ripple effect of good leadership from the use of mentalisation. Baungrard (2010) also states that a significant proportion of effective leadership is being proactive and planning, specifically "*before a threat or an opportunity occurs*" (p.1), implying that leadership is forward planning – thinking about the potential effects of today's decisions upon the future. Leader Seven also mentioned that leaders must equally balance their attention to both current and future matters; doing so is a primary

function of leadership. Baungrard (2010) states that this is a continuous transformational leadership process. While Henze et al., (2000) looked at this issue from the perspective of educational leadership, indicating that working from a place of proactiveness is about prevention, with more leaders needing to rely on this strategy, to lead effectively.

Leader Four noted that for her, leadership is about slowing down and being mindful of the decisions she is making and the effects of doing so:

"What underpins leadership for me is being able to always track when something isn't going right, stop and come up with a good plan, you know I'm always busy, but it's just better if I take a moment and reflect. In the past, I got a lot of judgement from this… people would say to me I don't know how you have the time to do this [being still*]., I guess I don't care about that anymore [*people's judgment*] because I see the merit in it"* – Leader Four

In Spiller's (2015) book Wayfinding Leadership, she provides an analogy of traditional Māori leaders who did not use any instruments to navigate their journeys across the moana, such as a map or compass. They relied on nature, and natural ecosystems and rhythms, such as reading tides to get to their destinations. They needed to use stillness and calmness in moments of intensity to benefit the collective. This is an appropriate analogy to Leader Four's sentiments, albeit in different environments. Yet both refer to the fact that past and current Māori leaders employ mental silence as a process to perform well in unpredictable situations reflects one of the forms of mentalisation leaders use.

In regards to mentalisation as a strategy, Leader Five discusses the benefits of trying to understand other's perspectives, and finding some middle ground, as she states:

*"I try to come at it from [*their*] angle. I try to think, what am I missing? 'Cause sometimes I'm like how the heck would you [*make*] a decision like that, that's actually dumb, but that attitude [*isn't*] helpful to no one, so being able to see things from others position…. is such a good skill to have, that's what I really reckon like we were talking about before, [*the benefits of what upcoming Māori leaders need*]"* – Leader Five

Leader Five's words reflect the whanaungatanga principle of assisting shared connection and working together. Leading from a place of whanaungatanga also works to provide a sense of a reciprocal relationship and brings people together (Haar et al., 2019).

When we lead from a place of whanaungatanga, it aligns with Leader Five's sentiments. Leader Five actively seeks understanding from a different perspective to her own, which is generally informed by humility. Being able to recognise that there are different points of view at play and not existing in the space of abusing the power of one's position and seeking out others' understanding rather than expecting others to conform to Leader Five's perspective and insight. As a leader, Leader Five strives to know and understand other people's perspectives, building up a reciprocal relationship of shared knowledge and experiences that can contribute towards a functional future.

Leader One mentions that for her, mentalisation is about understanding all aspects of oneself and not compartmentalising people but expecting them to present at work as a whole, she notes:

*"Sometimes people show up to work and are in such a foul mood, but not dismissing them, and [*finding out*] what's going with them, is really important.* [Good leadership is*] remembering, we are dealing with whole people, they show up as their whole self to work and what, we expect them not to do this? Man; that's kindah silly… It actually takes a lot of brain power too... You have to think about people as a whole, make connections of when they might*

be unhappy is because they have sick tamariki at home, have been up all night, you can't just react you have to think first… it takes a lot of mental effort, you know?" – Leader One

Rameka (2018) speaks to this impression. Māori perspective means belonging and being viewed through interconnected frames. Essentially, when we show up and present ourselves, we do so as our whole selves. This method means people are able to express their emotions and feel comfortable being authentically themselves. In addition, we also understand people through the lenses of interconnection – of their whānau, community, work, and so forth. As it is generally not the human experience to isolate such parts of oneself, yet this is the expectation the majority of the time in workplaces or professional settings (Chong et al., 2021).

Balancing the degree of requiring alignment in some form and allowing people to be authentic can be difficult. Leadership literature (Chong et al., 2021) on workplace well-being suggests that when people present their whole selves rather than compartmentalised versions of themselves, they contribute towards better solutions and outcomes for the workplace. Fairholm (1996) suggests that we do not naturally consistently achieve this or generally tend to hide parts of ourselves, which is counterinitiative to productivity and effective leadership. However, a holistic approach to the self is central to Indigenous communities' worldviews. Muriwai et al., (2015) suggest Māori need to actively engage in cultural practices and traditions which act as a protective function for any psychological distress, meaning that when one is able to engage in one's cultural norms, any distress that occurs in different areas of one's life, they are more adept at handling distress, due to engaging in cultural efficacy.

Leaders also mentioned that because it relies on different skills, strengths, and abilities from other areas of life (Niemiec & Pearce, 2021), you can feel the benefits from all

areas of one's life. This is one of the significant advantages of mentalisation that increases growth not only as a leader but also in all aspects of one's being. As Leader Six stated:

*"Leadership is all about seeing things from others [*perspective*], if I did things my way the way I wanted to do things, nothing would ever happen. You have to think, do I want this my way, or do I want things to grow and be better? Also, it doesn't just affect me but also my whānau… you know?*

Leaders reported that the reason they found such value in mentalisation is that it offered some form of facilitation towards a spectrum of growth (Ahmed & Lqbal et al., 2021) in both the public and private aspects of one's life, such as whānau, professional, community, and personal growth. As Leader Three mentions:

*"When we do this [*mentalisation*], we come together; it's probably my favourite thing about leadership, seeing people grow and change for the better."*

Mentalisation offers a process in which leaders can gain perspective and cope with specific challenges. Being able to reshape the way one thinks, feels, and engages with situations enhances and contributes to the literature, knowledge, and growth of Māori leadership. Being able to identify, recognise, and if needed, replace or act in accordance with the evidence is what leaders have identified as positive leadership tools to help and assist with the development of upcoming Māori leaders.

ABILITY TO REFRAME SITUATIONS

In conjunction with mentalisation, leaders constantly commented on the ability to reframe a situation – more formally known as cognitive reappraisal (McRae et al., 2012) as a powerful mental strategy. Firstly, it is essential to note that reframing situations is closely related to mentalisation. Yet, in data collection, the way in which leaders discussed

mentalisation and the ability to reframe situations presented two vastly different strategies. Both mental strategies are interconnected and closely related, yet leaders commented on these aspects differently when discussing the ability to reframe a situation.

As mentalisation was discussed from a position of heavily relying on what is happening from moment to moment, this strategy being able to be used instantly, creating an immediate alleviation but with less longevity. While leaders described the ability to reframe situations as the place where we make structural or "real change" that affects not only those in the immediate but also the future.

In addition, leaders spoke to the illusion of change and how at times, we can appear to be making movement, yet only surface-level issues are being targeted. Therefore, the ability to reframe situations can work with embedded issues. It is a strategy that helps with targeting the underlying issues that are shaping adverse outcomes and poor leadership decisions.

As Leader Three mentions, the ability to reframe situations can *"really help with core problems".* Conte et al., (2023) suggest cognitive appraisal can help meditate the space between one's experiences and one's emotional response, as successful reappraisal influences many aspects of emotional responding, including self-reported adverse effects (McRae et al., 2012, p. 250). The ability to reframe a situation can create an immediate reaction to change, feelings of empowerment, and optimism about a situation (Khaw et al., 2022). The majority of leaders interviewed spoke of this as a critical mental strategy due to the fact that the ability to reframe a situation offers depth to efficient leadership. As Leader Two stated, "[reframing a situation] *makes lasting and impactful change".*

Leader Three sees the benefit of reframing situations and speaking on the value of upcoming rangatahi using this mental strategy, as she mentions:

*".. .we gotta refocus situations… that's just good leadership... There's just so much you can't control, and only so much you can... The importance of having a positive mind frame as a young person and learning how to refocus negative experiences to positive… can have [*such a positive*] experience as a young person…." – Leader Three*

In the context of this conversation, Leader Three mentions that being able to reframe situations is critical to how she leads. She expressed that she is consistently exposed to high stress-inducing experiences at work. Liu et al., (2019) state that cognitive reappraisal helps people "view stress as a positive challenge rather than a negative threat so that they can manage to stress better" (para. 6). In addition, Leader Three also mentions she is still learning to be comfortable within this space. It suggests that engaging in mental strategies of *"learning not to take things to heart"* and reframing a situation can offer her a solution to help with unwanted thoughts and stress-inducing scenarios, which creates a space to allow her to respond in a manner that was effective to the situation. A comprehensive systematic review by Riepenhausen et al., (2022) mentions that positive reappraisal helps appraise potentially threatening situations constructively, as it deals with providing balance back to emotions and feelings after being in a state of imbalance.

In addition to this, Leader Three stated that she had to develop these mental strategies out of a need and not a desire. Leader Three reflected on personal experiences of adversity and suggested that she is conditioned to naturally react to most stress-inducing experiences with negative emotions. Therefore, reframing the situation is a constant strategy practised to help her cope.

Other leaders also spoke to the fact that developing the ability to reframe situations can come from a need rather than a desire. One leader mentioned:

*"My mum had some mental health issues... those times were relatively sort of difficult, but they're things I still hold quite dear to myself now. They helped me sit 'n stop and think about [*them*] often on a daily basis... what's going on for the people that I'm sitting with at that time, as opposed to what do I want to achieve. So, they helped me be reflective, they helped me be present with people, and they helped me to really hone in on my intuition and ability to reframe situations, as opposed to just barrelling through. "– Leader Seven*

Furthermore, reframing one's thoughts is a beneficial mental strategy, as you don't have to be in leadership to utilise and see the benefit of being able to reframe situations (Van Wart et al., 2019).

When leaders spoke of reframing situations, they would interchangeably speak of personal experiences from their own childhood and professional understandings. For example, Leader Seven mentioned understandings of her childhood and how being able to reframe situations has impacted her leadership skills.

When looking closer at the data on reframing situations, a pattern is present of leaders leaning into this mental strategy. They understand the logic and value in doing so, with some leaders reporting that doing so can come quite naturally to them:

"... it comes quite easily, you know… always thinking logically about good and bad things".

– Leader Six

Leader Six's comment was mentioned in the broader context of being able to reframe her thoughts as the blueprint of how she processes and interprets her experiences, which she believes is an effective strategy for succession. Leader Six went on to say that reframing situations is a "*good practice."*

In reference to upcoming rangatahi leaders, we can benefit from both Leader Seven and Leader Six's statements and understand the benefits of how and why being able to

reframe situations will contribute to the development and potential of future rangatahi leaders. Furthermore, we can also see how the role of whānau is vital in supporting the development of upcoming rangatahi. Leader Three stated in conversation with reference to looking at different perspectives:

*"There's a difference in perspective-shifting. My Māmā used to do this... When times got tough growing up, [*my Māmā*] was really good at looking at situations through a different [*lenses*]. I was listening to this podcast, actually, and it all connected with me. It was a neuroscientist, I can't remember his name, but he was talking about how we need to [*be*] really careful about the stories we tell ourselves, sometimes when things aren't going to plan, we gotta interpret what's going on around us as strength and not a weakness, I guess like a learning curve… I think leadership has [*a lot of mental aspects*]. When things get tough, I have to be able to shift perspectives and react in a positive [*way*] for the sake of my team, and self really."*

Leader Three outlines principles that are attached to servant leadership theory. As previously mentioned, servant leadership has a strong focus on the fulfilment and needs of followers, therefore Leader Three says that she must realign herself and be able to work through complex challenges for the sake of others, just as her mother was able to do for her. Servant leadership prioritises the needs of those it services and works on a personal level rather than organisational. Therefore, Leader Three taking a personal experience and applying this to her team at work would also speak to her servant leadership style. We can also see how Leader Three understands how the collective may rely on her, and when challenges arise, being able to find a way through by reframing the situation also demonstrates a certain kind of resilience or strength required she employs to focus on getting through.

Furthermore, the ability to look at situations from different perspectives is a skill that is addressed in leadership research. Wallace-Hadrill & Kamboj's (2016) research suggests that perspective-shifting – for example, shifting from first person to third person – creates a reduction of negative emotions and sets leaders on a better path. We can see by Leader Three and Leader Six's comments above that they both try to react and logically interpret situations by not over or underreacting to situations. Leader One also comments that the ability to respond well to situations is exhibiting good self-awareness:

"The ability to see things not as they are, but how you would want them to be. I think it's really important to see things and be able to analyse and then work on or improve and react to different environments. Especially being in a place of leadership, you need to know what's happening. Have an awareness of the environment and the situation. So, you know that comes back to knowing yourself" – Leader One

Overall, leaders identified the ability to reframe situations as an essential leadership quality to ponder. From the leader's comments, we can see that mental strategies assist when things go askew, as all things can naturally do. Therefore, informing upcoming rangatahi that this mental strategy helps assist in adversity is a vital strategy to note as it is not so much what rangatahi may go through but how they react to situations that is a crucial building block to developing practical leadership skills.

PERSISTING THROUGH FAILURES

Another sub-theme that had a strong narration throughout the data is persisting through failure. Reason (1990) suggested that this term should be noted as a "generic term" which embodies occasions when a planned "sequence of mental or physical activities fails to

achieve its intended outcome, and these failures cannot be attributed to the intervention of some chance agency" (p. 9). While Edmoson (2002) mentions that persisting through failure is particularly effective to leadership, he also notes that it must be "an ongoing process of reflection and action characterised by asking questions, seeking feedback, experimenting, reflecting on results, and discussing errors and unexpected outcomes of actions" (p. 353).

This sub-theme coincides with the above sub-themes of mentalisation and the ability to reframe situations, as they are all closely interconnected mental strategies. Though interconnected, leaders did comment that they identified them all as separate entities. Leader Three mentioned: *"Good leadership is doing one or two of these [*mental strategies*]*, *but I think great leadership is using them one after the other".*

Leader Seven suggests, "*What's the point of [*the ability to reframe a situation*] if you don't persist?"*

In addition, leaders were quick to comment on the benefits of persisting through failure, as Leader One mentions:

"So much of what I've learnt comes down to really processing things and making sure you're giving the right attention to the right things, if that makes sense. And then doing it over and over again if you haven't."- Leader One

Leader One mentions the ability to be able to reframe situations is to participate in the continuous process of progression – being able to engage with the sense of failure in a constant motion if the desired goal is not achieved. This is vital to rangatahi development, as identified by Black et al., (2022) who suggest that for rangatahi between the ages of 15 to 25 years, developing a healthy relationship with failure is critical to positive growth and development. As rangatahi engage in activities and is surrounded by experiences where

failure has a higher potential as they are learning, developing, carving their path and exploring options to take in life. Research supports Leader One's statement that persisting through failure is an essential strategy for upcoming rangatahi leaders to learn and to be comfortable with.

Similarly, Leader One also mentions:

*"For… [*a leader*] to thrive, they need to be very connected with who they are as a person... build confidence, and they need to be okay to fail and have a really healthy story around failure."*

When delving deeper into what leaders think about persisting through failure, we can see this as an essential mechanism of leadership. Leaders reflected on the above sub-theme of the ability to reframe situations. Leader Three mentions:

"The more I learned to be okay trying, failing, and learning from failures, and trying again. The more I became better at making mistakes." – Leader Three

Benner et al., (2008) research supports Leader Three sentiments, as it suggests we become better at assessing risk and making critical judgements when we participate in persisting through failure. As Benner et al., (2008) state, "knowledge and error both flow from the same mental sources" (para. 6).

From a behaviouralist's standpoint, persisting through failure is a well-researched mechanism that helps one learn. Thorndike's (1989) research on this strategy suggests that it is an effective way of learning. In which we try multiple different avenues and discard the ones that have not worked until the desired solution is obtained (Román-Sánchez et al.,

2022). Metcalfe (2017) suggests we must participate in such behaviour, as the option of not doing so leads to a pattern of avoidance of adversity, which then results in further problematic and long-term issues.

When discussing persisting through failure with leaders, in general, they did not view failure as a negative attribute or attach their own self or identity to their failures. They were able to reframe from connecting errors to their self-belief, with one leader mentioning that:

"I've been doing this for a while. I don't let those thoughts of failure dig into me. I just let them slide..." – Leader Five

This could also speak to why leaders value the ability to reframe situations as a key mental strategy. Not viewing failure through a negative lens or attaching it to one's self-belief can be a difficult task, taking into account humanistic characteristics of a strong desire to retreat when facing failure – whether to protect one's self or ego (Eskreis-Winkler & Fishbach, 2022). In times of failure, it is also difficult to extract information, compared to success, therefore this skill may not come naturally or with ease to some as it does to others.

Another point to touch on is a comment made by Leader One when discussing this mental strategy and how her sentiments speak to cultural issues when we think of persisting through failures. She stated that persisting through failure is something that Māori have done for generations:

*"Just think of our tupuna. They were doing this [*persisting through failure*] since the beginning."*

Māori have been engaging in this strategy for a significant amount of time. When we think of Māori coming from Hawaiki, we may not always think of all those before – the ones

that did not make it to Aotearoa; those that were unsuccessful. However, through the practice of persisting through failure, Māori did eventually arrive in Aotearoa.

The whakataukī "Whāia te iti kahurangi, ki te tuohu koe, me he maunga teitei - *seek your highest treasures, if you bow your head, let it be to a lofty mountain"*, is also a timely proverb that speaks to Māori wisdom in regards to persisting through failure.

Being Māori creates a natural resiliency to challenges. Penehira et al., (2014) state that Māori have always been resilient and resistant to adverse experiences such as colonisation. This research (Penehira et al., 2014) also outlines personal experiences of Māori being resilient. The assumption can be made that as Māori, majority could make reference to either experiencing or observing resilience just as the leaders in this research mention.

If we approach persisting through failure through a cultural lens, we can see that culture does interact with this mental strategy in different ways. As Stevenson & Stigler (1994) research observed, different cultures utilise persisting through failure in different ways. Metcalfe (2017) mentions that in Westernised cultures, failures are often avoided or ignored, with praise being given only for correct answers and positive outcomes. At the other end of the spectrum, Asian cultures look at persisting through failures as a constructive exercise, thought of as only "false leader threats", and encourage individuals to "think, criticise, reconsider, evaluate, and explore their own thought processes" (Metcalfe, 2017, p.1).

Recognising that there are cultural differences that are intertwined may also speak to why leaders value this specific practice. Many leaders spoke of this mental strategy in relevance to their upbringing:

> *"...a lot of my [*leadership*] views are through observing scenarios. Like I necessarily didn't experience them first-hand, but I saw the outcome of a lot of bad situations and*

*learnt that I didn't want to behave in [*personal experience mentioned*] like my [*sister's name mentioned*]. Not that it is my [*sister's name*] fault; no one showed us how to succeed. I had to learn on my own, and there was a lot of trying and failing, heaps of it. So, I think you have to be good at that [*trying and failing*], you gotta be really comfortable to fail and put yourself out there, and that takes strength and whole lot of self-belief."* – Leader Seven

Leaders also mentioned that persistence was not always easy. Comparative to reframing situations, where there is generally a minimal number of negative consequences, persisting through failure does hold space for adverse outcomes. This is important to mention, as leaders generally spoke of this mental strategy with the reference that it "*wasn't always smooth sailing*", (Leader Six), "*or wasn't always easy [*persisting through failure*]*", which is essential to understanding the contexts in which persisting through failure occur.

The ability to feel safe while persisting through failure may affect how one engages with this mental strategy. As Elsayed et al., (2023) mention, psychological safety surrounding persisting through failure needs to occur for active success.

Feeling safe and valuing accountability is crucial to the decisions around engaging with this mental strategy. Leader Seven mentioned the importance of feeling safe in the workplace:

"One of the things I learned really early on to keep myself safe as a leader, but also to keep people around me safe is just to be really honest." – Leader Seven

Leaders desired upcoming rangatahi to be fully aware of what it means to persist. In order to persist through failure – and with confidence – specifically in reference to the workplace, rangatahi may need to feel psychologically safe without the need to protect

themselves constantly. Persisting through failure is strenuous when one may not feel psychologically safe in the workplace. Hoffmann & Beste (2015) research stated that within an organisational setting, workers are ″hesitant to risk making errors because they fear all the potential, negative consequences associated with committing errors at work" (p.1).

Within the context of persisting through failures, it should be noted that not all failures are equal (Experiential Learning, n.d.). In line with Leader Seven's comment on cultural consideration, a good deal of leadership lends itself to lacking cultural diversity, and generally through the lenses of a Western perspective. However, this was not directly mentioned, and leaders rather alluded to this by quickly reflecting on the historical and current treatment of Māori in the workforce and leadership positions, for example:

"I think of the first Māori leaders in health and the open discrimination they faced."

- Leader Seven

What Leader Seven was referencing here is the treatment of Māori leaders that went before her; they rarely experienced positive reinforcement, with the challenges being often and consistent. Feelings of failure, as well as working in a system that consistently failed Māori, therefore the expectation that stating you must *"persist through*" may not always be the most effective leadership strategy.

The Journal of Social Psychology (Gonzalez, et al., 2022) speaks to this notion, as this research refers to the mantra "work hard and you'll be successful" (para.1), can perpetuate inequality. As this message needs context, as with some youth, "it's not always possible to overcome certain challenges" (Para. 4). For example, systemic racism, marginalisation, or colonisation issues are deeply embedded into social, cultural and other structures for a lot of Māori.

Yet leaders acknowledged that although there are many challenges embedded into Māori leadership, it is essential to highlight the reality of Māori leadership – that although persisting through failure is not always an easy task, it appears that this mental strategy, while not perfect, is still effective. In addition, we can also see that not all adversity is equal as often Māori experiences of racism in the workplace offer intervention and a need to prepare people for navigating racism as a structural issue as a way to address it. Haar & Martin (2021) conducted several studies on the cultural influence of Māori in the workforce. They found limited support for engagement, with implications of burnout and feeling of extra responsibilities. The burden of balancing work-related tasks and upholding Māori cultural practices is a current reality for Māori in the workforce.

INDIVIDUALISED SELF-CARE

Looking after one's mental fortitude was found to be especially important to leaders. As mentioned in the findings, Māori leaders referenced they are generally not only responsible for themselves, but also responsible for others in a variety of ways. To ensure leaders can keep up with consistency and responsibility, ensuring burnout does not occur is essential to looking after one's well-being. Leaders mentioned that prioritising one's well-being keeps them "*going*" or "*able to hold*" when they are close to burning out. As Leader Two phrased it: *"You really can't [*burn out*], so looking for ways to keep myself re-energised."*

A strong correlation in this research project is that the majority of leaders reflected on integrating one's own self-care as a continual practice. It was the theme most commonly explored by leaders. This could be because of two reasons. Firstly, Māori must consistently overcome and face challenges, and secondly, it is also a cultural value to prioritise hauora. Stressors appear to be a constant companion to leaders:

"... there's always something going on." – Leader Two

"What does that even mean, to be stress-free?" – Leader Six

Due to the intensity of a leader's workloads and responsibilities, looking after one's hauora appears to be a functional resource. Self-care can be defined as the personal activities people undertake to protect and improve their own health and well-being (Butler et al., 2019), which occurs in a number of ways.

On a daily basis, leaders mentioned they have to show up to school, work, and manage different portfolios, people, teams, personal businesses, whānau, and extra curriculum activities while also holding various leadership positions in and outside of a work environment. Haar (2021) states that Māori burnout twice as frequently as pākeha. Leaders also prefer the cultural labour expectations of Māori in leadership roles, as being part of the collective requires them to show up to other environments and commitments, including marae committees, boards, church leaders and so forth. Haar & Martin's (2022) research on Māori in the workplace discusses role conflict theory, of having pressure from different entities, which makes it difficult to complete one role. This highlights that for Māori, the role of the whānau is critical and can dominate performance in the workplace, therefore affecting turnover rates for Māori (Haar et al., 2012).

Leaders commented that juggling different responsibilities can be an arduous task, therefore self-care is vital in this space. For example:

"But you pick yourself up, you re-energise yourself, and you keep going… there've probably been times in my life when things have been really hard. And I've had to really toughen myself up, not just physically, but really mentally, as well, to cope with some of the challenges that come, to cope with the self-talk in my head that I'm not good enough, you

know? Whatever the negative self-talk was, at the time, to build my belief that this was doable or possible and that I could do this and to help myself problem." – Leader Seven

*"I am quite an emotional person and always have been. So, taking time to sit and reflect is really important to me. I have always journaled, umm, and I, umm, usually write about my frustrations, and ah, now I practice reflecting on what I previously [*have*] written. Kind of making sure I displayed the right emotions at the right time, as [*husband's name*] used to always say to me that I can be quite hot-headed or I would overreact, but this process has helped me, yeah, a lot…*" – Leader Three

The process of separating one's experiences from their thoughts is also known as psychological flexibility thinking. Flexible thinking creates the ability to produce alternative solutions and suggestions, accept challenges, and apply a positive approach in various situations (Fledderus et al., 2013). Leaders identified this as a well-being tool to keep themselves well and cope with the pressures around them. Although in different ways, leaders all agreed that having a process to refresh and assist with the burden of leadership is a crucial strategy to help leaders remain effective.

Leaders identified the following practical practices for rangatahi to practice as self-care strategies to balance stressors that accompany leadership as:

"Go at your own speed; it's really not a race. We are all programmed and react differently, and just make sure you working towards your goal, but at a pace suited to for them." – Leader Two

"Make sure you're doing hard and fun. It's about balance; you have to do both."

– Leader Three

"Taking time for yourself." – Leader Five

"I'd say, make sure they are doing things that keep them happy. You really have to balance everything, but just make sure you are something, and learn for it to be the right something." – Leader One

Leaders referenced the need for balance, explicitly – engaging in activities that bring joy, incorporating as part of one's self-care routine, and to counteract hard and challenging times.

In a broader context to the conversation surrounding what leaders identified as important self-care practices for upcoming rangatahi, they generally suggested activities that rangatahi enjoy and are passionate about, but are also suitable for them. As leadership becomes extremely taxing, ensuring value and enjoyment is still present in one's life is critical. As leaders mentioned, it is in this space when things can feel overbearing and overwhelming, and we start eliminating the stuff we enjoy – for example, sports – as wasteful time. Leaders mentioned we should not do this, as Leader Two stated, "*I learnt the hard way not to do this",* referring to eliminating pleasure and joy from one's life. It appears from this leader's sentiments that engaging in such positive activities acts as a protective factor to one's leadership duties and emotional well-being.

Overall, reflecting on significant mechanisms leaders value, individualised self-care is an obvious choice. As leaders mentally carry a great deal, therefore looking after one's hauora is essential. We can see that mental strategies export a lot of energy and demand sacrifices. Having a process that looks after one's overall hauora is critical, not only to keep up with demands but to be able to lead with longevity in mind.

In summary, the utilisation of mental strategies appears to be a meaningful mechanism that leaders were quick to identify to help alleviate and assist with challenging times.

Reflecting on the main research question of '*How Māori leaders can support upcoming rangatahi to ensure they are on the right path?'* along with '*What advantages do Māori youth gain by learning from and being inspired by current Māori leaders as they step into leadership roles?'* We can understand that mental strategies are of great importance to integrate into the development of positive and proactive leadership skills. Such strategies will either mentally contribute toward productive problem-solving abilities, assist with barriers or buffering challenges, and promote keeping mentally strong such as self-care to assist with the intensity and longevity that occurs in leadership.

Chapter Five: Theme II: Understanding the complexity of Māori leadership

A strong focus of this research is understanding the perpetuating factors for Māori leaders, as they must often navigate complex worlds with different expectations placed on them than non-Māori. Although this was briefly touched upon in the last chapter, under psychological safety in relation to mental strategies, broadening out the complexities of Māori leadership is crucial to this research project. This research is intended to be a relational piece between sharing advice and experiences of current Māori leadership and rangatahi, while understanding cultural issues pertinent to the experiences of Māori leaders. Sub-themes will draw on the cultural experiences of Māori leaders in relation to responsibilities, meaning, Westernised vs Māori leadership styles, and Te Tiriti o Waitangi/The Treaty of Waitangi.

WHAT IT MEANS TO BE A MĀORI LEADER

Speaking with seasoned Māori leaders, all expressed how they have faced adversity, trials, and a sense of "*walking alone*", suggesting that being Māori – specifically leading in non-Māori spaces – is taxing and, at times, can be a burdensome experience. This theme intends to encapsulate the voices of leaders and share their unique experiences, specifically referring to Māori leadership and working in non-Māori environments and domains.

As we can see from Māori leaders positioning in previous sections, no two leaders' experiences are quite the same.

Leaders were frustrated at the tokenisation of Māori in leadership roles, as leaders were seen as homogenous Māori figures rather than being valued for the skills and knowledge they also brought to their positions. At times, leaders expressed that this made them feel as though they were only valued because they were "Māori", as they offered some form of minority or cultural representation, *"or someone just needed to tick a box."*

As Leader Three stated:

*"This happens a lot; I have seen a lot of stereotypes for Māori in the workplace because [*non-Māori*] assume we act and are all the same."*

Ryks et al., (2016) suggest that Māori are not a homogenous group who all think and behave in the same way, yet this attitude can permeate its way into the thoughts of Māori leaders in the workplace. Leaders acknowledge that it is a consistent battle that they must continually overcome. They must advocate for themselves and remind non-Māori of their individuality and how one Māori leader values and holds their culture differs from another. Referring back to Haar & Martin's (2022) research on Māori in the workplace, they found that Māori feel conflicted in the workplace for a myriad of reasons, including tokenism. This makes Māori feel more frustrated and exhausted, leading to higher turnover, imbalanced lifestyle, and career disruption and dissatisfaction (para 1).

Leader Seven takes an interesting perspective on this issue:

"... You know, part of that is evolution, right? There's diversity of us Māori, and also in our leadership. I think this is a good thing as well. There were times Māori tried to narrow down to one perspective or one view because I get why we've done that politically to make us stronger. But part of the value of being Māori is our ability to debate and have diverse views, you know, and I really enjoy that. I hate that when we're pigeonholed into just, you know, this is what Māori think. Because I feel like my grandparents, you know, were really clear with me about the fact that not just one thing makes us Māori, but is the fact that we can have different views. And that's okay. And you can put them on the table and debate that. And we don't all have to be on the same. So, you know, I guess I don't want to narrow us down in terms of thinking as leaders." – Leader Seven

Leader Seven's point is meaningful, historically, Māori typically align with each other due to the lack of rights, poor treatment, and acknowledgement. This alignment came from a need to create more political strength to create effective change. Yet it is essential to acknowledge that such alignment should not come at a cost for Māori.

Māori leaders should be valued equally for their personal contributions, skills, strengths, and talents they bring to the workplace. From understanding such complexity, an assumption can be made that Māori leaders are potentially more at risk than other leaders in Aotearoa.

Over the course of this research, these sentiments created a discourse around how we can improve the experience of Māori leadership in general.

Leaders mentioned that generalisations and negative statements, such as racism and discrimination, made leaders feel invalidated on a frequent occurrence. Leader Seven also stated:

"There's a real cost to challenging and correcting this every time."

For Māori, there is a higher risk of being seen as "problematic" when correcting mistreatment, generalisations, or misinformation. A question also arose from interviews with leaders regarding how this affected not only how one leads but also their wairua.

Leaders described various situations where their cultural values or practices were often dismissed or invalidated within the workplace. As Leader One described:

"It's still hard, you know. I got told off for writing Reo in my email just the other day, you know, just Kia Ora and saying arohanui, things like that…"

Leader One, touches on the post-colonisation issues continuing to impact Māori leaders. Again, Haar & Martin (2021) research addressed this issue and stated that "work-driven cultural obligations may exert a significant influence on work experiences for indigenous employees" (p. 10001), implying that for Māori in the workplace, engaging in cultural practices can bring "*joy"* and "*meaning to work*". However, due to the associated demands of a workplace, engaging in cultural practices can be seen as a workplace demand, which can create conflict and result in Māori not engaging and prioritising aspects of themselves, as they may not be able to be completely present at work.

Moreover, as mentioned earlier, leaders referred to not constantly feeling psychologically safe in the workplace, which is critical to utilising mental strategies and being able to autocorrect one's behaviour to learn and to grow. The assumption could be made that the reason leaders value and identify the specific mental strategies discussed is that compared to other leaders, there is an amount of risk and vulnerability that Māori have to face that non-Māori leaders may not. It is also documented the Māori generally come from a lens of servant leadership, and therefore research (Haar & Martin, 2021; Houkamau & Sibley, 2019) suggests that when Māori are starting out, specifically as young leaders, saying no is challenging as culturally, learning to be of service to others is the default for a lot of Māori. Therefore, Māori must tackle high levels of responsibility, which increases their chances of being in a position of risk and vulnerability by not saying no, or overburdening one's self.

We can again circle back to the first theme of this research of having mental strategies, which includes focusing on individualised self-care, which can help with the complexities of Māori leadership. It also needs to be acknowledged that there must be a change in the system for Māori leaders to truly flourish.

In addition, leaders noted that the reality of facing scrutiny beyond the norm of leadership challenges is an ongoing leadership difficulty, with Leader Five saying:

"In my early days, my peers made me feel like I wasn't welcome to the conversations. I couldn't ask for help; I couldn't reach out. I developed this huge imposter syndrome… I was the only Māori there. Like no one said it, but I felt like I was only here because I was Māori, not for my skills, like we need a Māori on this team, you're just the token person, and that's like, why you are here. Even though I have the same degree and work experience as most of the other people, I worked hard at school. But I felt as though all they saw was a brown face. I don't particularly feel that like now, but back then, in the early days of my career, I didn't feel like I deserved to be there… in silent ways, it was said to me."

Leader Five's statement represents the struggles and complexities that Māori leaders must go through. Peteet et al., (2015) research on cultural imposter syndrome states that the experiences of being a minority identity in the workplace and the feelings of imposter syndrome develop due to the belief that you are in this position for reasons other than ability, talent, or hard work. Leader Five's experiences also address marginalisation, feelings of being burdensome, tokenism and of not feeling valued. Leader Seven also speaks to this:

"I've always been the only Māori in most [of the] governing positions, and you know, you know, all that stuff feels like it's only happening to you."

Feelings of imposter syndrome can develop when we feel like we cannot truly express ourselves. Leader Five goes on further to say:

"It took me about a year to get that confidence back to kind of go, no, no, no. I'm here for a reason, and I'm actually leading this, and so it does, and it turned around, and so it doesn't faze me anymore, but it even shook me a bit. Do you know what I mean?"

Andrews (2020) also reports on imposter syndrome from a gendered perspective. She mentions how men and women experience imposter syndrome differently, as men believe they are in the position of leadership due to their own intelligence, whereas women will generally attach external factors, e.g., temporary qualities such as luck, to their positioning.

While other research does negate this, Lanford & Clance (1993) completed a study on gendered imposter syndrome and found both genders experience imposter syndrome, though it manifests in different ways for each gender. Andrews (2020) does go on to say ways in which one can overcome feelings and experiences of imposter syndrome is by "challenging negative thought patterns, confronting the fear of success, and affirmations" (p. 3).

This again speaks to the first identified theme of this research's ability to reframe negative situations and provides insight into why leaders identified this with importance when they experience events such as imposter syndrome.

Furthermore, Leader Four also discussed that Māori leaders face a higher risk of adverse consequences as they must go through "more." She mentioned:

*"When I first started working, people said, oh, you shouldn't really be talking Māori [*Te Reo*] cause people can't understand it. So, there's like really different experiences. I think as a Māori leader when you go into mainstream spaces… you need to build your own confidence in yourself as a person because the experiences are different, and racism is different as well… Um, [*and a*] little bit trickier sometimes as you go into new generations, the racism isn't as overt."*

Leader Four vocalises her experiences of how racism affected her leadership position and influenced how she navigated this space by building her confidence as a leader. Encapsulating the experience of what it means to be a Māori leader by authentically

articulating what leaders shared as their experiences is difficult, as generations of trauma and inequality in mainstream workplaces still occur.

It should be noted that when discussing Māori leadership, this is only a small insight and is offered as an example, as this topic is complex. As mentioned, Māori leaders have generalised job stressors, yet on top of that, dealing with issues of marginalisation, invalidation and feeling that they must "*prove themselves*" also affects the mentality of leaders. As this research spoke to a small scope of leaders, it must be noted that other complexities may be present for other Māori leaders that are not present or did not come through for this group of Māori leaders.

Yet, we must acknowledge what this would mean for upcoming rangatahi leaders for them to understand the potential trajectory of what challenges and potential experiences they may face. Although these may come in different forms, what we can understand is the likelihood of experiencing adversity and carrying a heavier load, e.g. whānau, cultural responsibilities, which in turn can have a adverse effect on job performance in the workplace.

RESPONSIBILITIES OF MĀORI LEADERSHIP

Leaders not only spoke to the prism of responsibilities and stressors that accompany Māori leadership duties in a professional nature, but they also spoke to the social, community, and whānau aspects that encompass Māori leadership. This suggests that leaders hold portfolios of responsibilities across all domains of life, which leaders commented on as a prevalent practice. For example:

*"I do see [*Māori leaders*] go over and above the expectations of the traditional workplace of leadership, so they tend to go outside of the bounds of leadership to do things for their*

people. It doesn't tend to be here's your work, and here's your home. It always tends to be some time of blur in some way..." – Leader One

Leader One's words captures the expectations and reality for many Māori leaders. It is not only demanding in the workplace, but this also occurs in an array of different areas, which go above and beyond the everyday workplace stressors. Leaders also suggest that doing so can come at a cost. One leader (*due to confidentiality, this conversation will not be directly quoted, as the leader consented for this experience to be documented but wanted further anonymity*) discussed when she held a high leadership role in the healthcare system in Aotearoa, a whānau member reached out to her for help. This whānau member was getting inappropriate treatment and needed support and clarity in regards to "*what was happening*", as the whānau felt ill-informed and were not being "*listened to and treated well*". The leader mentioned that she mediated the situation but felt as though they were put in a position of "*feeling uncomfortable*" and could potentially face backlash in her work setting for assisting their whānau. This leader went on to say that having to balance professional conduct while also attending to whānau care and needs occurs "*more frequently than you'd expect.*"

Wolfgramm et al., (2016) suggest that Māori leaders are put in situations where professional and cultural identities clash, creating "vulnerability". Sones et al., (2010) also indicate that within the realm of Māori leadership, leaders do not just stay within the bounds of professional and workplace conduct but also include social responsibilities to one's community and people. Holding a myriad of responsibilities for Māori leaders is a standard expectation, as leaders commented that "*the way we think of leadership in [*Aotearoa*] needs to change.*" – Leader Three.

Servant-focused leadership strongly aligns with the way Māori leaders operate, as this leadership style works with a paradox of leading and serving at the same time (Wolfgramm et

al., 2016), with priority given to serving others' needs before self (Zada et al., 2022). This strongly aligns with Mātauranga Māori, as it focuses on the service of others (Ruwhiu & Elkin, 2016).

Additionally, leaders referenced that the responsibilities of Māori leaders can lead to feelings of isolation, taking a toll on a leader's well-being, professional and personal relationships, and performance. Leader One mentions:

"I'm better at it now, but in the past, I tried to juggle a lot of different responsibilities, and it didn't work. There was always somewhere or someone in my life not getting the attention it needed… It was hard, though, because I didn't have anyone I could turn to. My whānau couldn't understand, and people I would [work with] wouldn't understand, so I just had to bear a lot; that took a toll in the end."

Leader Eight also mentioned this occurrence as well:

*"I work quite independently. So, I take on a lot more responsibility than probably what I need to. Um, and then as a result of that, depending sometimes I don't have enough to be able to give to other areas of my life. I have leadership roles in the community as well, and others rely a lot on me. I don't necessarily have a big team behind me that can support me; my whānau live in [*location of whānau*]. So, what it means is that a lot of the time I have to take my daughter with me so she can see me doing what I need to do and what… [*but*] she is seeing how she can contribute to a community, like little things that she can be doing."*

Leader Eight demonstrates a significant part of intergenerational leadership for Māori as knowledge is accumulated through observation. Leadership is not taught in a formal and

academic always but learned through sharing of generational knowledge. As (Voguer et al., n.d) suggests, Indigenous leadership must always prioritise the sustainability of future generations. Leader Eight mentions that even with limited resources and support, the intention of still providing opportunities for her daughter to see what leadership is vital to her development. Leader Eight articulates the purposes of this research well of how current leaders support upcoming rangatahi by providing exposure and opportunities, albeit in different forms, so rangatahi can learn through observation and physical experiences.

In addition to this, leaders highlighted that being in leadership positions means additional responsibility. Leader Three mentions:

"Too busy, too focused on, you know, what I'm doing and where, where I'm taking my business that just kind of kind of gets lost, you know, everything around, gets lost, like the social, physical, emotional elements of my life begin to unravel."

Again, this provides a rationale for why leaders were quick to identify the mental strategies they did, as implementing such strategies can assist with coping with such demands/pressures, and significantly benefit the effectiveness of their leadership. Leaders also mentioned that the pressures and responsibilities can take a mental toll.

Moreover, when discussing the responsibilities of leaders, a gap was mentioned wherein upcoming Māori leaders with valuable talents and abilities may not perform their best due to shortcomings. As Leader Seven states:

"I'm seeing young Māori, really talented and competent, coming into big organisations and floundering because they're confident about self, but they don't have the skills to translate that to larger environments and lead through others. In that, I think this is a piece that's

missing at the moment, how do we get experience and exposure to talented young rangatahi coming through so that they can acquire that competence to be able to go on and lead large organisations?" – Leader Seven

Leader Seven articulates that Māori leaders not only hold a vast number of responsibilities but are also subjected to different experiences that may not always be obvious, such as issues of marginalisation and unequal opportunities to learn and grow, while also needing to be adaptable to Westernised working structures. Other leaders also referenced this matter. Leader Two mentioned:

"I would want [Māori leaders*] to know that they are going to face all kinds of challenges, some they don't even know they're facing if that makes any sense."*

Fundamentally, there is a question of how to minimise this gap. We must cultivate a healthy narrative of leadership for upcoming rangatahi, as Leader Three stated:

"*Well, that's exactly right, we have to foster upcoming Māori leaders*." – Leader Three

How do we do that? – Interviewer

*"Make sure [*leadership opportunities are*] accessible, that they know it's an option, and have all the ability to do so. I have a colleague who says, to be Māori is to be excellent."* – Leader Three

Like nurturing them? – Interviewer

"Exactly" – Leader Three

Referring back to the scope of this research project is to ensure upcoming rangatahi are presented with an accurate depiction of what Māori leadership is through the perspective of

current Māori leaders. When formulating a perception of what occurs in Māori leadership, it is difficult to precisely measure all variables. What appear to be important factors, which all leaders agreed upon, was knowing that Māori leaders hold an abundant number of responsibilities. These can create tension and a consistent juggling act for current Māori leaders. Therefore, ensuring one has the correct support, and is aware of the potential challenges to be able to plan and counteract the disadvantages of Māori leadership, is an essential aspect of this research.

WESTERNISED VS MĀORI LEADERSHIP STYLE

Varying cultural perspectives in leadership styles is one of the layers contributing to Māori leadership's complexities. Leader Eight had a thought-provoking approach to such sentiments and mentioned that:

"Westernised leadership styles follow really colonial models, where there's one male where he's at the front and a loud voice saying, follow me. I don't really believe in those models, and I don't think they're sustainable… I think we got trapped for a while in those Pākeha-type leadership models as well. So, I'm much more interested in organisations where we create leaders for teams, where we understand and make space for each person, and use the strength in the leadership talents that they have for the benefit of the collective. For the benefit of everybody."

Leader Eight conveys the message that Westernised leadership styles are more rigid in thinking, which is unsustainable when working with diverse cultures. Having to work in an infrastructure that creates such feelings of marginalisation could suggest that experiences of Māori feeling and being are dismissed in the workplace all too frequently. Leader Eight also

speaks to the realism of what it means to be a Māori leader. Māori leaders must work under a framework that can illicit feelings for Māori to question themselves and their skill set and contribute to racism in the workplace. As Came (2014) states, racism is "a multi-layered phenomenon encompassing personal, interpersonal, and institutional levels" (p. 90). This suggests that the effects of colonisation and racism still offer repercussions for Māori leaders, which may manifest as leaders questioning their ability, skills, and positioning. In her statement, Leader Eight also speaks to the dominance of monoculturalism culture in the workplace.

If we reflect on the differing Western leadership theories (*transactional leadership, transformational leadership, servant leadership, democratic leadership, charismatic leadership, and Laissez-Faire leadership styles*) we can see leadership has predominantly been created for Westernised people, therefore, is ill-equipped for engaging with the diversity of people in the workforce in Aotearoa, particularly for Māori.

We can also see how Western experiences have been the presumed norm of the workplace, with work/leadership being catered to this leadership style.

In addition, Leader Eight's insights highlight that questioning the infrastructure that sustains the workplace may work well for some. In theory, speaking up and challenging unethical practices are integral to leadership. Yet, leaders did mention this is not an easy task, and verbalising infectiveness, specifically in non-Māori spaces, can "*come at a cost*" – Leader Six. Yet, Leader Three does talk about her experiences of the advantages that occur when non-Māori organisations not only "*allow room*" but also integrate Māori ways of working. Doing so creates "*space for each person* [to] *use their strengths and leadership talents,"* which is an effective model not only for Māori, but for all. As Leader Three goes on to say:

"We normalise what the business kind of values, and so, everywhere I go, I just bring my own values, and I just assume they're part of, you know, who their organisation is, and how we work. And eventually, that stuff kind of permeates out into others because, you know, those basic concepts about whānau, manaakitanga, they're good for everybody, not just Māori, you know, they help people feel connected. They help people feel like they matter over and above the value of the work that I do. So, for me, that is our uniqueness about Aotearoa and the leadership styles that we can have when we bring some of our own values into workplaces instead of just leaving them at home."

Katene (2010) suggests that to embody Māori leadership, manaakitanga needs to be one of the central values guiding leaders. The impacts of Māori leaders being present and authentic in a workplace influences better cultures in workplaces. Integrating Māori leadership values such as whānau and manaakitanga into the workplace to create a more ethical workplace will promote "positive organisational and employee outcomes" (Haar et al., 2018, p. 621).

Leaders also spoke about the individualistic versus collectivistic way to lead. As Leader One mentioned:

*"I think, [*Western leadership*] you'll often never find a manager or someone in leadership without a degree or without necessarily some qualification these days. But if you take that out and look at it from a Māori perspective, I wonder who would still be around."*

Leader One highlights how different cultures can value differing leadership styles. Westernised leadership appears to value a formal and academic way of collecting knowledge. However, Māori learn through practical experience (Spiller & Stockdale, 2012). Leaders spoke to this notion of leading through a pragmatic approach. As mentioned previously,

experiential learning, absorbing knowledge, and learning from childhood experiences, elders, parents, and whānau affect how leaders show up. For Māori to succeed, it appears they must understand both ways. Although formal education may not have been the most utilised stream to gather knowledge and learn, they are expected to adapt and change how they consume knowledge to be considered for leadership positions in many non-Māori workplaces.

Additionally, leaders spoke about the difference in leadership styles in terms of measuring and valuing success. For example, Leader Six states:

"I notice it always comes down to being able to see whānau succeed, to be better than what they were… Being able to move, like growing the people. Yeah. To grow us, to like to develop, to help us push forward… bring out the best in us."

Comparing Westernised and Māori leadership styles speaks to the perplexity of Māori leadership – having to navigate between two worlds and do so successfully. To truly unpack this theme, we must look deeper into the systemic and structural issues that face Māori leaders in order to help facilitate upcoming rangatahi leaders.

TE TIRITI O WAITANGI / THE TREATY OF WAITANGI

Came-Friar et al., (2019) suggest Tāngata Māori signed Te Tiriti o Waitangi in 1840 and, in doing so, believed that this would "reaffirm Māori rights to self-determination, sovereignty (Tino Rangatiratanga) and equal rights with British subjects" (p.1.), leading to better outcomes for Māori, specifically in terms of looking after future generations. And yet, this did not occur.

Due to the treatment of Tāngata Māori, 20th century Māori leadership was focused on advocating for Māori rights and addressing issues of inequity due to the deposition of land

and resources, as well as other social and political structures which were being affected (Katene, 2010). This included accessibility to appropriate housing, health care, and education. As these are still pending issues, the focus of this theme is discussing the impact and relationship Māori leaders have concerning upcoming Māori leaders and how the Te Tiriti o Waitangi fits into this sphere.

All leaders spoke on how they believe the Te Tiriti o Waitangi affects their positioning as leaders, addressing the following points:

"I guess it's a political ideology for me; Māori currently need to understand the inequities we face. You have to understand where we've come from, the impact of breaches in a lot of the situations that we see today, and the decolonising of people to understand that it's not the individuals but the systems that have been set up in a way that is biased against them, which lead to certain outcomes. I think understanding both systemic biases and racism is actually something significant for young Māori to get their head around." – Leader Seven

"It's really hard because I don't think the Treaty is well understood across the board. It also depends on the level of understanding. I have been at conferences where they're like, 'You're the bomb, Aotearoa.' We had very strong Māori leaders back in the day that really fought for those things in really hard times. And that has been a huge advantage to revive our reo, kohanga reo, Kura Kaupapa, Te Wananga o Aotearoa. In really tough times, that actually makes the impact; like, I think about my mother, so when she was in Māori leadership, people would say, 'Who's this girl? Get her out.' And it was overt racism, so we have the privilege that they opened the door for us and were going to open the door further for the next generation. I think that makes more impact to me, our own people." – Leader Five

Leader Five mentions we must understand the iniquities Māori face in existing systems. Such socio-political systems have been set up in a biased way that leads to an opening of oppression and discrimination for Māori (Cormack et al., 2020). Most leaders positioned themselves as experiencing first-hand accounts of the impacts of such treatment. Leader Five felt that within her leadership experience, being Māori in the workplace can make you feel "*invisible*". It can be difficult to lead when there is a lack of clarity, or when what you must overcome is indiscernible to non-Māori. Leaders also reported experiences of attempts to advocate and convey an awareness of issues concerning biases and inequities in the workplace are met with "*misunderstanding", "prejudice*", feelings of "*boredom*", and "*unwanted noise*".

Similarly, being a Māori leader also means being aware of your actions and positioning and the systemic impacts, cultural norms, and attitudes that intersect with Māori leadership (Came, 2014). Stepping into a space of advocacy and education to help decolonise the misinformed attitudes that affect Tangāta Māori is also an integral part of leadership. As Leader Seven mentioned, it is Māori leaders' responsibility to do so:

"I absolutely do not accept that Māori are twice as likely to die from cancers as non-Māori. I don't accept that most Māori will be diagnosed with lung cancer at stage four survivorship outcomes. We've got to do something about that, you know? It drives that conviction in us to go, this is unjust, and we have to do something about that. Because when you don't have that, you know, when you don't have that injustice, that social injustice, driving you to do things better for our people, then it's just a day job. Right?"

Te Tiriti o Waitangi is intended to offer equality and equal opportunity for Māori in a colonised society, leaders spoke to the fact that it is their responsibility to highlight and speak

up about such experiences – of colonisation and the consequences and outcomes for Tangāta Māori. Leader Seven also makes a valid point of action required to create such changes.

Furthermore, when discussing Te Tiriti o Waitangi, leaders in this research project identified participation as an area of importance, specifically with future rangatahi leaders in mind. Leader Eight and Leader Six mentioned:

*"One of the biggest things is being able to recognise for young people, the principle of partnership. Your work and ideas are just as important as your co-workers. [*Your*] voice is just as important as the other persons."* - Leader Eight

"We need to be able to participate in the communities, get ourselves out there. To partner with people, obviously, in the spectrum of life, other people's lives. I see the Treaty of Waitangi in quite a practical framework. It's a way of being and working. It should be used to implement change and good working styles." – Leader Six

Reflecting on future generations and their prospects means ensuring they have guidance and support. As Leader Eight mentioned that upcoming Māori rangatahi leaders need to feel just crucial as their peers, the assumption can be made, based on Leader Eight's comments, that there is a belief that Māori do not feel as valued as non-Māori. There is a need to remind rangatahi that their voices and potential matter. From leaders' statements, we can see, at times, Māori may not feel as though they are valued or believe they deserve to be present in some spaces or leadership settings. This demonstrates the ineffective workings of Te Tiriti o Waitangi and conflicts with the purpose and principles of Te Tiriti o Waitangi, which exist not only to protect Māori but also to affirm Māori sovereignty and place to be ourselves and practice Māoritanga here in Aotearoa.

In saying this, leaders also spoke of the progress that has occurred. For example, Leader Two speaks to the positive changes that she believes are occurring:

"It's not like it used to be. There are some really awesome changes happening. With the kids I work with, they have some awesome attitudes and are really gunning for good changes for Māori."

Leaders acknowledged that although there is still a lot of work to do, we should acknowledge the shift and work that has occurred. As Leader Four stated, *"We're on the right path*", due to Tangāta Māori fighting for Indigenous sovereignty. Leaders also pointed out that this will be an essential part of Māori leadership moving forward. For upcoming rangatahi leaders, it will be important not only to understand the effects and systems of Te Tiriti o Waitangi, but gain a personal testimony/relationship of how the Treaty shows up on a personal level, with the intention of contributing to changing what is not working for Māori, and increase quality of life and better outcomes for all Tangāta Māori.

Overall, this theme of understanding the complexity of Māori leadership demonstrates the reality and actuality that Māori leadership is not always an easy path to walk. There are many overt, as well as less overt ways in which these complexities have affected Māori leaders. It is important to remember that this is just a snapshot of Māori leadership and that what issues may affect one Māori leader may not have the same effect – or indeed any effect at all on another. Nevertheless, the point to be made is that with Māori leadership, there are systemic and structural oppressions and challenges that Māori leaders must face that come in various forms.

Chapter Six: Theme III: Intergenerational Development

The concluding theme of this research is discussing the intergenerational development space for upcoming rangatahi. Again, it does need to be prefaced that this comes from the perspective of leaders interviewed for this research. By no means should this chapter be interpreted as saying that these are the only characteristics and qualities required, or that these are the only ways to foster upcoming rangatahi leaders – these are perceptions from leaders in this research project. The leaders themselves touched upon the idea that there are many ways to be Māori, and that leadership is dynamic. This chapter simply reflects the positioning of the current Māori leaders and reflects their current insights and practices.

INTERGENERATIONAL LEADERSHIP AND THE CENTRALITY OF WHĀNAU

Leaders stated a significant proportion of leadership knowledge is accumulated through intergenerational knowledge. Wirihana and Smith (2019) define intergenerational knowledge as shared information from one generation to another regarding spirituality, history, cultural practices, social interactions, language, and healing. Hikuroa (2017) frames intergenerational knowledge through the use of myths and legends about Mātauranga Māori, and Kelly & Nicholson (2022), suggest it is a system of passing information and learning through the lenses of older generations to equip younger generations.

Leaders mentioned Māori generally live in a "*collectivist society*" where "*sharing knowledge is a common practice*". The majority of leaders interviewed stated they engaged with formal education, but the majority of their leadership learnings came through the "*whānau*" and their personal connection to their culture. Interestingly, leaders commented on the fact that it is not just being "*connected"* to, but rather through "*living*" the values and embodying how they interpret being Māori as an essential part of their leadership. Research

(Reid, 2016) suggests that cultural well-being is increased when individuals have lived experience with their culture rather than a static experience.

Leaders were also quick to point out that leaning on intergenerational knowledge has not only helped them become "*better leaders*", but also strengthened the bonds with their whānau and led to personal gratification by investing back into "*the whānau*".

In addition, leaders spoke to the relevance of intergenerational connections in terms of role modelling and how looking after whānau members creates strong kinship ties. One leader mentioned:

"... When my parents were separated, there were different whānau members looking after me. I didn't think that was abnormal; that was just sort of what happened. And so, I do really believe in the power of our whānau and hapu to care for our babies, you know… that's required at times. As opposed to, you know, that sort of parental model of one, one set of parents." – Leader Three

Leader Four mentions that:

"*I think that sometimes it's imperative that actually our everyday leaders who are just [*people*] in the community doing their thing… not all of our young people want big goals. Some of our people just want to live a happy, healthy life. I think we get blinded from some of the everyday stuff that actually a lot of our people are struggling or have never really even seen a healthy relationship. Do you know what I mean? That's something to strive for. So, I think, being able to have people around you that can show you a different way, [*having*] good models, and somebody that believes in you, I think [*that*] is really important."*

*"Knowing my whānau has my back, that they believe in me, helped me change some the yuckie narratives I had for myself. It [*takes*] someone to show a different way of doing things."* – Leader Five

*"So probably my experiences and some of the challenges in my whanau's life have bred a sense of loyalty, deep loyalty, in a way that says, you know, you go through the good times and you just [*know*] the bad times, they'll end. But you hunker down, and you get through [*it*] together, and you take everybody across the line with you." – Leader Seven*

In their own ways, leaders highlighted the importance of presence and contributing to one's whānau. Leaders did not undervalue the role whānau take in one's position in leadership. Clarkin-Phillips (2009) states that within the role of the whānau, we must utilise everyone's strengths, everyone has a role to play, everyone can contribute, and everyone will benefit from investing in the whānau.

While Rameka (2018) suggests, the role of whanaungatanga offers retention and connectedness for whānau. Shared experiences of working and living close help strengthen the bonds and kinship with each other. Rameka (2018) says that whanaungatanga is vital to work towards whānau cohesion and cooperation.

Sir Mason Durie (2018) gave a speech at Whānau Ora on understanding whānau leaders in which he stated that for whānau to thrive, leaders must have a focus on the future, and have a willingness to carry the responsibility, hopes, and burdens of whānau (Whānau Ora Commissioning Agency, 2018).

Leaders also support this statement, as they mentioned:

"It's tricky, aye, because I get a lot of support from some of my whānau, but also, I give a lot of support. We have a lot of addictions and mental health and I have seen my dad give so much and not expect anything in return. I've also not had great relationships with other members of my whānau... I was actually talking with a colleague about this the other day, of contributing back to a place where [I] have receive abuse from? She was wondering how I do that? … I guess I don't remember all the bad stuff, not really, and over remember all the good times." – Leader Three

Literature (Bigland et al., 2020) mentions that having a sound support system with people we can share with, assist, and nurture is crucial to effective leadership. It is common knowledge that leadership can be draining, complex and asks a lot of individuals. Therefore a support system is essential for longevity in leadership. Leader Three also highlights the ability to reframe situations, utilising mentalisation to assist with how she interacts with her whānau to ensure better outcomes.

Similarly, leaders also spoke about the benefits of doing so:

"I'm definitely seeing and really celebrating from an intergenerational perspective whānau coming together to really think about what are the issues, aspirations, and desires we have for everybody to flourish and to do well, that whānau ora kind of approach." – Leader Six

"When I see intergenerational whānau, I think of the support… Contributions to their whānau, passing down genealogy history." – Leader Eight

*"I think of a [*whānau*] a lot like your wraparound supports. I think everyone's journey is easier when you've got lots of support around you when it's not just one person. It's everyone. I mean, sometimes it's not everyone, but you know, a few key people in your life. People that you trust, people that you love."* – Leader Two

Leaders were also quick to point out that whānau support means bringing everyone with you. Just as much as you benefit from the support of whānau, one must also contribute and invest, which means actively participating in the growth and development of a whānau.

Leader Eight makes a good point, viewing intergenerational whānau as the "*pooling of resources together to lift up the next generation*". It is also vital to note Leader Two's point that whānau may not sit in the traditional norms of a nuclear or large whānau but could potentially be people you trust, close friends, and people with a positive effect.

While Leader Three also mentions: *"I listened to this Ted talk, and it said no significant learning occurs without a relationship".*

Moeke-Pickering (1996) supports Leader Three's claim, as his research suggests that traditionally Māori learnt to socialise, acquire responsibility, and grows one's identity through the whānau. Leaders also substantiated Moeke-Pickering's observations as all commented on the benefits of the whānau and what it offers in many areas of one's life, motivating leaders to contribute to the whānau. Leaders stated:

*"Seeing [*my parents*] hard work, always providing, is something that I want to continue to do and be, and that I guess helped shaped me from young age to seeing hard-working people around me."* – Leader Four

"I think a lot goes back to parenting, like examples of parents who have had good parents who are leaders… that often can rub off on you, and you want to do the same thing." – Leader One

Leaders mention that what is taught within the whānau is some of the most important learning you can do, and any positive learning outside the whānau should be mirrored in the home, as she mentions:

*"… Intergenerational, that's a key term that comes to mind… You have to be working with, collaborating, building authentic relationships within the homes of these kids. So that you're working together to help them see their potential so they can go off and do whatever they want. It's so important, and actually [*affects*] happiness [*levels*] and [*being*] well rounded."* – Leader Six

Leader Three shared an example of how whānau members invested in her, which affects the way she leads, as she mentions:

"From a really young age, my mum was doing, like, Mr. Miyagi on me. So, we were doing like positive affirmations, and she was actually prepping us for leadership and resilience. Since we were kids, we didn't really know we were doing it, but we were doing it."

The principle of absorbing knowledge from one's environment and then using that knowledge to help one grow and evolve is critical learning when leaders discuss intergenerational attributes. The role of the whānau, of "*bringing everyone across the finish line*", and continually investing and contributing back to the whānau were all important,

shared values for the leaders, as well as understanding how intergenerational attributes can affect how one lead is also vital in the development of rangatahi.

NURTURING FUTURE RANGATAHI

Nurturing future rangatahi leaders is the final sub-theme of this research project. When the question was posed to leaders of how one should nurture future rangatahi leaders, the consensus was the need to "*celebrate rangatahi individuality*" and *"be kind to oneself"* was mentioned in different ways, but all offered the same meaning. A follow-up question was then posed to the leaders regarding how this might occur. In terms of being kind to oneself, leaders mentioned you must be your own advocate or "*cheerleader",* as Leader One stated. Leader Seven suggests that one must develop a healthy internal script to assist:

*"I think everybody has a talent, DNA, everybody has leadership potential. We're all different, you know… we all have different strengths, but [*that*] doesn't matter if you don't believe in yourself, like really believe."*

While Leader Six suggests:

*"You know, as silly as it might sound, you can get pretty far in life if you think nice and umm kind thoughts about [*yourself*]…"*

Leaders quickly identified positive self-belief as an essential concept for rangatahi to grasp. Research also supports this position, as Palmer et al., (2019) mention that there are psychological and emotional ramifications when an individual does not believe in themselves. Bandura (1995) states that self-belief increases one's chances of success, while

judging oneself as incapable lowers the likelihood of success. Leaders also suggest that having a positive mindset is an important defence mechanism, as Māori leadership means constantly being exposed to uncomfortable circumstances and needing to "*bear the brunt"* of many negative situations to pave the way for future improved outcomes. It is also essential to consider that the way we phrase and contextualise situations can often contribute towards the change of an outcome.

As leaders mention:

*"I think the narrative is pretty critical. It's almost central to a lot of stuff because there's lots of stories that people [*outside tell us*] about who we are, and what we're good at and what we do. I think it's important that we control, and we hold our own mana and, um, we don't let people sway that outside of us."* – Leader Two

"Everybody needs a good inner dialogue. Like I used to always say, everybody needs somebody that believes in them… but they also need to believe in themselves… Some of the reasons why we have kids in youth justice committing crimes is so many young people are really struggling emotionally. It's the combination of we all need somebody that's in our corner, but these kids also need to be their [own] *biggest champion, if that makes any sense."* – Leader Three

Regarding Leader Three's statement that "some of the reason" that rangatahi may face negative situations is because they need more support, it should be noted that this is not the only reason, as there are many complexities and factors to understand Māori rangatahi in youth justice, which is not a part of this scope of research. Nevertheless, her sentiments around rangatahi needing "somebody to believe in them" are crucial to understanding the development of future rangatahi leaders.

Furthermore, leaders spoke of the experience of not comparing oneself to others around them, as this may impair self-belief. As Leader One mentions:

*"A lot of Māori youth are in situations where they don't have a lot of support or opportunities behind them, so what is key [*is*] not looking at the now and comparing themselves with other youth, it's about looking at where [*they*] will be. The problem with that is Māori have to work through a lot more challenges and get through a lot more to get the same outcomes as others…"*

Māori have a higher likelihood of facing adversity in a majority of aspects of their life, including access to care (Yon & Crimmins, 2014), lower life expectancy (Sones et al., 2010), poorer treatment in the education sector (Sones et al., 2010), racism (Cormack et al., 2020), and inequality in the workplace (Telling Stories, n.d.). Therefore leaders suggest that developing a healthy self-belief and measuring success by oneself are effective strategies for rangatahi.

Moreover, current programmes highlight rangatahi success through leadership and development, as mentioned previously, Tikanga leadership qualities and modalities, to uplift and strengthen rangatahi youth in a culturally appropriate method. Tū Kaha, Sports Pathway Te Whare Hukahuka, and Tauranga Kotuku all implement leadership development programmes to offer opportunities to Māori youth to turn them into leaders.

Finally, one of the main objectives of this research is to enhance the opportunities and development of youth leadership. When discussing the trajectory of future Māori leadership, leaders also spoke about how developing Māori leaders is a complicated task. As leaders acknowledged:

"It's gotta be hard now, with social media, there are so many different things you can be." – Leader Five

"Honestly, we have to support our upcoming rangatahi. With everything that is happening now, we just have to be there for them." – Leader Three

In summary, it was frequently mentioned that youth have differing challenges compared to when leaders were rangatahi. All leaders expressed a sentiment around this, acknowledging that the trajectory of Māori leadership is often unknown in this day and age, with fast-paced and regularly changing markets, needs, norms and culture. Therefore leaders pointed out that rangatahi face complex challenges – ones current leaders did not experience. Leaders also referenced that it is the responsibility of all Māori to assist and pave the way forward, offering much support and encouragement to upcoming rangatahi, which was referenced frequently in this research project.

In addition, the leading research questions woven throughout this research project around what current Māori leaders can do to assist with the development of future Māori leaders, leaders quickly pointed out the importance of believing in one's self and having a positive mindset as an essential defence mechanism. It is also important to note that when leaders speak about important leadership qualities, they reference the whānau. It is also a thought-provoking ideal of how leaders perform in work and organisational spaces, reflected, and related to one's responsibilities to the whānau. As it appears for leaders, the whānau is the consistent origin and the connecting thread which assists in and effects how leaders grow, learn, and shape their perspective and understanding of leadership.

Chapter Seven: Conclusion

The intention of this research is to produce an interrelated body of work that creates space where current Māori leaders can share their knowledge and wisdom of Māori leadership through learnings taken from their own leadership journeys. Of equal importance is to provide upcoming rangatahi with the right tools and strategies that our leaders have found helpful to assist them on their own leadership journeys.

This final chapter will comprise a summary of the findings and discussion along with identified limitations of this research, consider future research suggestions, and provide final reflections.

SUMMARY

To reiterate the purpose and scope of this research project, it is crucial to quickly touch upon the main research question foundational to this research: *How do Māori leaders support the next generation of rangatahi leaders to ensure they have the right strategies to flourish in leadership positions*?

Firstly, it is essential to point out that leaders reported what may work for one rangatahi may not work for another. In order to support the evolving development of rangatahi, it is referenced that these findings are based on current leaders' experiences and, therefore, may not be as transferable to all rangatahi.

The first theme of this research, mental strategies, is where most of the leader's comments concerning offering support and what is believed to be the most effective leadership strategies to rely on in challenging leadership circumstances are collated and documented. Leaders heavily preferred a way to bridge difficulties and address competing

challenges through the utilisation of effective mental strategies. Mentalisation was discovered as a common theme that leaders discussed and identified in various methods.

For example, Leader Seven considers making thoughtful and intentional decisions by slowing down, thinking clearly, and being mindful of the choices one makes. She believes this would be beneficial for upcoming rangatahi to know and understand. Whereas Leader Three and Leader Five both commented on the fact that trying to be empathetic to and understanding of other perspectives, and finding common ground are qualities rangatahi should attempt to embody.

Similarly, Leader One accepts her version of mentalisation is not to compartmentalise people, but to experience them as their whole selves.

In general, leaders also mentioned benefits of mentalisation create opportunities for personal and professional growth and development. They also noted that engaging in such mental strategies creates space for people to grow into their potential and experience feelings of personal gratification.

Leaders also spoke to the ability to reframe situations (cognitive appraisals) as another effective mental strategy that they believe would be beneficial for upcoming rangatahi and help them flourish. Performing in the space of Māori leadership is generally a stress-inducing environment, as Leader Three shared her own experiences of learning not to react to situations emotionally and taking things to heart. Being able to reframe a negative situation, and respond to high-stress concerns in an effective manner, are effective mentalisation strategies that she uses to improve how she leads.

While leaders discussed a core element of leadership is the ability to possess skills that assist with conflict management, this appears to be a non-negotiable strategy by leaders. Leaders also mentioned that they saw the value of utilising mental strategies in both in their

personal and professional lives to deal with conflict and suggested engaging in proactive mental strategies could holistically benefit rangatahi.

Persisting through failure was also identified as a support strategy. Leaders discussed that it is not necessary to be great at everything. Rather, rangatahi should consider being able to persist through failure based on their version of success. It was a common sentiment among leaders that good leadership is not trying to avoid failures, but to become better at handling and learning from them. Leaders did not view failure as a bad quality, as they framed failure as an essential means to learn. Cultural consideration was also referenced, with different cultures reacting differently to persisting through failures, which is all important learning and should be considered in reference to answering the research question of how to ensure rangatahi flourish.

Leaders also mentioned leadership holds space of a lot of failure. Therefore, in order to persist through failure, there needs to be some form of safety. Leaders reported that participating in persisting through failure is a highly vulnerable experience and that failure should not deter rangatahi from trying again. Furthermore, leaders highlighted that asking rangatahi to persist through issues of racism, oppression, and marginalisation is not always an option, therefore acknowledging that although this mental strategy is helpful, it is not always the most effective strategy to utilise.

Finally, leaders identified individualised self-care as a vital part of leadership due to the fact that generally, Māori leaders are not only looking after the needs and well-being of themselves but also of others. In order to support the emotional well-being of self and others, self-care is vital. It was acknowledged that self-care should not just occur now and then, but engaging in self-care behaviours that create a consistent pattern of revitalising oneself as a way to decrease burnout and stress, as Māori leaders may not always have the luxury of switching off and taking time out. Leaders discussed self-care strategies that worked for

them, including self-reflection, journaling, taking a moment, flexible thinking, and emotional work.

This research project also addressed the objectives of looking at Māori leadership through a cultural lens throughout the research project, but a primary focus in the second strategy was on *Understanding the complexity of Māori leadership*. As leaders discussed the cultural impacts of Māori leadership by stating that at times, feelings of isolation, and carrying a burden, feelings of tokenism, othering, and a belief that leaders are only present in some spaces due to the desire for cultural diversity in the workplace were everyday experiences of Māori leadership. Leaders also spoke of a cost that comes from constantly having to correct or position oneself as equal to others surrounding them and that doing so leads leaders to feel as though they are being problematic when they are only asking for fair and equal treatment in the workplace. It was also mentioned that they cannot always express their cultural identity in the workplace, as Leader One shared her experience of being reprimanded due to writing greetings in Te Reo.

Leaders also identified non-verbal cues that have made Māori leaders feel as though they are not always welcome in Pākeha spaces, which resulted in feelings relating to imposter syndrome. In addition, leaders also pointed out that it is hard enough to be in leadership, yet Māori leaders must not only deal with day-to-day struggles but also face systematic issues, such as marginalisation, invalidation, and racism.

All leaders painted a picture of holding multiple responsibilities, professional and personal. This can attest to the unity and shared responsibility for Māori, but generally means leaders must walk in two worlds and carry the expectations and responsibilities of both, creating pressure on leaders. Examples were given of leaders having to balance advocating for whānau rights while also feeling as though they are crossing boundaries from one space yet supporting another.

In addition, leaders' mentioned the social responsibilities and servant style of leadership in regard to cultural impact. In order for future rangatahi to flourish, being able to balance different responsibilities while also dealing with feelings of isolation and, at times, feeling as though their well-being is compromised were realities current Māori leaders deal with. Leaders also preferred rangatahi to be aware of systemic issues that may not always be openly addressed. Leader Five felt as though she was treated differently in subtle ways, through microaggression, which affected her performance and self-belief. Being aware of such issues and the reality of what Māori leadership is a key component of this research project.

Leaders also noted the navigation of both Western vs non-Westernised leadership spaces as significant for upcoming rangatahi to understand. Leaders spoke to this issue by referencing that leaders are expected to walk between both worlds. Being adaptable and learning to thrive in both environments is needed for Māori leaders to be effective.

Leaders also shared their experiences of Te Tiriti o Waitangi / The Treaty of Waitangi for upcoming rangatahi to understand how the treaty affects them. Ideas were also discussed in terms of the way Māori show up in non-Māori spaces. In this korero, leaders referenced the Māori leaders who went before them and paved the way for them, acknowledging the overt adverse experiences they went through. It was also mentioned that it is the leader's responsibility to correct misinformation and biased attitudes towards Māori, as Māori leaders held a form of "conviction" to seek better care for future generations. Leaders also believe positive change is occurring in the right direction, but the intention and direction are to continually build momentum and ensure future generations are also challenging the inequities of Te Tiriti o Waitangi.

Lastly, this research project was also interested in understanding the trajectories of youth leadership through the lens of current Māori leaders. *Intergenerational development* was the final theme discussed in this research project, correlated to this objective.

In reference to intergenerational leadership and the centrality of whānau, leaders reported having good wraparound support is vital in Māori leadership. Leaders specifically referenced the hierarchical structure of intergenerational support, stating that they have both benefitted and contributed towards their whānau, with a great deal of learnings regarding leadership occurring in the whānau setting. Leaders also spoke to the fact that rangatahi should acknowledge that intergenerational attributes means celebrating and helping all. The purpose of the whānau is to see everyone succeed, which generally requires a sharing and pooling of resources.

Nurturing future rangatahi was the last subject discussed, and tied together a significant component of this research, discussing the various approaches that can be on offer to support upcoming rangatahi. Ideas that were shared by leaders include the power of self-belief and the idea that believing in oneself increases rates of success. Leaders' also referenced that rangatahi need someone to believe in them. They also acknowledged that current cultural influences are consistently changing, creating a number of perplexities and problems to solve. Therefore, ensuring rangatahi have support and people to awhi them along the way is vital.

On this note, leaders also put a wero out to themselves and all Māori – that we must support upcoming rangatahi and provide them opportunities while creating a landscape that will assist them in their future endeavours as young, forthcoming rangatahi leaders. Doing so embodies what it means to be Māori and will assist with supporting the next generation of rangatahi leaders to ensure they have the right strategies to flourish in leadership positions.

LIMITATIONS

Limitations that were met in this study include the fact that leaders were only from two regions within the geographical region of New Zealand – Auckland and Waikato. This may affect the reliability of the data, although it should be noted that this study is intended to understand Māori leaders' perceptions of leadership, by no means should this study be interpreted to represent all Māori leaders' understanding of Māori leadership.

It should also be noted that all leaders in this research project were female. Therefore, providing a leadership perspective from Māori leaders with diverse backgrounds and genders is another limitation of this research project.

Although the recruitment for this research project was appropriate to the needs of Māori leaders, by selecting leaders based on snowballing methodology, as Māori leaders are rarely self-appointed, it should be noted that leaders may have been known to, or aware of, each other due to the small number of Māori leaders that currently exist in Aotearoa, and in particular, the regions they came from.

In addition, due to minimal research on Māori leadership, specifically with a focus on youth leadership, it is difficult to compare and measure current findings against other literature to understand the positioning of this research.

Finally, the volume of data that was collected in this research project was significant. There were many issues and topics discussed in interviews that are not represented in the data. Therefore, the analysis captures a small part of the overall conversations and data collected in the interviews.

FURTHER RESEARCH

This research project is founded on the common themes, opinions, and perceptions of Māori leaders. It would be of interest to covey a longitudinal study on Māori leaders, following leaders from early rangatahi, through their 20s to early/mid-30s, to see the progression of leadership. This would also be fitting in terms of how Māori view leadership as consistently growing and utilised.

As this research project intends to assist rangatahi through the perspective of current Māori leaders, it would be valuable to seek the opinions of rangatahi and see where they differ and overlap with what Māori leaders are suggesting. Interviewing Māori leaders and upcoming rangatahi leaders and asking the same leadership questions could result in valuable insights.

It was often spoken that Māori leaders suffer from burnout, emotional exhaustion, and performing in multiple different roles. Developing a psychological model that can assist with the overall well-being of Māori leaders based on the themes of this research, such as relying on whānau, intergenerational learnings, having good mental strategies, and ensuring one has positive beliefs, would also be beneficial to upcoming rangatahi leaders.

It would also be of value to replicate this study to validate the results by increasing the sample size of leaders as well as age, gender, location, and different forms of leadership and styles.

In addition, Māori leaders mentioned feelings of imposter syndrome and balancing one's culture in non-Māori spaces. It would also be of interest to investigate cultural identity in the workplace, with a specific lens on leadership.

Finally, the detriment and result of colonisation on Māori communities has caused significant harm to Māori for generations. The connection between colonisation and leadership's role in Māori pre, and post-colonisation would be an area for more research.

Educating Māori communities about the correlations between leadership and its role in protecting Tangāta Māori against negative life experiences. This could be a means to make a positive change in the lives of Māori who live in vulnerable situations—again, achieving this by incorporating Māori leadership models to implement such changes, for example, incorporating leadership modules in the education setting in Aotearoa, based on the Māori leadership principle, where rangatahi can have the opportunity to learn leadership in both the whānau and in a formal education setting.

FINAL REFLECTIONS

From interviews with leaders, one of the most meaningful aspects of this research project was all leaders gave thanks and spoke to the fact that conversing in a discussion about Māori leadership was a gratifying experience. On reflection, it demonstrated the passion and desire all leaders had for the Māori leadership, as leaders attached to this research project were significantly busy and therefore taking time out of their schedules to participate in this research and then thank the researcher for allowing their voices to be documented, demonstrated them actively participating in what they spoke about in terms of intergenerational leadership and willingness to assist upcoming rangatahi.

Another overall trend in this research that was of interest was that all leaders stated Māori leaders hold multiple leadership responsibilities and must perform in all areas. Throughout data collection, I did think while conversing with leaders if they ever think about not holding and doing so much. While analysing the data of this research project, it became evident that the leaders interviewed for this project do not think of themselves – they sit in a position of service to others, and therefore thoughts with "self" do not occur that frequently.

Lastly, leaders also spoke about upcoming rangatahi leaders, referring to all. This was not a select few chosen rangatahi leaders, but when leaders mention rangatahi, this was

referred to inclusively. All rangatahi can benefit and are leaders, in their own unique way, and based on their experiences and desires.

"When it comes down to it, my whānau, my culture, and my people taught me more about leadership than anything else. It's just about being able to apply and use all those learnings to benefit upcoming rangatahi." – Leader Seven

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Appendix A

Consent Form for Participants

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Perspective of youth leadership through insight of current Māori leaders

- I have read the Participant Information Sheet (PIS) and understand the nature of the research, and why I have been invited to participate. I have had the opportunity to ask questions and have them answered to my satisfaction.
- I have received a copy of the Information Sheet describing the research project. Any questions that I have, relating to the research, have been answered to my satisfaction. I understand that I can ask further questions about the research at any time during my participation, and that I can withdraw my participation up to one month after the interview.
- I agree to take part in this research, comprised of a short interview and will take 60 minutes - 120 minutes.
- I understand that participation is voluntary and I am free to withdraw my participation in this research any time before and during the interviews, and request any information traceable to me be withdrawn from the data up to one month (30 days) following the individual interview.
- I understand that if I withdraw from this research I will let the researcher (Ngareta) or principal supervisor (Logan Hamley) know via written or verbal consent.
- I understand that our discussion will be audio recorded.
- I understand that things I say may be quoted (anonymously) and used in publications and presentations based on this research.
- I understand and that Ngareta Wairepo is the principal researcher for this project and consent to willingly participate in this research project, although we may be known to each other.
- To the best of my knowledge I believe, my knowing Ngareta Wairepo will not be a conflict of interest for me to answer and participate in this research project.

- I agree that the researchers may contact me at a later date if they need to clarify or discuss details of something I said.
- When I sign this consent form, I will retain ownership of my interview, but I give consent for the researcher to use the interview for the purposes of the research outlined in the Information Sheet.
- I understand that the audio recording from the interview will be transcribed and the written transcript will be seen by other researchers working on this project. Any additional researchers who might join this project will sign a confidentiality agreement protecting my privacy, and will not have access to data with my name on it.
- During the interview, I understand that I do not have to answer questions unless I am happy to talk about the topic. I can stop the interview at any time, and I can ask to have the recording device turned off at any time.
- I understand that all recordings, transcripts and notes will be kept for a minimum of 5 years or until the researcher is no longer working in this field, after which time they will be destroyed by deleting digital files and shredding hard copies.
- When I sign this consent form, I will retain ownership of my interview, but I give consent for the researcher to use the interview for the purposes of the research outlined in the Information Sheet.

  [I understand that my identity will remain confidential in the presentation of the research findings]

Please complete the following checklist. Tick [✓] the appropriate box for each point.	**YES**	**NO**
[I wish to view quotes from the interview that will be used in the findings.]		
[I wish to receive a copy of the findings.]		
[Other?]		

Participant

Signed: _____

Name: _____

Date: _____

Contact number: _____

Researcher

Signed: _____

Name: _____

Date: _____

Contact number: _____

Support person of participant

Signed: _____

Name: _____

Date: _____

Contact number: _____

Appendix B

Participant Information Sheet

Project title: Perspectives of youth leadership through the insights of current Māori leaders

Principal Supervisor: Dr Logan Hamley (The University of Waikato, Lecturer)

Principle Researcher: Ngareta Wairepo (Master Student, School of Psychology)

My name is Ngareta (Raukawa), and I am master's student at The University of Waikato, under the supervision of Logan Hamley (Ngāti Rangi, Whanganui). For this study, we are interested in finding out about youth leadership through the experiences, perceptions, and opinions of current Māori leaders (community, organisational, cultural, educational). More specifically, we are interested in talking with current Māori leaders to gain insight into their opinions of the processes between youth leadership and current Māori leadership, and discussing Māori youth leadership through a cultural lens.

If you are interested in taking part in a discussion around these issues, we would like to invite you to take part in this research. This would involve 1:1 in person discussion with the researcher. The focus of the interview would be on your personal experiences, and perspectives, about accessibility, culture, effectiveness, resilience, motivation, and other topics relevant to Māori youth leadership.

Overall, participation should take approximately 60-120 minutes of your time. Expected outcomes for this research project is to document current Māori leaders' perspective of youth leadership, and help contribute to the development of youth Māori leadership literature.

We will ask your permission to audio record the 1:1 interview. Following this, the recording will be transcribed into a written account of what was discussed. These transcripts, along with audio files, will be stored without names on them in a secure location and will be confidential. Participants real names will not be used throughout the whole research project, they will be assigned a code name throughout data collection, and a pseudonym name in the write up of the thesis. Also, only the principal supervisor and principal researcher will have access to these files for the purposes of analysis. These files will be used as data for our

research only and will adhere to The University of Waikato policies and ethics, they will securely be stored for five years after the findings of this research have been released. Participants will also be provided access to the final copy and publication.

Participation in this study is entirely voluntary and you are able to withdraw from the interview at any time if you no longer wish to participate. It is also important to note that the principal researcher for this project may be known to you, (Ngareta Wairepo). You may have also been invited to participate in this research as you have been identified as a Māori leader through a previous research project. If you do not feel comfortable participating in this research project due to a potential conflict of interest, you are no obligation to participate and may decline the invitation. Participants also do not have to give a reason for withdrawing your participation and do not have to answer any questions or discuss anything that makes you uncomfortable. There is no impactable harm attached to this research, as this research is intended to be a positive experience for participants sharing their experiences. If you wish to discuss anything that was raised in the group, please feel free to contact us.

This research project has been approved by the Human Research Ethics Committee (Health) at the University of Waikato as HREC(Health)2022#.. Any questions or concerns about the ethical conduct of this research may be sent to the Secretary of the Committee, email humanethics@waikato.ac.nz, postal address, Human Research Ethics Committee (Health), University of Waikato, Te Whare Wananga o Waikato, Private Bag 3105, Hamilton 3240."

If you have any further questions, do not hesitate to contact us.

Thank you for your time.

Ngā mihi

Ngareta Wairepo

Appendix C

Title: Perspective of youth leadership through insight of current Māori leaders

Individual interviews protocol:

As Kaupapa methodology will be the framework used in this research therefore the semi structured interview will Leader threet with a mihimihi, and whakawhanaungatanga. This allows rapport to be built, and establishes the values in which this research will be conducted, which is Mana enhancing, and respectful. The following protocol will be followed:

- Will begin with a Leader two f (mihi) personal introduction about the principal research investigator
- The participant will then be offered the opportunity to give their (mihi).
- The researcher will remind the participant that no private or identifiable information will be written into the research.
- Go over consent and privacy.
- What will happen to their (participants) research.
- Purpose and importance of the research.
- Acknowledge the participant and their contribution to the research.
- Answer any questions.

Pre-Interview:

DeLeader two f:

There are no right or wrong answers for the purpose of this research. We will have a Leader two f discussion about your personal experiences with Māori youth leadership. You do not have to answer any questions and are able to leave the interview at any time.

Does that sound ok?

Do you have any questions for me before we Leader threet?

Section One: Trajectory of youth leadership.

- *Opening – How would personally define leadership?, How have your overall life experiences effect how you see leadership? , is there a difference how you would define leadership and Māori leadership?*

- *Explain how you believe leadership effects your current position? Personal or public?*
- what is your connection or perspective on youth leadership, and Māori youth?
- How have your life experiences affected your leadership skills?
- Were there things in your childhood you believe helped shaped you, and help with your current leadership position?
- What qualities do you believe are important to growing young Māori leaders?
- What excites you about the future of Māori leadership?
- What are your thoughts on intergenerational growth of Maori youth leadership? e.g., the role of whānau and elders
- How do you believe the digital space affects youth leadership?
- What do you think is needed to foster upcoming leaders?

Section Two: related psychological mechanisms between youth leadership and current leadership

- Thoughts on mental strategies of youth leadership?
- What is the relationship between psychological well-being and Māori leadership?
- What role does resilience currently play in your life?
- What role does performance and motivation play?
- How does goal setting affect youth leadership?
- Some leadership research suggest, people are people born leaders, what are your thoughts around this?
- Are there certain traits you believe are common through all Māori leaders?

Section Three: Māori youth leadership through a cultural lens

- How do you believe the treaty of Waitangi ties into youth Māori leadership?
- How accessible do you think mentoring in Māori leadership is to Māori youth currently?
- What role do you believe leadership plays in supporting Māori youth well-being?
- How do you believe Māori culture shapes Māori leadership?
- Who do you see as Māori leaders? Why?
- Do you think leadership plays in reconnecting Māori back with their culture?
- There is disparity between Māori and non-Māori in leadership roles, how do you think we can overcome this disparity?

Summary of interview:

Does anything else come to mind when you think of Māori leadership?

Is there anything else you would like to discuss about Māori leadership or leadership?

End

Appendix D

Perspective of youth leadership through insight of current Māori leaders

Advertisements for participants: Email Blurb / Text for flyers

Text for flyers to distribute to participants:

Perspective of youth leadership through insight of current Māori leaders

My name is Ngareta Wairepo, I am master's student at the University of Waikato, department of psychology, under the supervision of Logan Hamley. We are currently completing research around youth leadership through the experiences, perceptions, and opinions of current Māori leaders (community, organisational, cultural, educational). More specifically, we are interested in talking with current Māori leaders (over the age of 18 years old) to gain insight into their opinions of the processes between youth leadership and current Māori leadership, and discussing Māori youth leadership through a cultural lens

If you are interested in talking to us for 1 to 1 interview, please get in contact.

For more information or if you and some are interested in participating in this study, please get in contact by one of the following

Email : nmw17@students.waikato.ac.nz

Phone :

Ngā mihi

Ngareta Wairepo

(**Completed by Participant)**

If you prefer not to answer any of these questions, you may leave it blank:

1. Gender:
2. What type of leadership d you serve in ? (please circle) community, organisational, cultural, educational, other