FOOD & FIBRE CoVE
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Evaluation | Analytics | Insights

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A literature review of Māori leadership

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Key findings

The interpretation of leadership can vary significantly between Western and Māori cultures due to different history, thought processes, beliefs, understandings, and behaviours. These cultural differences impact applied leadership principles and expectations of leadership:

1. The **purpose** of leadership is grounded in different values. Māori organisations often have a small, family or community-like structure, with a high degree of employee involvement in decision-making. The purpose of these businesses is often community-oriented, benefiting the hapū or iwi.

2. The **rationale** behind practices is culturally bounded. In the context of Māori culture, leadership is deeply rooted in Te Ao Māori, tikanga Māori, and wairua. Māori leadership values such as manaakitanga (caring), kaitiakitanga (guardianship), and whanaungatanga (relationship building) are embedded in all interactions and operations in the organisation. Similarly, Māori leadership is often implicitly guided by mauri being crucial to the well-being and longevity of an organisation and its members.

3. The **traditions** that inform practices are unique. Traditionally, the rangatira (chief or figurehead for a hapū/iwi) was responsible for the well-being and protection of their people. The leadership roles are important, but the importance of working together and collective decision-making were more important. In addition, the success of a leader in Māori culture hinges on the extent of their whakapapa, or genealogical connections.

Principles that inform Māori leadership and are responsive to Māori needs:

- **Culturally grounded:** Te Ao Māori is at the heart of Māori leadership. Leaders are well versed in te reo Māori and tikanga. Whakapapa is central to identity and acknowledges connections between the self, wairua and te taiao.

- **Rangatiratanga:** Māori leadership involves unifying people and ensuring the well-being of the community. Rangatiratanga principles are dependent on context and the needs of the specific group at the time.

- **Whanaungatanga:** Relationships are central to effective Māori leadership. The closeness and depth of relationships within whānau, work colleagues, the wider community and other organisations is emphasised. Māori leaders create a sense of community.

- **Holistic and intergenerational approach:** Māori leaders take a holistic approach to success, integrating environmental, social, and profit related goals with aspirations of the community. They are committed to caring for future generations. They view themselves as servants to their whānau, hapū, and iwi – both current and future.

Introduction

Context

The Food and Fibre CoVE and Muka Tangata want to ensure that leadership development opportunities within the food and fibre (F&F) sector are relevant to, and engaging for, Māori. The Food and Fibre CoVE recently funded Rural Leaders to develop a leadership framework – *A path to realising leadership potential in Aotearoa New Zealand's food and fibre sector* – and now want to understand where Māori leadership does or does not align with the leadership described in the framework.

To meet this objective, Scarlatti, HTK Group and Nikki Harcourt collaborated to review the current framework, recommend how it can be strengthened for Māori, and develop supplementary materials. For this, the team is undertaking:

- A literature review of Māori leadership, how it aligns and diverges from Western and other main leadership approaches ***(this document)***
- An evaluation of the framework based on the findings from the literature review and expertise from the team
- A series of consultations with Māori to review the framework and suggested supplementary materials – including existing and aspiring leaders, and current and potential food and fibre workforce.

The purpose of this review is to outline Māori leadership principles as they are understood in a research context and if / how they differ from Western leadership principles and frameworks. The findings from this applied research will be leveraged to form the basis of evaluating the framework and it will be used to calibrate views and perspectives captured in the consultations.

Method

Relevant literature was collected, prioritised, and reviewed between May and July 2024. A variety of sources (from academic and grey literature) and collection approaches (e.g., recommendations, Google Scholar, etc.) were used.

Research questions were peer reviewed with the research team and were used to form the structure of the literature review.

1. What principles inform Māori leadership?
2. How can leadership be responsive to Māori needs? (What do Māori need from leaders?)
3. How does Māori leadership differ from Western leadership?
4. Are there examples of leadership frameworks that are relevant across cultures, including Māori and Western cultures?
5. What evidence is there these frameworks have been implemented and there have been measurable impacts (in terms of increased leadership effectiveness within the specific context)?

To ensure the literature review is robust, comprehensive, evidence-based and of high quality, it was peer-reviewed by multiple people across the project team at various stages.

Structure

This document has four main sections. First, we give an overview of the context of Māori leadership, from traditional understanding of rangatiratanga to contemporary leadership. Second, we outline the principles that inform Māori leadership and are responsive to Māori needs. Third, we highlight some ways in which Māori leadership differs from Western leadership. Finally, we assess leadership frameworks that are relevant across cultures.

Each main section ends with a 'key findings' subsection which summarises the notable insights.

A glossary of key terms is provided on page 29.

Literature review

The context of Māori leadership

Te Ao Māori (the Māori worldview)

The Māori worldview (Te Ao Māori) is value-bound (Matthews, 2011). There are fundamental truths that guide everyone in their lives. Te Ao Māori is described as a holistic and interconnected approach that incorporates spirituality, culture, environment, and relationships. From Te Ao Māori emerge principles and values such as whanaungatanga, manaakitanga, and kotahitanga that shape the way Māori live (Smith, 1999).

Two key concepts come into view from Te Ao Māori: wairuatanga and whakapapa.

Wairuatanga (spirituality) is at the heart of Te Ao Māori. It encompasses the spiritual essence, interconnectedness, and vitality of all living things. Thus, it permeates daily life, relationships and understanding (Fleming, 2018).

Māori are connected to, and part of, the natural world through whakapapa (Spiller et al., 2020b). Whakapapa spans over time and space; it acknowledges shared history and narratives and provides a means of connection. Whakapapa contributes to identity founded on relationships that a person has with whānau or wider groupings who share a common whakapapa (Te Huia, 2015).

Penetito (2010) describes how in Te Ao Māori, values are learned from the social world (through whanaungatanga) and internalised by Māori. He further explains that these values cannot be set aside, they are fundamental to how people act and relate to each other and the world around them.

Tikanga

Tikanga Māori is the practical expression of Te Ao Māori and acts as a guideline for how to behave and interact with others. Tikanga Māori is comprised of customs, traditions and kawa (protocols) that are embedded in everyday life and shape culturally appropriate behaviour (Wikitera, 2011). Kawa are the protocols that provide a foundation for tikanga and dictate the procedures followed. For instance, kawa outline the procedure followed during pōwhiri (Hudson et al., 2010). Both tikanga and kawa are based on mātauranga (knowledge) passed down through generations (University of Otago, n.d.). As the environment changes or new situations arise, tikanga are enacted or adapted to provide context-specific responses (Hudson et al., 2010).

While the principles behind tikanga are consistent, how it is applied can vary among hapū and iwi; there is no ‘one-size fits all’. Universal instruction does not account for local and contextualised knowledge and experiences. For Māori, whilst core values may be shared between different whānau/hapū/iwi, the enactment of these values will differ from place to place, depending on locally specific knowledge, history, traditions, kawa, and their relationships to place. Embracing place-based tikanga Māori is key to achieving cultural authenticity (Harmsworth & Awatere, 2013). For instance, the manner in which one hapū welcomes manuhiri (visitors, guest) on to the marae might differ from another hapū. However, regardless of the variations in practices, both hapū still upholding core values, here expressing manaakitanga and ensuring they host and care for their visitors appropriately (Te Rūnanga o Toa Rangatira, n.d.; Waikato Tainui, n.d.). An example of this ‘common thread’ is visible in the significant alignment between the values of Waikato Tainui (Manaakitanga, Whakapono, Whakati, Rangimarie, Aroha, Mahi Tahi, and Kotahitanga) and Ngāti Toa Rangatira (Kotahitanga, Kaitiakitanga, Manaakitanga, Whanaungatanga, and Whakatau Tika), regardless of their different tikanga.

Upholding traditional customs and values is important for Māori. The ability for leaders to have a practical understanding of kawa and how tikanga is implemented is fundamental to maintain cultural integrity and respect within Māori communities (Wikitera, 2011).

Te reo Māori

Te reo Māori (the Māori language) is considered a central aspect of Māori identity and is closely linked with the concept of personal mana. Māori language expert Kāretu emphasises that language is essential to his mana and is the only thing that differentiates him as Māori (Te Huia, 2015). This sentiment is shared by other Māori leaders, highlighting the intrinsic connection between the language and Māori identity. Māori view themselves as custodians of their culture, with te reo seen as an inheritance from their tūpuna (ancestors) and the Atua (gods) (Te Huia, 2015). Traditionally, te reo Māori was an oral language (McRae, 2017). The written reo was only developed during the early 1800s through colonisation, with some of the earliest examples documenting Māori land purchases (Higgins and Keane, 2015). Therefore, oral te reo and mahi toi (art) were the main records of the past, enabling transfer of information across generations through waiata (song), whakataukī (proverbs), haka, karanga (ceremonial calls), purakau (stories) and kōrero (McRae, 2017).

Prohibiting the use of indigenous language by colonial forces has been used in the past for cultural assimilation, including in New Zealand with te reo Māori. The impact of colonisation has posed challenges in preserving te reo and many Māori today do not possess the skills to engage with their culture through te reo (Te Huia, 2015). Since the 1960s, learning and using te reo Māori has played a key part in the process of reclaiming a Māori heritage and identity (Te Huia, 2015).

People often seek to define Māori terms in corporate settings without considering the kaupapa and tikanga that lie behind them. Moreover, these terms often cannot be translated accurately (Mika, 2022). From the Te Ao Māori viewpoint of the interconnected nature of all things, English language tends to be isolating and divisive, often reducing the full meanings of Māori concepts. For instance, Māori terms like “whakapapa” and “whānau” frequently lose their holistic meaning when translated; their wairua (essence) has been altered to correspond to an English term and to align with a colonising worldview (Mika, 2022).

Historical context

Rangatira and rangatiratanga (then)

The concept of rangatiratanga encompasses various dimensions of Māori leadership and sovereignty, deeply rooted in cultural and historical contexts.

The word ‘rangatiratanga’ is usually translated as ‘leadership’, but Whatarangi Winiata suggests that from a Māori perspective, it implies much more than just leading. Rangatiratanga, as understood by Te Rangikaheke, revolves around mana and the mandate of a leader (Bean, 2018; Katene, 2013). It is about weaving together the various threads of a community, acknowledging the diversity within and unifying the people. Rangatiratanga means working for the collective and upholding the well-being of whānau, hapū, and iwi (Te One & Clifford, 2021; Bean, 2018).

Whakapapa, the genealogical link of all things (animal, nature, human beings) beginning from the Atua (Taiapa, 2019), is crucial for rangatiratanga. Individuals connect to their tribal base and to the mana of ancestral chiefs through whakapapa (Bean, 2018; Taiapa, 2019). It should be noted that while the rangatira (leaders, chiefs) position was traditionally hereditary, leadership ability was vital (Henare,

2008; Taonui, 2005). On occasion, younger siblings or cousins became tribe leaders if a hereditary rangatira lacked the ability to lead (Katene, 2010).

However, mana is not only inherited. Mana has often been translated to 'power' however it is a more complex concept than power. Mana is *what* gives an individual authority, prestige, rank, and power; it validates an individual's functions, contracts and roles performed (Taiapa, 2019). There are different types of mana. Mana tūpuna is inherited by whakapapa, as above. On the other hand, mana tangata is gained through an individual's success and ability to enhance the well-being of their whānau/hapū/iwi – in other words by being a successful leader (Taiapa, 2019). Mana can also be acquired through study; tohunga are learned experts whose knowledge, expertise and skills are critical for the success and well-being of their people and as such had significant mana (Katene, 2010). Traditionally tohunga also performed spiritual rituals and were often viewed as possessing divine gifts.

Tino rangatiratanga encompasses the principles of self-determination and autonomy but goes beyond the English concepts of sovereignty or independence, as it is deeply rooted in Te Ao Māori. At its heart, tino rangatiratanga is about Māori having the authority and power to govern their own lives, making decisions that affect their communities, and preserving and promoting mātauranga Māori (Te One & Clifford, 2021).

Quest for equity and respect in the face of colonisation

Tino rangatiratanga speaks to the historical and ongoing struggles of the Māori people in the face of colonisation. It has been a rallying call for the recognition of Māori rights and a reminder of te Tiriti o Waitangi and agreements made, often broken or undermined, by colonisers and subsequent governments. It is a living principle that continues to guide Māori in their quest for justice and equity, ensuring that their voice and authority are respected in all matters concerning their people and heritage (Bean, 2018).

Ranginui Walker's book, *Ka Whawhai Tonu Matou*, highlights the struggles of Māori for tino rangatiratanga, the cultural conflict between Māori and Pākehā, the discontent with te Tiriti settlement framework, and the failure of cultural nationalist strategies to address historical grievances and Māori inequity. Māori people, culture, economies, and rights have been harmed through land dispossession, economic deprivation, large-scale immigration of settlers, conflicts, marginalisation of their culture, imposed societal transformations, and systemic racism (Moewaka Barnes and McCreanor, 2019). Divisions have also arisen due to te Tiriti o Waitangi settlement process, which has disproportionately benefited tribal corporations and commercial interests. Māori struggles have not only been against Pākehā and the state, but also for greater control over resources within their own communities (Poata-Smith, 2005).

Addressing inequities in the New Zealand education system, particularly concerning Māori processes and knowledge, is crucial for fostering a more inclusive training and learning environment. Promoting cultural awareness, critical consciousness, and a deeper understanding of historical contexts can contribute to a more equitable training system in New Zealand.

Dynamic nature of leadership principles

Leadership principles evolve over time and space to meet the changing needs and contexts of the community. In traditional Māori society, the characteristics defining a good leader have been dependent on the cultural and societal context. Māori leadership is continually changing to meet the needs of the time (Matthews, 2011); thus, there is no 'one' set of principles for rangatiratanga.

The differences of how Tikitu of Ngāti Awa and Te Rangikaheke of Ngāti Rangiwewehi described the qualities that made a great leader in the 19th century (Matthews, 2011) is an illustration of this dynamic nature. Te Rangikaheke's principles, formulated before the land wars, emphasised hospitality and speechmaking. In contrast, Tikitu's principles, developed after the land wars, had a stronger focus on military strategy, food production, and land management (Bean, 2018; Matthews, 2011). These principles reflect the specific historical and societal contexts of their time.

Contemporary Māori leadership

Both traditionally and currently, there are a variety of leadership styles and roles within Māori communities. Leaders may represent their whānau, hapū or iwi, work for a trust, organisation or the government.

Māori organisations are unique in their structure, responsibilities, functions, and goals, when compared to non-Māori entities. A key distinction lies in the expectation to deliver on multiple objectives (Harmsworth 2002). Many Māori are responsible to a collective group based on principles of ancestry (whānau, hapū, iwi). This often leads to an expanded scope of roles and responsibilities. Māori leaders frequently juggle multiple positions and duties to meet both cultural and organisational demands (Harmsworth 2002, Katene 2010, Te Rito 2006). It was similar historically:

> *An ariki [paramount chief] was also a waka leader, iwi leader, hapū leader and kaumātua [respected elder] of a whānau, as were tohunga (Katene, 2010).*

There is no overarching framework for Māori leadership but there is a common emphasis on the unity of mind, heart, and action for collective well-being (Bean, 2018; Te Whata and Kawharu, 2012). There is also a clear intergeneration focus, where Māori are kaitiaki for the current and future generations.

When appointing or electing leaders, Māori organisations will typically give first priority to people who whakapapa to their hapū/iwi. For example, Ngāi Tahu require members of their board of representatives to whakapapa to one of the Papatipu Rūnanga in their iwi and have sufficient knowledge of their tikanga (Ngāi Tahu, 2020).

However, in recent times, Māori leadership has seen a shift towards a more corporate-style approach in some settings. This change was observed with New Zealand First MPs in the late 1990s and is seen in recently settled hapū or iwi that have adopted corporate-style structures to manage and grow their wealth. Katene (2010) argues that leaders with business experience and qualifications in economics or accountancy have become highly sought after to govern organisations and manage assets. She suggests that, in some organisations, Māori with business acumen may carry more weight in decision-making than those with strong social or cultural skills (Katene, 2010).

Key insights

- Fundamental values: Te Ao Māori is value-bound; these values are fundamental truths internalised by Māori which guide how people relate to each other and the world around them. Whakapapa spans over time and space and provides means of connection between people and places.
- Place-based practices: Tikanga Māori refers to the customs, traditions and kawa embedded in everyday life; it shapes culturally appropriate behaviour. Principles that inform tikanga are consistent, but practices differ between hapū/iwi depending on local knowledge, history and relationships.

- **Meaningful language:** Te reo Māori terms often cannot be translated accurately without losing their holistic meaning, and the kaupapa and tikanga that lie behind them. Preserving these terms and using them appropriately is critical. In addition, te reo Māori plays a key role in Māori identity and much mātauranga is codified in te reo.
- **Tino rangatiratanga:** Reclaiming Māori rights, heritage and identity is critical and influences values and decisions. Tino rangatiratanga encompasses the principles of self-determination and autonomy; it is about Māori having the authority and power to govern their lives and all matters concerning their people and heritage.
- **Rangatiratanga then and now:** Rangatiratanga is a broader concept than 'leadership' which it is often translated to. There is no overarching model of Māori leadership but there is a common emphasis on the unity of mind, heart and action for collective well-being. Rangatiratanga principles are dynamic and evolve to meet changing needs and contexts. Many Māori leaders today juggle multiple roles and duties to meet both cultural and organisational demands.
- **Choosing leaders:** Historically, the rangatira role was hereditary. However, this has changed in recent times. There has been a shift towards a more corporate-style approach in some settings and an increasing focus on managing and growing wealth, which has influenced the value put on certain transactional leadership skills.

Principles that inform Māori leadership and are responsive to Māori needs

The objective of this section is to present the key principles that inform rangatiratanga in the modern world, which are also the leadership principles that are responsive to Māori needs (i.e., the principles that a Māori leader follows, and the principles that Māori look for in a leader).

Leaders are culturally grounded and well versed in Te Ao Māori

Te Ao Māori underpins the principles shaping effective leadership (Haar et al, 2019). In Te Ao Māori, relationships are significant and include connections to whānau/hapū/iwi, whenua, and wairua, all of which are crucial for the development of holistic Māori identity and the well-being of the collective (Fleming, 2018).

Today, wairuatanga permeates businesses and organisations. Leadership roles of kaumātua (respected elder) and tohunga (leader in a particular field) are often tasked with upholding the spiritual aspects of an organisation. But kaumātua and tohunga are not only used for spiritual aspects. Many hapū and iwi use them as an advisory group for all matters, including cultural, spiritual, general advice and disputes.

Te reo me ōna tikanga – there is an inherent relationship between Māori language and culture. Māori preferentially seek leaders who are fluent in te reo and tikanga Māori (Mika and O'Sullivan, 2012) – this is challenged by the small proportion of Māori who are able to converse in te reo (less than 20% of the Māori population according to StatsNZ, 2020). Māori need their leaders to be grounded and champion Māori cultural values, such as symbiotic relationships, whakapapa, mana, tapu, mauri, and hau, thereby strengthening Māori identities.

Although, as mentioned in the previous section, colonisation has resulted in many Māori not being conversational in te reo Māori, it is important for leaders to be aware that mātauranga (knowledge) Māori is codified in te reo.

Leaders practice rangatiratanga

As discussed above, rangatiratanga is more than the Western understanding of leadership. Cultural and historical context influence the dimensions of rangatiratanga, but the goal of a rangatira focuses on unifying the people and safeguarding well-being (Te One and Clifford, 2021) – we delve further into this in the following sections.

In rangatiratanga, ranks of Māori leadership are determined by mana, which can be gained and lost in different ways, including upholding others' mana (Taiapa, 2019). A person possessing mana is someone with integrity who is widely respected. Mana tūpuna (mana by whakapapa) is a birthright whereas other mana, such as mana tangata, are a result of technical or subject matter expertise.

- The Kīngitanga movement is an example of whakapapa mana. Māori traditionally had no centralised monarchy, with hapū and iwi being independent under the leadership of rangatira. The Kīngitanga movement, aimed at uniting Māori under a single sovereign, was established in 1858 with Pōtatau. Many iwi joined the movement, but some did not, such as Ngāpuhi, Te Arawa and Ngāti Porou, dismissing it as a Waikato movement (Manatū Taonga — Ministry for Culture and Heritage, n.d.). Following Pōtatau's death, his son Tāwhiao reigned as the second king throughout the New Zealand wars of the 1860s. After Tāwhiao's death, his son Mahuta ascended the throne in 1894 (Papa and Meredith, n.d.). The mana of each on these descendants was tied to their whakapapa.
- Sir Tīmoti Kāretu provides an example of someone having mana through possessing technical expertise (Harawira, 2019). Kāretu is an expert in te reo Māori and Māori performing arts. He has published widely in both te reo Māori and English and his expertise was sought after in professional and political settings (Teara, n.d.).

In modern examples, rangatiratanga can include skills such as strategic development, relationship maintenance, problem-solving, conflict resolution, adaptation, risk analysis, and management (TKI, n.d.). However, as explained above, effective rangatiratanga is dependent on context and the needs of the specific group at the time.

Leaders are committed to an intergenerational vision / focus on providing for future generations.

Māori have a deep connection to past generations and the responsibility to care for future ones (Haar et al., 2019). Māori leaders often view themselves as servants to their whānau, hapū, and iwi – both current and future. They are not simply leading for the lifespan of a business venture but for future generations to come (Wikitera, 2011). The concepts of Tāria te wā and kaitiakitanga illustrate the values tied to this intergenerational vision (Haar et al., 2019).

- Tāria te wā refers to the patience needed for a long journey
- Kaitiakitanga describes the protection and preservation of the environment and collective future.

Māori need their leaders to set a purpose / vision that embraces these concepts and that meet their aspirations (Ngāi Tahu, 2022; Spiller et al., 2020a).

Leaders take a holistic approach, not solely financial

The holistic perspective of Māori in their everyday lives, including in leadership and business, comes from embedding key cultural values simultaneously, rather than the implementation of a single principle (Williams & Cram, 2012; Dawson, 2012).

- Tino rangatiratanga (autonomy, self-determination and independence)
- Manaakitanga (care of others, generosity, respect, kindness, hospitality)
- Kaitiakitanga (guardianship, responsibility, stewardship, particularly of natural resources)
- Whanaungatanga (belonging, kinship, relationships)
- Kotahitanga (unity, consensus, alliance, inclusion).

Foley (2008) explains that as a result Māori businesses adopt a holistic view of success, considering others' perspectives, long-term and intergeneration benefits, and prioritising cultural values amongst others. Research on Māori businesses and entrepreneurship has identified operational principles that reflect how cultural values and holistic perspectives are embedded in leadership (Harmsworth, 2005):

- Tūhono (alignment with Māori aspirations)
- Purotu (responsibilities to Māori community)
- Whakaritenga (cultural and heritage motives as well as profit)
- Paiheitia (integrated and diverse goals, no single bottom line)
- Puāwaitanga (best possible outcome takes into consideration cultural, social and broader economic perspectives).

Māori need their leaders to ensure their well-being and the well-being of the community. Leaders have an obligation to care for their crew (pastoral care) and their whānau (Ngāi Tahu, 2022; Spiller and Stockdale, 2012). An example of the holistic view of success is seen in organisations operating under a quadruple bottom line (environmental stewardship, social responsibility, intergenerational wealth generation, culture revitalisation). The relative weightings placed on each aspect are contextual (see section below). Māori leaders need multifaceted intelligence and acumen and must be good at managing trade-offs between each aspect and compromises (Spiller et al., 2020a).

Leaders focus on relationships

There are several Māori values and principles that hold a relational ontology (Mehr, n.d.). Whakapapa is central to Māori leadership and acknowledges the connection between the self, the natural world, spiritual entities (gods, guardians) and social entities (hapū, iwi). Whanaungatanga stresses the importance of relationships with past, current, and future generations. It emphasises the closeness and depth of relationships within whānau, work colleagues, the wider community and other organisations. Manaakitanga promotes support among people working alongside each other. Kaitiakitanga reflects on the relationship with the environment and the stewardship role of Māori.

Māori leaders foster a strong sense of community. Māori need leaders to be inclusive, listen well, focus on whānau, build community, and remain connected (Haar et al, 2019; Spiller et al., 2020a; Mehr, n.d.).

Leaders are not self-serving

An important concept in Māori leadership is the idea of the humble leader. The principle of whakaiti emphasises humility and self-discipline, where leaders act behind the scenes (Haar et al., 2019). Leaders are there to serve the community, rather than stand above it. Related concepts that inform this servant style of leadership include:

- Manaakitanga – involves expressing kindness, generosity, and care for others and ensuring their welfare (Spiller et al., 2020a; TKI, n.d.).
- Ko tau rourou – generosity of spirit, assistance or cooperation in a way that creates a sense of non-material wealth (Haar et al., 2019).

Māori need their leaders to serve their community and possess soft skills such as manaaki (care) and aroha (love) (Spiller et al., 2020a). However, leaders also take care of themselves. They are expected to be role models who are healthy in all aspects: physically, mentally, emotionally, and spiritually (Spiller et al., 2020a).

Leaders empower the collective

Traditionally, rangatira were responsible for the well-being and protection of their people. The purpose of leadership skills was for the group to thrive. Leadership roles existed, but working together was integral in achieving collective aspirations (Hawkins, 2017).

Today, many Māori leaders and entrepreneurs lead small organisations with a high degree of employee involvement in business decision making (Steinmann, 2020). The collective decision-making practices align with the relational leadership approach (discussed above). The principle of kotahitanga reflects the preference for consensus decision-making. Research on behalf of Te Puni Kōkiri argues that for Māori "*the role of the leader or chief is to listen to the discussion, summarise the main points and indicate, if not already apparent, where the consensus view lies*" (Mika & O'Sullivan, 2014).

Māori leaders emphasise collective well-being, community, and interconnectedness and prioritise the needs of the group over individual success. The community is involved in decisions of the group and taken on the journey (Spiller et al., 2020a; Hawkins, 2017; Mehr, N.D).

Key insights

- Culturally grounded: Te Ao Māori is at the heart of Māori leadership. Leaders are well versed in te reo Māori and tikanga. Whakapapa is central to identity and acknowledges connections between the self, wairua and te taiao.
- Rangatiratanga: Māori leadership involves unifying people and ensuring the well-being of the community. Rangatiratanga principles are dependent on context and the needs of the specific group at the time.
- Whanaungatanga: Relationships are central to effective Māori leadership. The closeness and depth of relationships within whānau, work colleagues, the wider community and other organisations is emphasised. Māori leaders create a sense of community.
- Holistic and intergenerational approach: Māori leaders take a holistic approach to success, integrating environmental, social, and profit related goals with aspirations of the community. They are committed to caring for future generations. They view themselves as servants to their whānau, hapū, and iwi – both current and future.

How does Māori leadership differ from Western leadership?

The objective of this section is to highlight the ways in which Māori leadership differs the most from Western leadership. We want to make explicit the reasons why some Western leadership principles can be misaligned, or even in conflict, with Māori leadership principles.

Māori leaders are guided by spiritual and cultural practices

Māori leadership is holistic, accounting for spiritual dimensions and collective responsibilities that go beyond typical Western leadership paradigms that traditionally focus on organisational performance.

Kaupapa Māori is "*rooted in ancient understandings of the spiritual and material worlds and of their interconnections*" (Harmsworth, 2005). Mātauranga Māori, rooted in Te Ao Māori, guide a leader's behaviour and help them decide what is tika (right) and pono (true), and aligns with wairuatanga.

Māori leaders are guided by spiritual and cultural practices which extend to the workplace; they follow tikanga Māori. In the context of Māori culture, leadership is deeply rooted in the belief of mauri, an energy force that permeates both animate and inanimate objects (Spiller & Stockdale, 2012). Māori leadership is often implicitly guided by the belief that this life force is crucial to the well-being and longevity of an organisation. Māori leadership values such as manaakitanga (caring), kaitiakitanga (guardianship), and whanaungatanga (relationship building) ensure all the mauri in an organisation are cared for – the people and the organisation itself (Thorpe, n.d.).

Limited spiritual and cultural values or practices can be found in traditional Western leadership literature (Bean, 2018; Hawkins, 2017). This gap suggests a fundamental difference which will affect Māori leaders, Māori as employees' expectations of leadership, and culturally appropriate leadership development practices.

Māori leaders have holistic goals

Many Māori organisations are based on collectively owned assets, such as resources owned by trusts (Williams & Cram, 2012). In addition, as explained above, Kaupapa Māori leadership embeds principles such as kotahitanga, kaitiakitanga, and manaakitanga.

In the collectivist Māori culture, the interests of the group supersede individual interests (Bean, 2012; Kececi, 2017). In leadership, Māori are concerned with preserving resources for future generations and ensuring the well-being of the people, now and in the future, which includes wealth but also social and spiritual aspects. The values guiding these holistic outcomes are grounded in tikanga (Paul, 2019; Te Puni Kōkiri, 2022).

From a Western perspective, these holistic leaders and organisations are "*thought to embrace a quadruple bottom line approach characterised by environmental stewardship, social responsibility, intergenerational wealth creation, and cultural revitalisation*" (Reid et al., 2021). There is an increasing number of organisations worldwide which are concerned with the quadruple bottom line of accountability at governance level (Williams & Cram, 2012).

However, while Māori leaders often embed holistic goals within their work which align with the quadruple bottom line, they do not necessarily report against these outcomes (Harmsworth, 2005). Williams and Cram (2012) suggest that this is because the pursuit of holistic outcomes is deeply embedded into the culture and thus does not need to be made explicit.

> *How does one measure and quantify one of these values, let alone a range of them that often work in concert under the rubric of Kaupapa Māori? They are essentially non-metrical qualities*

> *that give shape, style, form and meaning to individual and group interactions. They are expressions of an indigenous consciousness and philosophy that emerges from a unique belief and cognitive system.* (Williams & Cram, 2012)

The quadruple bottom line contrasts with the traditional Western agricultural model of a primarily economic bottom line (Reid et al., 2021). Although it should be noted that tikanga in business is often more flexible than that on the marae. It is usually determined by an owner or key stakeholders, and this can vary significantly depending on those individuals' values (Paul, 2019).

Māori leaders practice whakawhanaungatanga

While Western frameworks value the importance of relationship building, the depth and emphasis on these relationships is often greater for Māori.

Unlike in many organisations led from a Western perspective, Māori-led businesses incorporate whanaungatanga as a foundational principle. Relationships are deeply ingrained and form the bedrock of Māori leadership. Connections are not merely professional but extend to personal and community networks (Spiller et al., 2020a). Many Western-led teams fail to dedicate enough time to relationship building, some viewing it as inefficient or a waste of time (Friedman, 2023). Teams that do prioritise relationship building often do so with the goal of improving the organisations performance.

Moreover, many Māori businesses are communal (e.g., iwi-affiliated) (Steinmann, 2020). Businesses and organisations are often structured around whānau, incorporating familial support and networks into their operations. Employment practices and organisational support systems frequently prioritise whānau connections, ensuring the well-being and support of extended family members. Whanaungatanga emphasises a holistic and integrated approach to relationships, encompassing cultural, spiritual, and social dimensions (Steinmann, 2020; Mehr, n.d.).

Relationship building is important in Western frameworks, but it supports business objectives rather than forming the core structure of a business. Organisational models are typically hierarchical and task-oriented, with professional networks designed to achieve business outcomes. Employment practices may not inherently prioritise familial or community networks, focusing more on individual qualifications and performance (Hook et al., 2007).

Māori leaders have collectivist values

Western leadership traditionally follows a top-down decision-making approach with managerial accountability hierarchy (Meyer, 2017; Koplowitz, 2008). On the other hand, Māori leadership tends to be more collectivist by nature.

Even though there are leadership positions, Māori-led groups and organisations often have a small, family or community-like structure, with a high degree of shared decision-making. All who belong to the collective can participate in decision-making. For instance, using the marae context, the cooks have autonomy concerning the kai and the kaikōrero on the paepae (Spiller et al, 2020a). No one leader does all the work in uniting people. There is a whole community of people who express leadership / contribute in different ways (Panesar et al., 2021; Spiller et al., 2020a).

For Western-influenced leaders, their personal interest is front of mind, and they are more likely to be a decision-maker (Koplowitz, 2008; Kececi, 2017). Although the degree to which a decision is made top-down or by consensus can vary between leaders and organisations (Meyer, 2017).

Māori-led organisations also incorporate cultural practices and support systems that reflect whanaungatanga, kaitiakitanga and manaakitanga. Consensus decision-making is the default as it is grounded in the perceived interconnectedness between all living and inanimate entities (William & Cram, 2012; Reid and al., 2021). Practices such as wānanga and hui, including on marae, the involvement of whānau, and the influence of kaumātua (elders) on decision-making, are significant to Māori leadership.

Māori leaders practice transformational leadership

Transformational leadership is characterised by leaders who inspire and motivate their followers to achieve extraordinary outcomes by stimulating critical thinking, problem-solving, and showing empathy. Pfiefer (2005) found that Māori leaders tend to exhibit a greater degree of transformational behaviour than non-Māori New Zealanders. For example, Māori scored significantly higher across three out of five dimensions of transformational leadership – leadership which goes beyond ordinary expectations, seeking to arouse and satisfy higher needs, and engaging the full person of the follower. Māori leaders were perceived as exhibiting a greater degree of humane-orientated behaviour, reflecting supportive and considerate leadership exhibiting qualities such as compassion, modesty and generosity. In some instances, outstanding Māori leaders were also perceived as exhibiting a greater degree of charismatic/value-based and team-orientated behaviour.

Comparatively, Western leaders may adopt a more transactional approach, emphasising authority and hierarchy and prioritising short-term organisational performance. Traditional Māori values may clash with contemporary socio-political demands (Bean, 2018). Steinmann (2020) suggests there are instances where Māori businesses bring in non-Māori leaders to balance the existing transformational leadership with transactional skills. This approach helps to integrate the empathy and visionary aspects of transformational leadership with the efficiency and order provided by transactional leadership (Steinmann, 2020).

Key insights

- Whakawhanaungatanga: Relationships are deeply ingrained and form the bedrock of Māori leadership, extending to personal and community networks. The relational approach is at the core of Māori leadership and is a driver in decision-making. In contrast to hierarchical Western organisational structures, Māori-led groups and organisations often have a small, family or community-like structure, with a high degree of shared decision-making.
- Wairuatanga: Māori leaders are guided by spiritual and cultural practices in the workplace. They believe that mauri (life force / energy) is crucial to the well-being and longevity of an organisation. Values such as manaakitanga (caring), kaitiakitanga (guardianship), and whanaungatanga (relationship building) ensure all the mauri in an organisation are cared for – the people and the organisation itself.
- Holistic and long-term goals: Māori leaders aim to preserve resources for future generations and ensure the well-being of the people and place, now and in the future, which includes financial, social, environmental, and spiritual aspects. This quadruple bottom line contrasts the traditional Western agricultural model of a primarily economic bottom line.
- Transformational practices: Māori leaders often display transformational leadership qualities that inspire and motivate people by prioritising their needs. Comparatively, Western leaders may adopt a more transactional approach, emphasising authority and hierarchy.

Leadership principles spanning cultures (including Māori and Western cultures)

The objective of this section is to show that there is no simple or quick answer. i.e., there is no well-known framework that works well across cultures.

Transformational, relational, and servant leadership

There is some alignment between Māori leadership, transformational leadership, relational leadership and servant leadership.

Transformational leadership

As discussed above, Māori leaders are more frequently perceived to be transformational leaders, compared to non-Māori New Zealand leaders in New Zealand (Steinmann, 2020; Katene, 2010). Transformational leadership models and principles have been used by Māori leaders throughout Aotearoa, particularly since the arrival of Europeans as a response to the subsequent new challenges. Studies have demonstrated that Māori score significantly higher on several dimensions of transformational leadership compared to non-Māori in New Zealand (Pfeifer & Love, 2004).

Hoch et al. (2016) explored the alignment between authentic, ethical and transformational leaderships, which they defined as follow.

- Transformational leadership is characterised by leaders who inspire and motivate their followers to achieve extraordinary outcomes by stimulating critical thinking, problem-solving, and showing empathy.
- Authentic leadership defines leaders as those who are true to their values and lead with integrity, transparency, and honesty to build trusted and genuine relationships.
- Ethical leadership is based on the common good and not just on what is best for the leader or the bottom line, demonstrating respect for ethical beliefs, values, and the dignity and rights of others.

Hoch et al. found strong correlations between authentic, ethical, and transformational leadership (2016). This means that while they may have slightly different definitions and their own frameworks, there is minimal variance between their effectiveness and impact. Relatedly, Haar et al (2019) highlighted the alignment between Māori leadership and ethical leadership models. They also suggested some alignment between Māori leadership and authentic leadership, particularly from a cultural authenticity perspective.

Servant leadership

Hoch et al. (2016) also considered servant leadership in their study, which they defined as prioritising serving others above all else, focusing on creating an environment where teams can thrive and achieve their highest-impact work. They suggested that servant leadership was distinctive from transformational leadership, particularly because of its focus on respect for followers' emotions, needs, and job satisfaction (Hoch et al., 2016).

Servant leadership is people-oriented and value-oriented. It is based on community and involves others in decision-making; it is grounded on caring behaviour to enhance the growth and success of people. Similarly to Māori leadership, in servant leadership the leader puts the interests of others, and of the

group, first and foremost. In their research, Ruwhiu and Elkin (2016), highlight the connection between servant and Māori leader values (see Table 1).

Table 1. Connection between servant leadership principles (first column) and Māori values (first row). Reproduced from Ruwhiu and Elkin (2016)

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

Relational leadership

Māori leadership is inherently relational, prioritising the maintenance and nurturing of relationships as a key leadership function (Mehr, n.d.). Leaders are expected to engage deeply with their communities, fostering a sense of belonging and unity. The collective goal or vision is shared and pursued together, with everyone contributing to its achievement. While relational leadership is recognised in Western frameworks, it is often one of many leadership styles rather than a dominant approach. Achieving organisational goals is often seen as the primary objective, with relationship building to achieve that end (Friedman, 2023).

Aligned but not identical

While there are alignments and similarities between Māori leadership and transformational, servant and relational leadership models, none fully capture Māori leadership. Here, we have suggested that

leadership frameworks based on transformational, servant or relational leadership models might be relevant to both Māori and non-Māori leaders and followers. However, most of the literature describing these leadership models is focused on contrasting cultures rather than identifying similarities and parallels.

There are too many fundamental differences

In a literature review contrasting indigenous leadership and Western-style leadership, Steinman (2020) identified that while many leadership traits are common across cultures, there were core differences. He quotes Bass (1997) in stating "*variation occurs because the same concepts may contain specific thought processes, beliefs, implicit understandings, or behaviours in one culture but not another*". This is echoed by Pfiefer (2005), who stated that a leader is effective *if and when* their behaviour matches the culturally contingent expectations of their followers.

During our research, we have not identified any overarching leadership framework that encapsulates both Māori and Western cultures. We suggest that this is due to them having fundamentally different worldviews and therefore different values, practices, thought processes, beliefs, understandings, and behaviours.

There are many Māori, leaders and followers, who are successful in their roles outside of Māori-led organisations. Both Māori and non-Māori agreed that an exemplary leader was "*inspirational, participative, visionary and having performance orientated values*" (Steinmann, 2020). However, research shows that cultural differences between Māori and non-Māori influence perceptions of leadership, as leaders and followers (Pfeifer & Love, 2004).

Katene (2010) observes that Māori leadership has evolved over time, from transactional to transformational and beyond. In her analysis, she suggests that contemporary Māori leaders negotiate the intersection of traditional Māori values and leadership principles, and the values and principles from contemporary society and leadership.

There appears to be a preference for Māori to be involved in kaupapa Māori-led businesses. They seek communal orientated organisations that support their commitment to their hapū, iwi and strengthen their social systems. Truly effective Māori leadership requires a deep grounding in Te Ao Māori and tikanga Māori, and leaders are expected to be fluent in te reo Māori (Steinmann, 2020; Mika & O'Sullivan, 2014).

> *The mark of leadership success for a Māori is providing leadership based on traditional principles while managing the interface.* (Katene, 2010)

Intercultural leadership

The concept of bicultural practices in organisations and leadership in New Zealand began in 1975 after the establishment of the Waitangi Tribunal. These were based on a vision of shared power, responsibility and resources. Equal employment opportunity specialists and biculturalism specialists were employed in the public sector, in particular. The push toward biculturalism included revitalisation of te reo Māori and management of broader diversity (Steinmann, 2020). However, there is some evidence that biculturalism has not necessarily been implemented well or fairly. Biculturalism often means that leaders are expected to be competent in both Māori and non-Māori New Zealand cultures and leadership practices, rather than having one skillset which bridges both cultures (Steinmann, 2020). In many instances, it also ends up with Māori being responsible for a "cultural double shift", with the

burden of biculturalism falling on Māori while non-Māori doing little to learn the Māori way or language (Haar, 2022).

The literature reviewed presented intercultural leadership as a framework that would be relevant for spanning the gap between Māori and non-Māori leaders and followers.

Intercultural leadership is a dynamic and inclusive leadership approach that aims to harmonise diverse perspectives to achieve a common vision or goal (Martin, 2024). It weaves different perspectives into a unified whole, acknowledging and celebrating differences as a source of strength and innovation. Intercultural leaders immerse themselves in the cultural tapestry of the workplace and focus on building deep relationships and personal connections (Martin, 2024; Wedell, N.D). They rely on qualities such as empathy, respect, understanding, and adaptability to lead their teams (Martin, 2024).

Intercultural leaders acknowledge that having a range of team members with different cultures, worldviews, and ways of constructing knowledge, might mean they have different understandings of the same processes or outcomes. Key principles of intercultural leadership include equal respect for all cultures, self-awareness of cultural biases, and a high level of cultural intelligence (Rosado-May, 2020). Building trust among groups requires time, patience, a genuine human connection, and a dedication to being prepared, minded, and vulnerable.

Intercultural leaders resist ethnocentrism and instead embrace three ethno-relative orientations: acceptance, adaptation, and integration (Rosado-May, 2020). While the terms multicultural, cross-cultural, and intercultural are often used interchangeably in the grey literature, there are some differences. Cross-cultural leadership navigates diversity, multicultural leadership manages diverse teams, and intercultural leadership fosters understanding and respect across cultures. In this context, intercultural leadership is considered the best-suited approach.

Key insights

- Aligned but unique: Māori leadership principles and values are aligned to some degree with transformational, relational and servant leadership models. However, none of these models successfully encompass Māori and non-Māori cultural differences.
- Upholding culture and traditions: Māori leadership embeds traditional Māori views, principles and values into the workplace and contemporary society. The aspirations for a successful Māori leader, or a leader perceived as successful by Māori followers, are that they will be familiar with Te Ao Māori and tikanga Māori, and ideally be conversational in te reo Māori (although due to the impact of colonisation, a basic understanding of te reo is often the required minimum).
- Relevance of intercultural leadership: Intercultural leadership models may provide a framework for allowing Māori culture and all other cultures in an organisation to be protected and empowered.

There is evidence that Māori leadership principles are relevant to non-Māori

The objective of this section is to provide examples of Māori leadership being implemented and having a positive impact, not only on Māori, but also with a non-Māori New Zealander lens. We want to show that Māori leadership is not only for Māori.

Seven examples have been identified: Tauutuutu, Kura Kaupapa Māori, the early childhood education framework, Te Wānanga o Aotearoa, Māori leadership in environmental management, Māori leadership in the public sector, and Iwi enterprises.

Tauutuutu

Tauutuutu is an Māori way of thinking and acting that encourages communities and enterprises to make escalating 'investments' that enhance the mana (dignity) and mauri (vitality) of individuals, human families, and related non-human families (land, water, and their offspring), with the expectation that such investments will be returned with equal or greater value at a later date (Reid et al., 2021). The tauutuutu ethical framework is implemented in various Post Settlement Governance Entities and a variety of Māori Land Trusts and Incorporations. They implement the framework for operational and strategic decision-making. They prioritise lower intensity production, integrated value chains to premium markets, and strong collaboration for environmental planning, leading to food-producing systems that greatly exceed regulatory demands.

Early childhood curriculum in New Zealand

The ECE curriculum in New Zealand is underpinned by Kaupapa Māori and Māori values (Summers, 2023; Hawkins, 2017). Centre leaders and kaiako demonstrate genuine commitment to kaupapa Māori theory and practices. The practices are based on the concept of rangatiratanga, through shared or distributed leadership. It emphasizes relationship building (whakawhanaungatanga), empowerment (whakamana), and mutual learning (ako).

ECE in New Zealand relies on the four responsibilities model (Hawkins, 2017; Tamati, 2011):

- Te Whai Takohanga – Having Responsibility: it refers to taking on or accepting the responsibility of the well-being and development of those within the community
- Te Mouri Takohanga – Being responsible: it refers to attitudes and actions; it is about being professional, transparent, honest, open to other perspectives and working to advance the common goal
- Te Kawe Takohanga – Taking responsibility: it is about having courage, taking up challenges, being an advocate
- Te Tuku Takohanga – Sharing responsibility: it is sharing power and roles; it is particularly about relationships, engaging with others, listening, acknowledging, fostering autonomy.

Kura Kaupapa Māori

Kura Kaupapa Māori (Māori elementary schools) are another example of a successful framework – although they often host few non-Māori learners. The definition of success and learning styles in Kura Kaupapa Māori differ from mainstream schools. It is based on the understanding that Māori learn better as a whānau and the whānau is directly involved in the child's learning (ERO, 2021). Putting the Māori worldview at the centre of the Kura approach has been central to their success. A classroom is a whānau where each student is responsible for their learning as well as the learning of others. They are involved in curriculum development and benefit from cooperative learning environments (Hargraves, 2022).

Te Wānanga o Aotearoa

Te Wānanga o Aotearoa, the second-largest tertiary institution in New Zealand, exemplifies the impact of Māori leadership on education. By promoting Māori values and incorporating indigenous pedagogical

methods, it has created an inclusive educational environment that benefits a diverse student body, including non-Māori. The institution's success demonstrates how integrating Māori leadership principles can enhance educational outcomes and foster a sense of community and belonging among all students (Wixon, 2016).

Māori leadership in environmental management

Māori leadership in environmental management is another area where its impact is evident. MPI highlights the role of Māori as kaitiaki of the land, water, and biodiversity. Māori leaders have been instrumental in developing strategies for sustainable resource management and climate resilience, which benefit all New Zealanders. For instance, initiatives to decarbonise regional transport and manage forestry for carbon storage reflect a balanced approach to economic development and environmental protection, guided by Māori principles (Ministry for the Environment, 2022).

Māori leadership in the public sector

In the public sector, Māori leadership practices are integrated to promote inclusivity and strategic thinking. A study by Victoria University of Wellington found that Māori public servants often position themselves to advance mātauranga Māori and kaupapa Māori within government agencies (Bean, 2017). This approach not only supports the cultural integrity of Māori but also enriches public administration by introducing diverse perspectives and fostering more holistic decision-making processes (Bean, 2017).

Iwi enterprises

Māori businesses have shown remarkable growth, emphasising sustainability and community well-being. The rise of iwi enterprises like Ngāi Tahu and Tainui, with assets exceeding $1 billion each, illustrates how Māori leadership can drive economic success while upholding cultural values (Wixon, 2016). These businesses contribute significantly to the New Zealand economy, demonstrating that Māori leadership models, which prioritise long-term sustainability and community benefits, can be effective for both Māori and non-Māori alike (Wixon, 2016).

Key insights

- Māori leadership frameworks are successfully applied in education:
  - New Zealand's early childhood curriculum is underpinned by Kaupapa Māori and Māori values, benefitting all Tamariki (Māori and non-Māori)
  - Kura Kaupapa Māori (Māori elementary schools) showcase the positive impact on Māori students of focusing on whānau involvement in learning and placing the Māori worldview at the centre
  - The success of Te Wānanga o Aotearoa demonstrates how integrating Māori leadership principles can enhance educational outcomes and foster a sense of community and belonging among Māori and non-Māori students.
- Māori leadership models are successful in the global economy:
  - Organisations that apply the tauutuutu framework have been successful in the food and fibre sector, creating value, improving well-being and environmental outcomes

  - The growth of iwi enterprises like Ngāi Tahu and Tainui, with assets exceeding $1 billion each, illustrates how Māori leadership models, which prioritise long-term sustainability and community benefits while contributing to the economy, can be effective for both Māori and non-Māori alike.

- Aotearoa New Zealand benefits from Māori leadership approaches and upholding Māori principles:
  - Environmental leadership from MPI and MfE isand guided by Māori principles takes a balanced approach to economic development and environmental protection, benefitting all New Zealanders
  - In the public sector, Māori leaders advance kaupapa Māori, promoting inclusivity, cultural integrity, and more holistic decision making.

Conclusion

The interpretation of leadership can vary significantly between Western and Māori cultures due to different history, thought processes, beliefs, understandings, and behaviours. These cultural differences impact applied leadership principles and expectations of leadership:

6. The **purpose** of leadership is grounded in different values. Māori organisations often have a small, family or community-like structure, with a high degree of employee involvement in decision-making. The purpose of these businesses is often community-oriented, benefiting the hapū or iwi.

7. The **rationale** behind practices is culturally bounded. In the context of Māori culture, leadership is deeply rooted in Te Ao Māori, tikanga Māori, and wairua. Māori leadership values such as manaakitanga (caring), kaitiakitanga (guardianship), and whanaungatanga (relationship building) are embedded in all interactions and operations in the organisation. Similarly, Māori leadership is often implicitly guided by mauri being crucial to the well-being and longevity of an organisation and its members.

8. The **traditions** that inform practices are unique. Traditionally, the rangatira (chief or figurehead for a hapū/iwi) was responsible for the well-being and protection of their people. The leadership roles are important, but the importance of working together and collective decision-making were more important. In addition, the success of a leader in Māori culture hinges on the extent of their whakapapa, or genealogical connections.

In essence, Māori leadership is holistic, accounting for spiritual dimensions and collective responsibilities that go beyond typical Western leadership paradigms often more focused on organisational performance. Truly effective Māori leadership requires a deep grounding in Te Ao Māori, tikanga and kawa.

There is no overarching leadership or leadership development framework that spans Māori and non-Māori cultures due to these fundamental differences. However, many Māori values and Māori leadership principles are relevant and applicable to non-Māori. In addition, there is a growing need for leaders to understand and apply intercultural leadership principles – which aligns well with Māori leadership – in an increasingly multicultural New Zealand.

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Glossary of Māori terms

Kupu (Māori word)	English interpretation
Aroha	affection, sympathy, charity, compassion, love, empathy
Hāpu	Kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society. It consisted of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group's history. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi).
Hau	vital essence, vitality—of a person, place or object
Hui	gathering, meeting, assembly, seminar, conference
Iwi	literally bone, extended kinship group, tribe, nation, people, nationality, race—often refers to a large group of people descended from a common ancestor and associated with a distinct territory
Kaitiaki	agentic stewardship, caretaker, guardian, keeper, protector
Kaumātua	wise elder, elders
Kaupapa Māori	Māori approach centered within Māori-centric philosophy, Māori ideology, a philosophical doctrine incorporating knowledge, skills, attitudes, and values of Māori society
Kawa	customs, protocols, and etiquette that govern various activities and ceremonies. It encompasses the traditional rules and guidelines that dictate how certain cultural practices are carried out.
Kōtahitanga	unity, consensus, alliance, inclusion
Mana	prestige, authority, control, power, influence, status, spiritual power, charisma—mana is a supernatural force in a person, place or object
Manaakitanga	hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.
Māori	Indigenous peoples of New Zealand
Marae	courtyard—the open area in front of the wharenui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae
Mātauranga Māori	Māori knowledge, body of Māori knowledge, Māori world view, Māori creativity and cultural practices
Mauri	life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions—the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located

Kupu (Māori word)	English interpretation
Ngāti	prefix for a tribal group
Rangatira	chief, leader, of high rank, esteemed, responsible for groups of people, worker with the interests of the people at heart
Taiao	The environment
Tapu	sacred and prohibited
Tikanga	correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol—the customary system of values and practices that have developed over time and are deeply embedded in the social context
Tohunga	expert, proficient, adept, of higher learning, skilled, chosen for knowledge and judgment
Whakapapa	genealogy, a line of descent from ancestors down to the present day. Whakapapa links people to all other living things, and to the earth and the sky, and it traces the universe back to its origins.
Whakawhanaungatanga	process of establishing relationships, relating well to others.
Whānau	extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.
Whanaungatanga	relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.