Māori Leadership within Recreation Management. A case study of Aoraki Bound.

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Abstract

This research aims to find out how Māori leadership is expressed in a recreation organisation, Aoraki Bound, and to gain an understanding of the experiences of particular Māori leaders. Aoraki Bound is a Māori cultural and leadership development programme situated in the Ngāi Tahu (A tribe in the South Island of Aotearoa/New Zealand) region. Kaupapa Māori theory and methodology was utilised as the overarching framework for this project as understanding Māori culture and aspects of it is best understood through subjective immersion (Marsden, 2003). Five principles of Kaupapa Māori were integral to this research: tino rangatiratanga (self-determination), taonga tuku iho (cultural aspirations), whānau (extended family structure), ako Māori (culturally preferred pedagogy) and kaupapa (collective philosophy) (Smith, G.H., 2002). Kanohi-ki-te-kanohi (face to face) interviews were carried out with two designers, one manager, one current instructor, and three graduates of Aoraki Bound. The data analysis involved inductive analysis techniques and was shaped by the theoretical framework and my personal knowledge and experiences. Key findings suggested that Māori leadership is based upon Māori worldviews and requires Māori leaders knowing and understanding their cultural identity. Gaining cultural identity may be linked to Māori gaining mana; the spiritual power and authority on which leadership is based upon (Marsden, 2003; Ka'ai & Reilly, 2004; Te Rito, 2006). Aoraki Bound contributes to the development of Māori leadership through focussing upon cultural identity within an environment that normalises Māori pedagogies, culture, values and practices. It is anticipated that the information presented in this research will encourage further development of Māori leadership in Aotearoa/New Zealand.

Mihi

I te taha o tōku nei Pāpā,

Ko Mātaatua te waka

Ko Pūtauaki me Kaputerangi ngā maunga

Ko Te Oriini te awa

Ko Ngāti Awa te iwi

Ko Ngāi Taiwhakaea II te hapū

Ko Te Paroa te marae

Ko Taiwhakaea te tūpuna whare

Ko Toanatini te wharekai

I te taha o tōku nei Māmā,

Ko Kurāhaupo te waka

Ko Tikorangi te maunga

Ko Karatia me Waitiki ngā awa

Ko Ngāti Kuri te iwi

Ko Pohotiare te hapū

Ko Te Reo Mihi te marae ki te Te Hapūa

Ko Moetangi te urupā

Ko Parengarenga te wahapū

Ko Ngatekawa me Te Mingi ngā kāinga

Ko Kendall Stevenson tōku ingoa.

This pepeha (tribal saying) expresses my whakapapa (genealogy) and acknowledges who I am and where I am from. Having this understanding of where I whakapapa to allows me to know myself and my cultural identity. I welcome you, the reader, to this research.

Acknowledgements

The journey has finally come to an end. I would never have made it to this point without the help, love and support of particular people. I would like to take this opportunity to acknowledge and thank the following collective for your endless support, wisdom and guidance during my journey with this research. First, thanks must be given to my two fabulous supervisors, Dr. Anne-Marie Jackson and Dr. Sally Shaw. I am deeply grateful for the continuous support and dedication, and of course your expertise throughout this research. I had come into this project as a complete research novice and you both took me under your wings and guided me through the entire process with an overwhelming amount of care and support. Thank you both for sharing your baskets of endless knowledge with me. I also would like to acknowledge the University of Otago for allowing me this opportunity to extend my learning and for granting me the University of Otago Māori Masters Scholarship. In addition, a big mihi to the leaders and graduates of Aoraki Bound who gave up their time to share their knowledge, expertise and experience with me during this research journey. I cannot thank you all enough; without you this research would not have been possible.

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Third, my mates. My Kaitaia crew (Paka, Kritta, Teags, Cory, Charlie, Lori, Cathryne, Dana, Nell, Lei, Miss Black, Lou etc etc). You all know who you are and I want to thank each and one of you for supporting me throughout the six years I've been in Dunedin. Thank you for the many years of good times and for always ensuring our reunions are

memorable. Also, my Dunedin family, (Slum, Argy, Jools, Cha, Ball, Sack, Coon, Gee, Soren, Marama) and the list goes on, I can't name you all or else I'll run out of paper. Thank you for the many 'stress relieving' times and for being a huge part in my life. You guys have made Dunedin a home away from home for me and have provided many lifelong memories. Thank you all for the Freaky Fri's, whānau lunches and potlucks, the mature nights, and for the never-ending laughs and good times.

The final but most important thanks must go to my whānau. Words cannot express my love and appreciation I have for you all. Without you all backing me I don't think I would have endured this journey- so this thesis is for you. To my uncles (Dad-dee, You-kle, Johnny Jones, Uncle Norm and Uncle Wihi), you guys are my rocks who keep me grounded and remind me what's real. I have learnt so much from you all and I always appreciate the love, support and all-round good times you share. To Mama, Pitbull, Sweetie, and Aunty Delwynne; you are all loving and strong women and I admire and aspire to be like each and every one of you. Special thanks must go to Mama and Dad-dee who are and always will be my 'real' parents! To my cousins, I look upon you as my siblings, especially you my Niggy Wiggy's, and I would be truly lost without you all. Not a day passes without thinking of you also Kiri, thank you for looking out for us; I'll be seeing you again somewhere over the rainbow. To Nana and Koro (Kolo), I hope to make you proud with this research, and that you see it as a token of my appreciation for your love and support. To the Windleborns, thank you for being my second set of parents and older sisters. Aunty Ang you especially are someone who I hold special in my life; thank you for teaching me all the tricks of the trade, for making me laugh, and for always turning the music up! Finally to Hoppy, Usi and Justin-Justin, thanks for supporting my University career even though I know how you feel about it; feelings which should not be publically mentioned! Hoppy and Usi, you've both shown endless support and love since I was a sprog and that has not changed. You've backed me

100% which provided me the strength and confidence I needed to carry out and complete this research. I hope this research project brings you pride.

Special thanks must also be given to firstly Slum, and secondly Jools. Slum, thank you for sharing your home with me this year. Also, thank you for your never-ending care, assistance and willingness to take time out of your busy life to read my thesis and provide feedback. To Jools/Julie, although you were off being a Super Māori at the back end of this project, you were there for the huge bulk of it. You were there for me during the many times I felt lost and angry at the project. "Thanks heaps" for being you, for making me laugh, for our mature Friday's, and for the endless good times.

E tama, tangata i akona i te whare, te tūranga ki te marae tau ana[1].

Thank you all for shaping me into the person I am today and helping me achieve what I have so far.

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[1] Because you were taught well at home, you shape well in public.

Contents

Chapter One: Introduction

I was born and raised in a small rural town, Kaitaia, which has a high population of Māori. I whakapapa (connect, descend) to three iwi (tribe): Ngāti Awa in the Bay of Plenty region, and Ngāti Kuri and Ngā Puhi ki Whangaroa in the Far North of New Zealand/Aotearoa. I have been brought up with the knowledge of where I whakapapa to and also how to behave according to Māori tikanga (customs, practices) that is customary in my iwi. I explain my full mihi (formal greeting) at the beginning of the research to provide an introduction to myself and as a welcome to this research. It is also there to extend a relationship and connection with you, the reader. I have always found that knowing where I come from is important because by doing so, it allows me to gain the feeling that I know myself. I acknowledge that knowing my whakapapa and expressing it in a pepeha is part of tikanga Māori because it explains who and where I am connected to.

This knowledge of who I am and my upbringing has influenced my ongoing interest in what it means to be Māori and Māori issues. During my childhood and teenage years this interest led me to join various groups within my community, and in particular sports groups. I have always been a player on the community netball and touch teams and have participated at a regional level in both sports. Experiences I had within these teams provided me with further insight into Māori culture. I also experienced within these groups that there was a disparity gap present where the majority of leaders were non-Māori. During the thirteen years that I have been involved in sports, I have had only four Māori coaches, two Māori administrators and managers, and two Māori captains. At secondary school I did not take much notice of this, perhaps I was too young and naive to notice; now I wonder why there was such an absence of Māori leaders within my highly Māori populated community. During my University years in Dunedin, I also noticed the lack of Māori leaders when I became involved

in sporting groups, as a player and coach. I have had no Māori coaches or administrators, and I have been the only Māori captain within our club. The experiences and situations that I have gone through have shown me that there is an unequal balance of Māori and non-Māori leaders within the recreation sector. It was these experiences that stimulated my interest in researching Māori leadership within recreation management.

Research Context

There is an overwhelming amount of negative messages, statistics and conclusions regarding Māori (Maaka & Fleras, 2005; Mutu, 2004; Mutu, 2010). Current literature (for example; Bishop, 2003; Bishop, 2006; Hokowhitu, 2003; Holmes, Vine & Marra, 2003; Te Rito, 2006) continues to focus primarily on the marginalisation of Māori due to colonisation. However, there are multiple examples of the various dynamic and significant changes Māori are making in modern society, where Māori are demonstrating growth and development, and achieving success. Palmer and Masters (2010) support this by noting that "Māori people have made significant progress in terms of reducing economic and social disaparities between themselves and other New Zealanders" (p. 332). One example that illustrates this progress is Māori leadership. The way I define Māori leadership is leadership that is grounded within a Māori worldview, and enacted through tikanga Māori and kaupapa Māori. This definition has been informed by my upbringing and previous experiences, as well as my prior research on Māori leadership (Marsden, 2003; Pfeifer, 2005; Ruwhiu, 2009; Tapsell & Woods, 2008; Te Rito, 2006; Te Rito, 2007;). Generally, leadership "has been identified as one of the most frequently studied topics in the sports management literature" (Hoye, 2004, p. 55). However such research has commonly focused on coaches rather than leaders or managers within sport or recreation organisations. I have identified the need for further research to clearly define and describe Māori leadership within recreation management. With a clear outline of what

Māori leadership entails, it may be possible to encourage the further development of Māori leadership within recreation management.

Statistics New Zealand state that Māori make up 14.6 percent of the New Zealand population (www.stats.govt.nz) and contribute to 12 percent of New Zealand's labour force (www.dol.govt.nz). According to the Department of Labour website, of the 12 percent, the majority of Māori continue to be over-represented in less skilled jobs, and subsequently, under-represented in higher skilled jobs (www.dol.govt.nz). However, Māori are making dramatic changes. For example over a recent five year period[2], the ratio of Māori in semi-skilled and lower-skilled occupations has decreased, while there has been a noticeable increase in the number of Māori employed in higher skilled occupations (www.dol.govt.nz). Of the higher skilled occupations statistics, there was a growth from 16 percent to 20 percent over the five year period for Māori in managerial positions. While the statistics reflect a positive change, there remains to be little information regarding what type of managerial role Māori hold and where they practise this management. Palmer and Masters (2010) confirm that there is also a lack of information pertaining to the number of Māori with leadership roles specifically in recreation management, stating "there are no national statistics quantifying Māori involvement in sport [and recreation] management or governance" (p. 333). The limited statistical information strengthens my argument for the need of further research regarding Māori leadership within recreation management.

Recreation management has been chosen as the research context because of the importance of both leadership in management and the role of sport and recreation for Māori. In particular, sports leadership is a valued part of New Zealand culture (Thomas & Dyall, 1999), with sport and recreation continuing to be integral to Māori culture (McCreanor et al.,

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[2] The five year period is from 2004-2009.

2010). Prior to European contact "sport and everyday life were so closely interlinked in Māori society that it was not a discrete activity" (Watson, 2007, p. 781); illustrating the value placed upon sports in Māori lifestyles and culture. Sports are also known to be useful tools in which Māori use to achieve and grow their cultural identity. For example, throughout the twentieth century Māori sport, especially waka ama (a Māori physical activity involving an outrigger canoe), have become major vehicles of Māori cultural identity for participants and supporters alike (www.teara.govt.nz). Watson (2007) explains "that participation in sport performs an important role in sustaining community identities" (p. 787). Providing cultural identity is important, especially for those Māori who have been disconnected from their tribal roots and home areas (Maaka & Fleras, 2005; Marsden, 2003).

Māori participation in sports outweighs that of their non-Māori counterparts, yet this is as players only (Palmer, 2006). The physical abilities of Māori are over-represented in the media where Māori are depicted as natural athletes (McCreanor et al., 2010). However, this concentration on purely the physical abilities of Māori has obscured any understanding of the higher capacities and capabilities of Māori (McCreanor et al., 2010). This has been outlined and criticised in a study by Brendan Hokowhitu (2003). Hokowhitu (2003) argues that the colonial discourse of the physicality of Māori has excluded them from intellectual jobs, and has instead pushed them to hard labour work, including sport. McCreanor et al. (2010) supports this claim and outlines the differences between the higher number of Māori players compared to the lower number of Māori coaches and administrators. Furthermore, Māori are outnumbered by their non-Māori counterparts acting in leadership roles within recreation management (Leberman, Collins & Trenberth, 2006; McCreanor et al., 2010; Thomas & Dyall, 1999). An interesting argument is put forward by Thomas and Dyall (1999) where they challenge this imbalance and state that the widespread participation in sports and recreational activities by Māori should portray the need for more Māori leadership within recreation

management while also encouraging non-Māori managers and leaders to "practice in ways that allow Māori cultural patterns to be incorporated" (p. 122).

At an organisational level, there is an imbalance between the number of Māori and non-Māori based recreation organisations. Māori recreation organisations are becoming more prevalent; however these organisations continue to be only present in the small pockets of society (Holmes, Vine & Marra, 2009). When recreation organisations are examined on a national scale, Māori leaders are less heard of and more often gain the roles of advisory members (Pfeifer, 2005; Sport New Zealand, 2012). A study from Pfeifer (2005) explained that Māori leaders in contemporary society are often subalterns- which are leaders "who are in an inferior position within colonial hierarchy and whose real power are limited" (p. 57). An example of this is in Sport New Zealand (Sport NZ) in which an independent committee, Te Roopu Manaaki, acts as an advisory board that provides advice and guidance to Sport NZ leaders regarding Māori in sport and recreation (Sport NZ Strategic Plan, 2012-2015). It may be argued that within this example, Sport NZ marginalises these Māori leaders because they are given relatively less power in committee status. Being a part of an advisory board limits the Māori leaders' power in decision-making because they may only advise and provide their opinions to those in power rather than having the autonomy and authority to make key decisions themselves.

The above example depicts how Māori leaders often have relatively less power within sport and recreation organisations. In spite of this, their presence in these organisations remains important. The Te Ara website (The New Zealand Encyclopedia website) explains that in urban areas, sport and recreation organisations are often the main focus of Māori identity for members and whānau (www.teara.govt.nz). For this reason, it is important for Māori involvement at the decision-making level in such organisations in order to provide a Māori perspective on recreation policies and issues (Holmes, Vine & Marra, 2009; Pfeifer,

2005; Te Rito, 2006). Having Māori leaders in the organisation will also allow Māori voices to be heard. This is an important process because it allows Māori leaders to not only convey Māori aspirations for development, but to also express their dissatisfaction with the status quo if need be (Maaka & Fleras, 2005).

Sport is also portrayed as being an effective development tool for whānau, hapū and iwi. For decades, "sport has been important for fostering tribal development and assisting the maintenance of cultural values and knowledge" (Thomas & Dyall, 1999, p. 120). The Te Ara website supports this and further explains that Māori embrace the nature of kin membership sports offer, which is portrayed by the high popularity of sports within Māori culture (www.teara.govt.nz). Along with supporting whānau, hapū and iwi development, sport is also "now being used as a medium to promote social, cultural, and economic development" (Thomas & Dyall, 1999, p. 122). Despite the popularity of sport within Māori culture and the role of sport for effective development for Māori (Maaka & Fleras, 2005; Te Rito, 2006; Thomas & Dyall, 1999); there is limited research within this field. Leberman et al. (2006) confirm that the topics of ethnicity and culture have not been extensively developed within sport and recreation management. This research is an attempt to address this gap by examining Māori leaders operating within a Māori recreation organisation.

Recreation management is a somewhat unchartered research area. There is especially limited research in this field that speaks from a Māori perspective as the majority of research within recreation management is predominantly non-Māori based. This also extends to research on leadership because the majority of leadership theories have been developed based on Western notions (Hoye, Smith, Nicholson, Stewart & Westerbeek, 2009). The distinct nature of Māori culture often renders these theories insufficient in explaining Māori leadership (Pfeifer, 2005). The aims of this research were to find out how Māori leadership is expressed within a recreation organisation and to discover how it may be developed and

encouraged within recreation management. I utilised Aoraki Bound as a case study to address these research aims and examine Māori leadership in this context.

Aoraki Bound.

Aoraki Bound is a Māori-based recreation programme, situated in the Ngāi Tahu region. Developed in 2002, Aoraki Bound weaves together "the proven methodology of Outward Bound[3] with the cultural knowledge and aspirations of Ngāi Tahu..." to facilitate place-based experiential learning (www.ngaitahu.iwi.nz). Providing this place-based experiential learning is paramount in the Aoraki Bound programme because it promotes cultural and leadership education through recreation; thereby fostering the development of a Ngāi Tahu perspective of Māori leadership and cultural identity. Aoraki Bound differentiates itself from Outward Bound because it involves the students walking the footsteps of their tūpuna (ancestors) throughout the Ngāi Tahu rohe (areas). The breakaway from Outward Bound and "conducting a place-based journey during the hīkoi is a fortuitous and wonderful act given that one partner- Outward Bound- has an historical emphasis on running programmes at their established Anakiwa base" (Brown, 2008, p. 14). Aoraki Bound is the first outdoor programme within the outdoor recreation sector in New Zealand to apply a place-based pedagogy (Brown, 2008).

Aoraki Bound provides two courses per year, with the intake of each course being 14 students. The courses are run in February and March respectively. During each course, students embark on a unique journey that sees them visiting various sites within Ngāi Tahu, while actively learning Ngāi Tahu culture and practices. At each rohe students are taught the history and customs of the area from the corresponding tohunga (experts) and kaumātua

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[3] Outward Bound is an outdoor education organisation. It was established in 1962 and it claims to be New Zealand's leading organisation for showing people their full potential through outdoor challenge and adventure. Outward Bound has the mission of inspiring personal and social development through value-based experiential learning in an outdoor environment (www.outwardbound.co.nz).

(elders). The programme consists of a 10 day stay at the Outward Bound facility in Anakiwa, Queen Charlotte Sound, and a 10 day hīkoi (walk) from Anakiwa to the foot of Aoraki/Mt. Cook.

The objectives of Aoraki Bound are:

1. Tō Tātou Reo: Using and appreciating Ngāi Tahu reo, to ensure the understanding on the culture, and to sustain and grow the language.

2. Tō Tātou Ngāi Tahutanga: Using and appreciating the Ngāi Tahu culture, in order to grow and sustain the culture and its practices.

3. Tō Tātou Whanaungatanga: To grow the bonds that bind individuals to the iwi, and to develop the ideology of working together for the collective good.

4. Tō Tātou Mana: To consider your values and to stand tall with mana.

5. Tō Tātou Taiao: To experience the wonders of the lands and water of Ngāi Tahu, and to provide an understanding of kaitiakitanga and commit to being protectors/guardians of the environment.

(www.ngaitahu.iwi.nz)

Background of Aoraki Bound.

Aoraki Bound was established by Iaean Cranwell and Craig Pauling. After attending an Outward Bound course in 2002, Iaean and Craig were inspired to offer a similar course that would be specific to Ngāi Tahu. They envisioned a programme that would be beneficial both in terms of personal development, as well as a means to facilitate cultural revitalisation. Initially, Aoraki Bound was not established to become a leadership development model, but in facilitating cultural revitalisation, Aoraki Bound has implicitly taught leadership also. In 2003, Iaean and Craig sought out support with head figures of Ngāi Tahu. Kaumātua experts

in Ngāi Tahutaka[4] (Ngāi Tahu culture) and reo (Māori language), and influential Ngāi Tahu

members, such as Sir Mark Solomon[5] and Sir Tipene O'Regan[6], were excited about this new

concept and provided their full support towards Aoraki Bound and formed the Aoraki project

team (Aoraki Bound timeline reference, n.d). In 2004 discussions began between the Aoraki

project team, with the support of Te Rūnanga o Ngāi Tahu, and Outward Bound. From these

discussions, a partnership was developed, bringing with it several benefits for both parties.

The Aoraki Bound project team was adamant that the objective for Aoraki Bound was

not to simply recreate Outward Bound. It was determined that the use of te reo and tikanga,

interwoven with Ngāi Tahu history and custom would be the essence of Aoraki Bound

(Aoraki Bound timeline reference, n.d). The primary goal of Aoraki Bound was to facilitate

cultural understandings specific to Ngāi Tahu, and in turn become a site of personal

development where aspects of Ngāi Tahu culture and a Ngāi Tahu view of Māori leadership

may be taught. To provide Ngāi Tahu cultural awareness and identity, the Aoraki project

team were certain that they wanted the course to end at Aoraki (Mt. Cook). Thus the

programme would allow the students, especially those who descend from Ngāi Tahu, to reach

their mauka (mountain) Aoraki (personal communication with Craig Pauling and Iaean

Cranwell, 2012). Providing this cultural identity would enable students to realise and gain

personal mana; an important aspect of Māori leadership which will be explained later in

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[4] Some of the words throughout the thesis are written in the Ngāi/Kāi Tahu dialect, where k is used in exchange for ng.
[5] Sir Mark Solomon was the elected Kaiwhakahaere (Chair) of Te Rūnanga o Ngāi Tahu at the time. He has continued to hold his role since 1998. Solomon also holds roles as a trustee on various marae and organisations, demonstrating his great commitment to serving Māori and enhancing kōtahitanga for Māori.
[6] Sir Tipene O'Regan is a very prestigious man within Ngāi Tahu. He is best known for his role as a chairman of the Ngāi Tahu Māori Trust Board. Tā Tipene is synonymous with Ngāi Tahu and their efforts for compensation from the Crown as he led claim settlement negotiations leading in to the 1998 settlement.

successive chapters (Marsden, 2003; Te Rito, 2006; Te Rito, 2007). In 2005 Hana O'Regan[7] and Craig Pauling met with Outward Bound representatives to define the content of Aoraki Bound. In 2006 the pilot course of Aoraki Bound was run and was instructed by Iaean Cranwell. Ten handpicked people participated in the pilot course and provided feedback for improvement of the programme (Aoraki Bound timeline reference, n.d).

The content of Aoraki Bound is grounded upon Ngāi Tahu worldviews, values, practices and natural landscapes. Ngāi Tahu has origins from "three principal streams of descent which eventually merged together in our histories to form the people we now refer to as Kāi Tahu" (O'Regan, 2001, p. 45). These three streams consist of three different iwi of Waitaha, Kāti Mamoe and Kāi Tahu (Evison, 1993). As a whole, "Ngāi Tahu are the iwi comprised of Ngāi Tahu whānui; that is, the collective of the individuals who descend from the five primary hapū of Ngāi Tahu, Ngāti Mamoe and Waitaha, namely Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri and Ngāi Te Ruahikihiki" (www.ngaitahu.iwi.nz). Ngāi Tahu hold rangatiratanga (authority) over 80 percent of Te Wai Pounamu (South Island) (Panelli & Tipa, 2007) and this is displayed by the eighteen Papatipu Rūnanga (local councils) of Ngāi Tahu located throughout Te Wai Pounamu (www.ngaitahu.iwi.nz).

Aoraki Bound and Te Rūnanga o Ngāi Tahu.

Aoraki Bound is a part of Te Rūnanga o Ngāi Tahu (TRoNT) and the rūnanga was established by the Te Rūnanga o Ngāi Tahu Act 1996. TRoNT is made up by representatives of each of the Papatipu Rūnanga and aims to service the needs of the Ngāi Tahu whānui (www.ngaitahu.iwi.nz). Aoraki Bound is located within the Ngāi Tahu Cultural Strategy of TRoNT. This strategy aims to "support, empower and enable the protection, preservation and

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[7] Hana O'Regan is the youngest daughter of Tipene O'Regan. Hana has conducted extensive work with te reo, which has seen her being a member of The Māori Language Commission- Te Taura Whiri te Reo- since 2003. Hana continues to carry out work in Māori studies in Christchurch Polytechnic Institute of Technology.

transmission of our cultural knowledge" (Ngāi Tahu Cultural Strategy, 2012-2037). The main

goal of this strategy is to have "successive generations nurtured to be strong, vibrant,

champions of Kāi Tahu culture" (Ngāi Tahu Cultural Strategy, 2012-2037). All programmes,

practices, initiatives and events derived under this strategy have the goal of enhancing

cultural identity, promoting, protecting and sustaining Ngāi Tahu culture. This goal is evident

in the vision of TRoNT, which is depicted in their whakataukī (proverb):

      Mō tātou, ā, mō kā uri ā muri ake nei. For us and our children after us.

    The nine focal points of the Cultural Strategy:

1. Mahi Toi (creative expression)

2. Tikanga (protocols and customs)

3. Whenua (landscape, place and locality)

4. Mahinga kai (food gathering practices)

5. Ā kainga, Ā whānau, Ā hapū, Ā iwi (community engagement/participation)

6. Te reo (language)

7. Mana tangata (self-determination, self-confidence)

8. Ngā Uara (values, beliefs)

9. Whakapapa (kinship)

(Ngāi Tahu Cultural Strategy, 2012-2037)

    Aoraki Bound addresses each of these nine focal points. It offers a creative

programme with the use of tikanga, te reo and mahinga kai (food gathering practices) in order

to bring about community participation and experience the Ngāi Tahu culture first-hand,

thereby instilling Ngāi Tahu values and practices within the students. Aoraki Bound is situated within this unique context, and the practices and behaviours of the Māori leaders operating within Aoraki Bound are shaped and informed by Ngāi Tahu and its culture. Aoraki Bound provides the opportunity for students to enhance their cultural capabilities. In doing so, the programme implicitly facilitates the development of a Ngāi Tahu perspective of Māori leadership.

Aims of Research

The aims of this research are to find out how Māori leadership is expressed in a recreation organisation, Aoraki Bound, and to gain an understanding of the experiences of particular Māori leaders.

Research questions.

1. What is Māori leadership within Aoraki Bound?

2. How does Aoraki Bound contribute to the development of Māori leadership?

These research questions were examined through the lens of a Kaupapa Māori framework. It is important to provide this research using a Māori perspective as "western methodologies and approaches to Māori matters undertaken from within a western values system would only ever be able to provide an outsider's interpretation of particular observable features of Māori society and culture" (Mutu, 2004, p. 26). Aoraki Bound is a programme that places emphasis on cultural and leadership developments; examining the link between cultural identity and leadership offers an insight into Māori leadership within recreation management.

Significance and Outcomes of Research

This research portrays the experiences and understandings of leaders and graduates involved with Aoraki Bound. By exposing these particular examples of Māori leadership, this research will provide insight into how Māori leadership is practised within recreation

management. These insights may support future development of Māori leadership in recreation management (Walker, Eketone & Gibbs, 2006). It is important to represent and examine Māori leaders because "one can develop into a leader through exposure to other leaders" (Te Rito, 2007, p. 43). Therefore, a potential beneficial outcome of examining Māori leadership in recreation management could be the further development and support of future leaders in other facets of society. Contemporary society needs Māori leadership because it is argued that "Māori leadership provides the people opportunities, no matter how it is presented, to realise and achieve their potential, empower themselves and connectiveness with their culture so that they may exist in a balanced world" (Te Rito, 2006, p. 13).

It is essential for the research to provide potential positive outcomes because the research utilised Kaupapa Māori theory and methodology. This is a framework which is outcome-driven that has the overarching aim of creating benefits and positive outcomes for Māori. Knowing and understanding Māori leadership is the primary goal of this research. The significance of gaining this knowledge would benefit Māori communities because they will have greater access to information regarding what is involved with Māori leadership and how it may be practiced within recreation management.

This research may also provide beneficial outcomes for Aoraki Bound. One benefit that may arise is greater public awareness of the programme. With public exposure, more individuals may become aware of the benefits the programme provides, which may encourage greater participation in Aoraki Bound. Also, the research may identify areas of Aoraki Bound that require improvements. If these improvements are made aware of and addressed accordingly, it may facilitate further growth and development of Aoraki Bound.

Thesis Structure

Chapter Two outlines Kaupapa Māori theory and methodology, the framework which shapes and informs this research. Kaupapa Māori theory and methodology is holistic and interconnected. I have adopted a thesis structure that is interwoven also. Consequently there is no particular chapter for a literature review; rather the literature is woven throughout the entire thesis. There are three analytical chapters, Chapters Three, Four and Five. The analytical chapters discuss the prevailing themes that emerged from the data. Each chapter weaves the literature and data analysis throughout. Chapter Three involves the examination of how Māori worldviews influence Māori leadership, including the role of tikanga and ako Māori. Chapter Four observes the importance of cultural identity and succession for leadership. Chapter Five examines tino rangatiratanga, and engages with Te Kereme (the Ngāi Tahu claim), the meanings of tino rangatiratanga as leadership, and the role of whānau and contemporary society on leadership. Chapter Six concludes the thesis by outlining the key findings of the research, as well as the recommendations for Aoraki Bound, practical implications of the research, and suggestions for future research. Following Chapter Six, a glossary is provided to support the reader in understanding the Māori terms used throughout the thesis. Please refer to this glossary if assistance is needed with the translation of Māori terms. I acknowledge that this adopted thesis structure is unconventional, but it is also an indication of how integral and interconnected the Māori culture and indeed, Māori leadership is.

<center>**Chapter Two: Methodology**</center>

The aims of this research are to find out how Māori leadership is expressed in a recreation organisation, Aoraki Bound, and to gain an understanding of the experiences of particular Māori leaders. Kaupapa Māori theory and methodology was utilised to address the established research questions. Kaupapa Māori research will be outlined throughout this chapter; tracing its evolution and explaining the epistemological assumptions that underpin it, and examining its potential as a theory and praxis. The data collection procedures employed in this research are also described. A case study within a Kaupapa Māori framework was utilised by examining examples of individual leaders and selected graduates of Aoraki Bound. The chapter continues to clarify the kanohi-ki-te-kanohi interview process that was applied throughout the data collection before ending with an explanation of the data analysis process.

Kaupapa Māori Theory and Methodology

To understand what Kaupapa Māori theory and methodology is, it is necessary to primarily understand what kaupapa Māori means. Kaupapa Māori is a "term used to describe traditional Māori ways of doing, being and thinking, encapsulated in a Māori worldview" (Henry & Pene, 2001, p. 235). Kaupapa Māori flourished during the times of pre-European contact, but following the colonisation processes that followed post-European contact, kaupapa Māori was discouraged (Glover, 1997; Marsden, 2003). However, during the 1970s and 1980s, Māori increasingly protested for equality and tino rangatiratanga. Significant developments that supported Māori efforts for equality and tino rangatiratanga include political and organisational developments, such as the passing of the Treaty of Waitangi Act

1975[8]; the growth of education initiatives such as Kohanga Reo and Kura Kaupapa Māori; and the emergence of specific health models, such as Te Whare Tapa Whā. These developments were guided by key individuals who remain to be eminent today for their efforts. One example is Sir Mason Durie where he is well-known for first introducing Māori concepts and understandings of health such as Te Whare Tapa Whā to the literature (Durie, 1985).

Māori efforts for tino rangatiratanga were further encouraged by the worldwide development of indigenous peoples to increase their self-determination (Maaka & Fleras, 2005). It was this context in which Kaupapa Māori theory and methodology developed. Academic research by Māori was also becoming more prevalent during this time (Orange, 2004). In particular, Māori academics, such as Graham and Linda Smith, began to question why non-Māori knowledge was deemed legitimate, whereas Māori knowledge was seen to lack validity and legitimacy (Smith, G.H., 2002). It was these and other Māori intellectuals, who resisted the "colonial heritage and hegemony of New Zealand's colonial past, [who] are at the forefront of developing the Kaupapa Māori paradigm" (Henry & Pene, 2001, p. 234). When Kaupapa Māori research emerged it offered Māori academics encouragement because it was a "Māori-authored body of work that asserted the requirements for Māori to be participants in, rather than merely the objects of, research" (Mikaere, 2011, p. 30).

Kaupapa Māori research challenges and critiques the dominance of non-Māori research. Ideally, kaupapa Māori research is research "by Māori for Māori" (Smith & Reid,

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[8] The passing of the Treaty of Waitangi Act 1975 was significant because it facilitated the development of a process that would allow the settlement of Māori grievances for Crown Treaty of Waitangi injustices (Orange, 2004). This saw the emergence of the Waitangi Tribunal, and "if the Tribunal considered that Māori interests were, or could be, prejudicially affected, it could make recommendations on the appropriate course of Crown action" (Orange, 2004, p. 144). The Act was amended numerous times; perhaps the most significant amendment was the 1985 Amendment Act which extended the jurisdiction of the tribunal back to the 6th February 1840 to include all issues arising from that date (Stokes, 1992).

2000, p. 14). Thus, the structures and philosophies of mainstream organisations are challenged because Māori are central to the research and no longer classed as the 'other' (Smith, L.T., 2006; Smith & Reid, 2000) and "people [Māori] who traditionally have occupied the role of 'researched' are in increasing numbers becoming 'researchers'" (Mahuika, 2008, p. 1). Kaupapa Māori theory and methodology allows this shift to occur through a process of asserting tikanga Māori and te reo Māori as valid and legimate (Smith and Reid, 2000) and critiquing how Pākehā (term used to refer to non-Māori people; often people of European descent) define Māori.

Definitions of Kaupapa Māori theory include "research [which] embraces traditional beliefs and ethics, while incorporating contemporary resistance strategies that embody the drive for tino rangatiratanga for Māori people" (Henry & Pene, 2001, p. 236); and culturally safe research that involves the researcher receiving guidance by kaumātua (Irwin, 1994). Each academic has a slightly different way of defining Kaupapa Māori theory, but there is common ground in which they describe the theory being Māori-oriented to serve the needs of Māori, with the hope of producing outcomes that are beneficial to Māori. Bishop (2005) expands on this latter point, and suggests that Kaupapa Māori research "must benefit Māori people in principle and in practice in such a way that the current realities of marginalisation and the heritage of colonialism...are addressed" (p. 114). Kaupapa Māori theory and methodology is applicable to various fields and disciplines, and is also a space where researchers can critique while also providing a way for Māori to proceed forward (Smith, L.T., 2011). My understanding of this complex theory is that it is a framework that was specifically designed to enhance the mana and tino rangatiratanga of Māori, through offering processes that allow Māori to carry out beneficial research for Māori communities using tikanga and kaupapa that are Māori.

Kaupapa Māori theory has progressively shaped how Māori carry out research while also shaping how many Māori carry out their daily practices (Smith & Reid, 2000). Thus, Kaupapa Māori has had a dual effect of providing an academic 'space' to support academic study and writing by Māori scholars, while also being subject of analysis and application within Māori lived experiences (Smith & Reid, 2000). Kaupapa Māori research has become more influential on the basis that it has become increasingly used as a methodology for Māori scholars carrying out research. The framework "acknowledge[s] and accommodate[s] Māori ways of being within an approach that remains academically rigorous" (Mahuika, 2008, p. 4). With respect to the latter point made above, Kaupapa Māori theory is more than just providing a legitimate academic space, "its impetus is to create the moral and ethical conditions and outcomes which allow Māori to assert greater cultural, political, social, emotional and spiritual control over their own lives" (Smith, G.H., 2002, p. 456). Therefore, not only is Kaupapa Māori an academic framework, it is also a way of living for Māori. Kaupapa Māori theory attempts to give support to how Māori live their everyday lives. This is because Māori individuals with a strong and ingrained cultural identity act out their cultural values and practices throughout their daily activities without too much conscious thought; yet, these Māori practices and ways of doing are challenged regularly within the dominant non-Māori societal context in which they operate (Smith, G.H., 2002). Kaupapa Māori theory aims to support Māori practices and knowledge in an attempt to gain wider societal support and acceptance. Furthermore, Kaupapa Māori theory and methodology is grounded in Māori worldview(s). Māori worldviews shape Māori understandings, values, practices and is continually informing the culture (Marsden, 2003).

Māori worldview.

Māori worldview is "the corporate view that Māori hold about ultimate reality and meaning" (Marsden, 2003, p. 3). Māori worldviews are based upon creation narratives

(Marsden, 2003). Creation narratives are important because they assist us in understanding who we are and how we live our lives. They are particularly important to Māori because they "form an important part of their worldview, conveying myth-messages that people practise as ideals and norms in their own lives" (Reilly, 2004, p. 1). Kaupapa Māori theory is based upon the distinctive worldview(s) and creation narratives Māori hold. Nepe (1991) elaborates and claims that Kaupapa Māori theory is "a body of knowledge that has distinct epistemological and metaphysical foundations, which date back to the beginning of time and the creation of the universe" (as cited in Mahuika, 2008, p. 2). The epistemology of Māori knowledge is founded on Māori creation narratives that have been passed on for generations by our tūpuna and "are an integral part of the corpus of fundamental knowledge...of the Māori" (Marsden, 2003, p. 55).

These creation narratives, and "the myths and legends form the central system in which their [Māori] holistic view of the universe is based" (Marsden, 2003, p. 56). Māori worldview(s) situates Māori experiences of their world (Smith & Reid, 2000). This unique way of viewing the universe effects how Māori carry out their actions. Therefore, customs, traditions, values, practices and institutions can all become a reflection of the Māori creation narrative (Marsden, 2003). It is important to acknowledge the uniqueness of Māori worldview(s) that arise from distinctive creation narratives because by doing so, it "acknowledges positive difference, where diverse realities, views and practices exist but are seen as valued variability rather than deviance or inferiority, and advances such views as appropriate" (Edwards, 2009, p. 28). Creation narratives and the role these play in Māori leadership are further explained in subsequent chapters.

Māori worldviews are unique to Māori and is what the values, beliefs, customs and practices of Māori are based upon. There is no 'one' Māori worldview because each iwi and hapū are different (Smith, L.T., 2011), and each has a specific account of their worldview,

based upon their creation narratives. Accordingly, there is no 'one' view of leadership and no 'one' view of Māori leadership. For example, a Ngāi Tahu view of Māori leadership may be exercised and viewed in a different manner to a Ngāpuhi perspective as a result of diverse creation narratives held by each respective iwi. The differing creation narratives also denote the importance of ancestral landscape for a particular hapū or iwi. The reasoning behind this is because "cultural variation developed as different iwi established intimate relationships with the environments they adopted as tribal lands" (Panelli & Tipa, 2007, p. 450). This is one reason why Māori feel a sense of connection with their whakapapa. I can relate to this also because I have a particularly strong connection with my maunga Pūtauaki as it has great mana. Similarly to Ngāi Tahu, I look upon my maunga as being my tūpuna that encompasses great mana. I am bound to Pūtauaki through my whakapapa to Ngāti Awa and Ngāi Taiwhakaea. I gain feelings of pride whenever I see Pūtauaki and I respect it for the strength and prowess it holds. From what I have learnt throughout this research, this is similar to how many Ngāi Tahu individuals describe their sense of connection with their maunga Aoraki (Mt. Cook).

This research offered the opportunity to examine a Māori kaupapa within an iwi, Ngāi Tahu, which I had little prior understandings or experience with. As a result, I was unaware of the creation narratives and worldviews of Ngāi Tahu. In order to understand the practices of the leaders within Aoraki Bound, it was important to understand these creation narratives and worldviews. I was intrigued by the Ngāi Tahu creation narratives because they are different in many respects to the Ngāti Awa, Ngāti Kuri and Ngā Puhi creation narratives that I am accustomed to. The creation narrative of Ngāi Tahu that I researched was an account told by Matiaha Tiramōrehu in 1849. This creation narrative provided great insight into a Ngāi Tahu worldview and is explained in depth in Chapter Three. The process of examining

and learning the Ngāi Tahu creation narratives allowed me to learn aspects of Ngāi Tahu culture and understand their diverse realities, values and practices.

Kaupapa Māori theory and methodology is grounded upon unique creation narratives and Māori worldviews. Thus, Kaupapa Māori theory and methodology is Māori oriented and has been developed to uplift Māori communities and assist whānau, hapū and iwi development (Smith & Reid, 2000). Another key strength of Kaupapa Māori theory and methodology is that it may be applied across many contexts or disciplines in an attempt to address various Māori issues amongst diverse Māori communities (Smith, L.T., 2011). Kaupapa Māori theory and methodology, based on distinct Māori worldviews gives rise to unique epistemological assumptions.

Epistemological Assumptions of Kaupapa Māori Theory and Methodology

Epistemologies refer to "those things that are considered the essential principles of knowing and being for those within a culture, and that provide the bedrock of theory and practice" (Edwards, 2009, p. 15). Māori epistemologies are applied by many Māori in their everyday lives, and provide guidance on how to understand reality in their world (Edwards, 2009). The epistemological assumptions of Kaupapa Māori theory and methodology are distinctly Māori and are grounded within Māori worldview(s) and culture as explained in the section above.

A way to understand Māori epistemologies is through whakapapa within distinct Māori worldview(s). To be born with whakapapa is to "share a heritage with the fullness of time, to feel connected...It is how Māori people connect with Māori people, how Māori people connect with the land, the waters and the sky" (Biasiny-Tule, 2006, p. 171). In this sense, whakapapa is the common thread that binds whānau, hapū and iwi together while additionally connecting Māori with the natural world. Whakapapa connects us to everything,

including people, all living things, and also the environment (Jackson, 2011). Hence, it is whakapapa that connects me with my family and tūpuna, as well as my maunga, awa, wahapū (harbour), kainga (home place) and so forth. My pepeha at the beginning of the research is an expression of my whakapapa. Edwards (2009) also denotes that "whakapapa knowledge is the unbound collection of theory, observation and experience as seen through Māori eyes" (Edwards, 2009, p. 1). The genealogical processes expressed within the creation narratives of Māori highlight how important whakapapa is in the Māori realm because Māori linked the evolution of the world with a process of kinship. For example Reilly (2004) explains that "it is as if the world were conceived of as a vast and interlinking family tree" (p. 10). For Ngāi Tahu, "the significance of whakapapa is demonstrated in their relationships with their territorial lands, their reverence for tūpuna, and their determination to exercise rangatiratanga and kaitiakitanga (customary custodianship)" (Panelli & Tipa, 2007, p. 450). Aoraki is an example of how Ngāi Tahu values whakapapa. Aoraki is also a means of identity for Ngāi Tahu whānui because the mauka is believed to be their tūpuna (www.ngaitahu.iwi.nz). This understanding of whakapapa and identity illustrates Māori epistomolgies because Māori use this knowledge to shape and guide their everyday practices. Māori also consider having a sense of connection to the land and understanding one's identity as being important and valuable knowledge because there is an inherent connection between cultural identity, land and the individual's mental and spiritual wellbeing (Panelli & Tipa, 2007).

These examples provide an insight into the importance of whakapapa and identity and how those are essential principles of Māori knowledge. As a result of being grounded upon distinct Māori epistemological foundations, Kaupapa Māori theory and methodology is a unique framework for questioning how we see the world, and it shapes the questions we ask and the solutions we seek to answer those questions (Smith, L.T., 1999).

Principles of Kaupapa Māori Theory and Methodology

Kaupapa Māori theory and methodology has been previously highly utilised in the education sector (Bishop, 2005; Bishop, 2008; Smith, G.H., 2002; Smith, G.H., 2003). Graham Smith's work and his use of Kaupapa Māori theory has been extensively applied throughout the education reforms in New Zealand, seen by the emergence and development of kohanga reo (Māori pre-schools); kura kaupapa Māori (Māori immersion primary schools); whare kura (secondary schools); and wānanga (tertiary institutes) (Smith, G.H., 2002; Smith, G.H., 2003). In more recent times, Kaupapa Māori has developed as a theory of transformation in a variety of fields outside of education in order to assist in Māori development (Smith, G.H., 2002). The principles of Kaupapa Māori theory and methodology can be applied across multiple contexts. Graham Smith (2002) and Smith and Reid (2000) explain that there are six key principles of Kaupapa Māori theory and methodology:

1. Tino Rangatiratanga (the 'self-determination' principle);

2. Taonga Tuku Iho (the 'cultural aspirations' principle);

3. Ako Māori (the 'culturally preferred pedagogy' principle);

4. Kia Piki Ake i Ngā Raruraru o te Kainga (the 'socio-economic' mediation principle);

5. Whānau (the 'extended family structure' principle) and;

6. Kaupapa (the 'collective philosophy' principle).

The six principles effectively "encapsulate Māori values and knowledge but also provide bridges through which other...strategies can be put into practice" (Mead, 1996, p. 209). This allows researchers across various fields and disciplines to utilise Kaupapa Māori theory and methodology. This has been possible because the common principles or methods of Kaupapa Māori theory inform practitioners how to bring about change (Smith, G.H.,

2002). As a consequence of these principles, "Māori are able to make informed generalisations about developing successful transformative actions that have the potential to be more widely applied across other societal contexts and across to other indigenous situations" (Smith, G.H., 2003, p. 9). The use of Kaupapa Māori theory and methodology in other fields may have also been applied because of its ability to promote Māori autonomy, provide Māori a voice to be heard, and to place Māori issues as the central focus. An example to highlight this is where Māori academics have utilised this framework within the management context.

Kaupapa Māori Theory and Methodology in Management

There have been some examples where Kaupapa Māori theory can be seen within management and recreation management (Holmes et al., 2009; Ruwhiu & Wolfgramm, 2006; Ruwhiu, 2009, Spiller, Erakovic, Henare & Pio, 2011). Holmes, Vine and Marra (2009) explain that although non-Māori ideals and structures continue to dominate the management field; how Māori organisations have differentiated themselves is through having kaupapa that are Māori. An example that Holmes et al. (2009) illustrates is that the Māori recreation organisations place importance on karakia (prayer) before meetings, work in a whānau (group) setting, use a lot of humour and informal communication, and other such practices that comply with tikanga Māori. In support of Holmes et al. (2009), a study by Palmer and Masters (2010) explain that Māori leaders often "used Māori culture, values or terms to explain [and pratice] their preferred leadership style and strategies in sport organisations" (p. 336).

While the work of Palmer and Masters (2010) and others provide an insight of Māori leadership within sport organisations, gaps in current literature exist and I believe there requires more research within recreation management using Kaupapa Māori theory and methodology. This research is an attempt to address that gap. Using a Kaupapa Māori

framework provides an opportunity to gain valuable knowledge of Māori leadership through investigating current leaders and their methods within Aoraki Bound.

Kaupapa Māori within My Research

Of the six principles, five principles of Kaupapa Māori theory and methodology were integral to this research. These are tino rangatiratanga, taonga tuku iho, whānau, ako Māori and kaupapa. These principles were found to be the most relevant to the research aims and each played a vital role in how this research was shaped and carried out. Although the principles are described below separately for explanatory purposes, each principle is interconnected and they often merge and link with each other. Therefore, throughout the analysis and discussion of data, the principles are not necessarily presented as separate from one another.

Tino Rangatiratanga.

The tino rangatiratanga principle (the principle of self-determination) lies at the heart of Kaupapa Māori (Smith & Reid, 2000) and was drawn upon extensively throughout the research. Tino rangatiratanga stems from the Treaty of Waitangi and relates to sovereignty, autonomy, self-determination, and control (Mutu, 2010; Orange, 2004). Thus, this principle encompasses ideas of power and control, and it places Māori issues at the centre of the research project (Walker et al., 2006). Tino rangatiratanga also encompasses leadership values and characteristics. Rangatiratanga translates to the act of weaving people together within the group in order to achieve beneficial outcomes for the collective (Doherty, 2009). It is often the role of rangatira to carry out tino rangatiratanga. Rangatira are often linked with historical connotations, where they are described as being chiefs of pre-European Māori society (Pfeifer, 2005; Te Rito, 2006); however, regardless of the context, rangatira continue to be leaders who have the power within their hapū and iwi to weave together the individuals within the group they are leading (Doherty, 2009; Katene, 2010). Tino rangatiratanga is

portrayed in Māori leadership when Māori leaders are able to practice leadership that abides by their cultural values and practices.

A common misunderstanding of tino rangatiratanga is that it promotes a lack of unity between Māori and non-Māori (Bishop, 2008). To clarify, having tino rangatiratanga does not suggest Māori exist in isolation from non-Māori. Rather, exerting tino rangatiratanga allows the ability to open communication pathways between Māori and non-Māori (Bishop, 2008). Therefore in practice, tino rangatiratanga allows for Māori to have the freedom to shape their goals, behaviours and actions in relation to their cultural outlook (Bishop, 2008).

In this research tino rangatiratanga was one of the primary ways how I viewed Māori leadership. Māori leadership was constantly the central focus of this research, and all efforts were made to describe and define this issue in an attempt to further encourage and develop Māori leadership. I focussed upon working closely with the leaders of Aoraki Bound, including those who created Aoraki Bound, instructors and individual graduates of Aoraki Bound. I also kept the participants and Aoraki Bound at the centre of this research project through emails, phonecalls, and hui, as well as constantly checking with participants to ensure that Aoraki Bound and the participants' views were portrayed accurately.

Whānau.

Whānau (the extended family structure principle) also lies at the heart of Kaupapa Māori (Smith & Reid, 2000). Whānau are an integral part of the Māori culture and identity because "whānau is the location for communication, for sharing outcomes, and for constructing shared common understandings and meanings" (Bishop, 2005, p. 119). Whānau is linked with related concepts such as whanaunga (relatives), whanaungatanga (relationships) and whakawhanaungatanga (building relationships). Whānau is commonly refered to as "collectives of people working for a common end who are not connected by

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kinship, let alone descent, but act as if they were" (Bishop, 2008, p. 443). Te Rito (2007) supports this statement by expressing that "whānau from a contemporary perspective is widely used to include groups who cooperate on a regular basis" (p. 18). Therefore, the meaning of whānau has grown to include not only connections of people through kin, but also through kaupapa.

Within this research for example, the kaupapa of defining and describing Māori leadership saw me becoming connected with various groups including academic supervisors, Aoraki Bound designers and a current instructor, and Aoraki Bound graduates. I applied the kaupapa Māori principle of whānau to explore Māori leadership. Whānau relationships hold a significant role within research regarding Māori communities, and Bishop (2008) strongly argues that research cannot occur without such relationships.

Whānau was a critical principle within this research as it embodied strategies for organising participant group(s). For example, I used my relationship with a close friend to gain access to the leaders of Aoraki Bound before the research commenced. In an informal hui, I was able to discuss Aoraki Bound with my friend. It was here where she provided me with not only background information and contact details, but also documents such as the Aoraki Bound timeline and information sheets. Having this whānau relationship assisted in the process of making contact with these key leaders of Aoraki Bound. Once I had made contact with the leaders I was able to build comfortable relationships with them which eased the process of organising kanohi-ki-te-kanohi interviews. Building these relationships also allowed for the leaders to assess whether or not they wanted to become a part of this research project. Whānau was also employed to incorporate ethical procedures into the project by feeding information back to the participants and communities, and providing the Māori participants the power to have a voice in the project and to debate central issues (Smith, L.T., 1999). Once the research is complete, I intend to disseminate the findings back to the leaders

of Aoraki Bound. This process allows the participants to gain from the research, as well as allowing me to show my full appreciation for their knowledge and expertise. Cultural values, customs and practices that organise around whānau and the collective are necessary for Māori culture (Smith & Reid, 2000), and for Māori leadership also.

Taonga Tuku Iho.

The third principle that was utilised is taonga tuku iho (the cultural aspirations principle). Taonga tuku iho "means that Māori language, knowledge, culture and values are normal, valid and legitimate" (Bishop, 2008, p. 442). In effect, this develops environments that allow Māori cultural identities and practices to be portrayed as normal, thereby asserting the position that to be Māori is normal. Aoraki Bound is a programme that asserts this position and validates and normalises cultural values and practices of Ngāi Tahu. Māori leadership may also be viewed as a cultural practice, therefore through examining the issue it may encourage normalising and validating Māori leadership within environments that are heavily dominated by non-Māori.

An example of using the taonga tuku iho principle within my project was providing a koha to each participant, as this is a practice that is culturally appropriate and tika (correct). The practices of Aoraki Bound normalise and validate the Ngāi Tahu values, practices and identities. Using a Kaupapa Māori framework also enables me to stand by my belief as a Māori person while also allowing me to assert this position that to be Māori is both valid and legitimate; therefore mātauranga Māori[9], tikanga Māori and āhuatanga Māori (Māori way) are actively legitimated and validated (Smith, G.H., 1997). I find this strength of taonga tuku iho particularly important within the academic research context because it asserts the position

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[9] Mātauranga Māori is defined as Māori knowledge. It legitimises Māori "histories, knowledge and language; and it refers to the Māori way of thinking, doing and acting" (Doherty, 2009, p. 67).

that Māori knowledge, practices, worldviews and customs are normal within an environment that is typically dominanted by non-Māori ideals and philosophies.

Ako Māori.

Ako Māori (the 'culturally preferred pedagogy' principle) promotes "teaching and learning practices that are unique to tikanga Māori" (Smith & Reid, 2000, p. 10). In this research I witnessed and applied ako Māori. It was witnessed throughout the practices of the leaders at Aoraki Bound, as they have designed the programme in relation to Māori pedagogies. For example, Aoraki Bound uses the natural landscape as a means of teaching Māori and Ngāi Tahu cultural values and practices. Another aspect of ako Māori that was evident in Aoraki Bound is tuakana-teina. This is a process of reciprocal learning between the tuakana and teina; it is a widely used and accepted Māori pedagogy (Tangaere, 1997). Aligning with tuakana-teina is the use of kaumātua and their role as mentors and role models to assist in the development and succession of Māori leadership. Māori leadership may be effectively taught and understood through Māori pedagogies because they are based upon Māori cultural values and practices. I applied ako Māori methods to define and describe Māori leadership.

Ako Māori was also applied through the use of kanohi-ki-te-kanohi interviews with the participants as meeting face to face and verbally interacting with each other is the preferred way of knowledge sharing for Māori (Taurima & Cash, 2000). Ako Māori was also applied within my thinking processes because I have a background and understanding of tikanga Māori and Māori ways of learning. In this sense, ako Māori inevitably framed my thoughts and understandings.

Kaupapa.

The fifth principle I employed was kaupapa (collective philosophy principle). This principle encompasses the ideas of a collective vision and commitment (Smith & Reid, 2000). The literal translation of kaupapa is a task or a plan (Smith, L.T., 1999). Therefore in this research I worked collectively with participants for the overarching, collective vision of defining and describing Māori leadership. By achieving this knowledge, it may be possible to encourage the development of Māori leadership; thereby fostering the development of whānau, hapū and iwi. The plan of the research was to explore the practices of the individuals involved with Aoraki Bound who have been identified as leaders in order to shed light on what Māori leadership is within that specific context. It was anticipated that more knowledge about Māori leadership would be gained to an extent where I could describe what Māori leadership is and how it may be carried out by examining Māori leadership in Aoraki Bound. The follow-on effect of this could be encouraging and developing Māori leadership throughout other contexts. To ensure this kaupapa was met, in-depth knowledge was obtained from the leaders and graduates of Aoraki Bound through utilising kanohi-ki-te-kanohi interviews. Following this, the data was analysed and presented. At the completion of this research, I intend to disseminate the findings regarding Māori leadership in appropriate ways to Aoraki Bound and to also encourage and foster Māori leadership development.

Data Collection

I utilised a case study of Aoraki Bound by examining Māori leadership through examples of individual leaders operating in Aoraki Bound and three graduates of the programme. These various individuals were examined via kanohi-ki-te-kanohi interviews.

Case Study.

A case study was employed within a Kaupapa Māori framework to investigate the research questions, which were:

1. What is Māori leadership within Aoraki Bound?

2. How does Aoraki Bound contribute to the development of Māori leadership?

The case study allows for "an in-depth understanding of a single situation or phenomenon...and gathers a large amount of information about one or a few participants" (Thomas, Nelson & Silverman, 2005, p. 290). Within a Kaupapa Māori framework, the case study provides a space for researchers to examine specific Māori issues following an indigenous research agenda (Smith, L.T., 2006). The "indigenous research agenda is broad in its scope and ambitious in its intent" (Smith, L.T., 2006, p. 122), and it constructs the research project as having Māori issues and concerns as the central focus. Therefore, the case study allows for an in-depth understanding of the Māori issues at hand with the primary objective of creating beneficial outcomes for Māori (Smith, L.T., 2006).

In this research I adopted a case study approach with the aim of defining and describing Māori leadership within Aoraki Bound. This was done in an effort to encourage the further development of Māori leaders in recreation management. The major focus of the case study was to examine Māori leadership through the experiences and knowledge of the leaders involved with Aoraki Bound. A case study on Māori leadership was chosen because it offers potential benefits; for example, fostering an environment where Māori leadership is encouraged and increasingly developed. Thus, with greater knowledge of Māori leadership, Māori communities are provided with greater access to information regarding leadership that is specific to them. With more knowledge, the individuals may be encouraged to take on more leadership roles and positions.

Justification for using Aoraki Bound as a case study.
Aoraki Bound was specifically chosen as a case study for a variety of reasons. Firstly, the organisation is based in the Ngāi Tahu region; therefore this case study provides the

opportunity to conduct research for the local iwi that has been a part of my life for six years throughout the duration of my studies in Dunedin. Secondly, the programme places emphasis on enhancing cultural and leadership capabilities through outdoor recreation by fostering Māori leadership and Ngāi Tahutanga which is important because of the connection between cultural identity and Māori wellbeing (Matthews, 2011). Thirdly, Aoraki Bound is a Māori-based recreation programme, yet it is bound in a partnership with large, influential organisations such as Outward Bound and TRoNT. I was interested to see whether or not this partnership structure influences the daily practices of the Māori leaders active in Aoraki Bound. Finally, Aoraki Bound claims that it has become a leading model for developing Māori leadership initiatives and programmes (as claimed by Dottie Morrison, strategic decision maker and manager of Aoraki Bound).

A sound understanding of Aoraki Bound was gained prior to asking for permission to use it as a case study. I read the Aoraki Bound documents including the Aoraki Bound 2013 information sheet; the Aoraki Bound timeline; the Ngāi Tahu Cultural Strategy; the Aoraki Bound aims and objectives; and useful information was also retrieved from the TRoNT website. These resources were made available to me through the relationships and contacts I had established. I also met with individuals involved with the programme who were identified as leaders including Craig Pauling, Iaean Cranwell, Janyne Morrison and Rangimārie Mules before data collection was carried out. This was to ensure comfortable relationships were created before any research occurred. Meeting these key Aoraki Bound leaders also gave me the opportunity to gain a deeper knowledge of the programme and the individuals involved with it. Table 1, which is presented further in the chapter, illustrates these efforts. With permission granted, data collection was carried out through interviewing leaders of Aoraki Bound and analysing significant documents.

Interviews.

An interview is a conversation between two people to obtain information. The conversation typically involves the researcher asking the participant to share and reflect on their experiences in order to gain insights into the meanings and purposes of the participant's actions or practices (Seidman, 1998). Therefore, interviewing allows for the researcher to learn directly from their participants, while knowing that the participants are the experts who hold the required information. There are various ways of carrying out interviews, such as group discussions, phone interviews, or email interviews (Seidman, 1998).

I utilised a Māori-oriented style of interviewing called kanohi-ki-te-kanohi (face to face) interviews. Research concerning Māori and Māori interests must demonstrate cultural competence throughout the entirety of the project, as it is "unacceptable for a researcher to assume that Western research processes are appropriate in an indigenous or non-Western cultural context" (Wong, 2006, p. 46). The interviews were semi-structured, where I had an outline of what questions I planned to ask (see Appendix B for the interview plans), and each interview was also flexible to suit how the participant wished to share their information. Using semi-structured interviews acknowledges the "oral traditions of Māori and the significance of the rituals of the hui, the Māori communication process" (Wong, 2006, p. 47).

The idea of he kanohi kitea regards the importance of meeting face to face (Pipi et al., 2004). Kanohi-ki-te-kanohi is critical in research within Māori communities when one has to address an important issue because face to face contact allows for the participants to fully assess and evaluate whether or not they should become involved in the project (Cram & Pipi, 2000). In addition, Māori tend to exchange views and information through meeting face-to-face (Taurima & Cash, 2000).

Kanohi-ki-te-kanohi was also utilised to build relationships with the participants prior to carrying out the interviews to promote a comfortable and trusting relationship between researcher and participant. Bishop (2008) suggests that research cannot occur without these whānau relationships. Prior to conducting interviews, I carried out various forms of contact with key leaders. I made phone calls, sent emails, and travelled to Christchurch for a hui with the leaders of Aoraki Bound. At the hui, a mihi whakatau was carried out. A mihi whakatau is a speech of formal welcoming that acknowledges those present who have met together for a particular purpose. This was an important process because it abides by Māori protocol to pay respect to the mana and tapu of those present, and it assured the hui to be carried out with tikanga Māori. The hui involved Craig Pauling, Iaean Cranwell and Janyne Morrison (Dottie) formally welcoming Dr. Anne-Marie Jackson and me before we began discussing Aoraki Bound and their views on Māori leadership. See Table 1, which illustrates the various forms of contact that was carried out throughout the research.

Building strong relationships with these leaders was vital as it allowed the opportunity for participants to fully assess whether or not they should become involved in the research. This latter point is especially important when researching Māori communities as previously mentioned (Greenwood & Te Aika, 2008; Seidman, 1998). Additionally, this relationship-building process is a necessity because following the Kaupapa Māori framework, the research is participant-driven, and therefore it is their needs who I must work with and around (Bishop, 2005).

As well as being kanohi-ki-te-kanohi, the interviews used within this research were in-depth. The key strength of having in-depth interviews was that "we can come to understand the details of people's experiences from their point of view"...thereby helping lead to a "deeper understanding of the issues, structures, processes and policies that imbue participant's stories" (Seidman, 1998, p. 112). Kaupapa Māori theory and methodology is a

framework with an inherently subjective nature. The framework requires the need for conversations between the researcher and participants to attain information regarding the matter of interest. In-depth interviewing allows these conversations to occur because they allow the researcher access to the participants' subjective understandings through questioning. This in turn facilitates the researcher to gain an understanding of the meanings and purposes behind the participants' actions, behaviours and practices (Seidman, 1998).

I also used open-ended questions throughout the interviews. Questions focussed upon their leadership skills and practices were asked in order to gain rich, in-depth information straight from the participant. The use of open-ended questions avoids objectifying people and allows participants to express themselves freely (Greenwood & Te Aika, 2008) in the sense that "an open-ended question, unlike a leading question, establishes the territory to be explored while allowing the participant to take any direction he or she wants" (Seidman, 1998, p. 69). Hence, it was a seemingly obvious choice to adopt thorough, in-depth kanohi-ki-te-kanohi interviews throughout the data gathering procedures in order to abide not only by the principles of Kaupapa Māori theory and methodology, but also by Māori culture.

Table 1.

Various contact methods carried out for each participant and their involvement with Aoraki

Bound

	Hui	Phone call	Email	Interview	Text Message	Role
Janyne (Dottie) Morrison	1	1	4	1	-	Manager
Craig Pauling	1	1	1	2	1	Designer
Iaean Cranwell	1	-	10	2	1	Designer
Ethan Porteous	-	1	4	1	1	Graduate
Rauhina Scott-Fyfe	-	2	6	1	-	Graduate
Rangimārie Mules	-	2	15	2	1	Graduate
Anonymous Participant	-	2	5	1	-	Graduate

Participants.

Interviews were conducted with various individuals who are involved with Aoraki Bound; all of whom were identified as Māori leaders. The two designers of Aoraki Bound, one manager, three graduates and one current instructor were interviewed to provide a wide range of data regarding Māori leadership. Each had a different interview plan so that we could ask questions that were relevant and specific to the interviewees. This avoided having one generic interview plan that may not have been suitable for all. Consent was granted by the participants to use their information and names (one who will remain anonymous) within the entirety of the research project.

Aoraki Bound designers.

Iaean Cranwell and Craig Pauling were the first participants I met and interviewed. Iaean Cranwell has whakapapa to Ngāi Tahu and works with Māori whānau, hapū and rūnanga within Ngāi Tahu. Craig Pauling also has whakapapa to Ngāi Tahu and is considered to be a leader within his community. Craig currently carries out work at Canterbury Earthquake Recovery Authority (CERA).

Although both Iaean and Craig are no longer instructors of Aoraki Bound, both are important because they designed and initiated the programme. Iaean and Craig designed Aoraki Bound out of their passion to learn about their culture and enhance their Ngāi Tahutaka. It was after Craig and Iaean attended an Outward Bound course where they gained the inspiration to offer a similar course; the key difference and focus being to provide place-based education in a specific Ngāi Tahu context. They developed Aoraki Bound primarily as a programme to stimulate and enhance cultural identity for Ngāi Tahu and Māori alike. The mahi (work) carried out by Iaean and Craig today continues to focus on enhancing the wellbeing and cultural identity of Ngāi Tahu.

Janyne Morrison was also interviewed within a hui environment. Dottie, as she prefers to be called, is a key decision maker in terms of the strategy and direction Aoraki Bound takes. Dottie is a key member of TRoNT, likewise with the Aoraki Bound team.

Graduates of Aoraki Bound.

Graduates of Aoraki Bound were also interviewed in order to gain their perspectives and thoughts regarding the programme. These graduates were Rauhina Scott-Fyfe, Ethan Porteous, and one other who wishes to remain anonymous.

Rauhina has whakapapa to Ngāi Tahu, Ngāti Māmoe, Waitaha and Pākehā. She grew up in Dunedin, and has exhibited leadership within her Ngāi Tahu region. She has recently become involved in a leadership initiative for young rangatahi in Ngāi Tahu called Manawa Hou. Rauhina has the role of a tuakana, where she is the older sibling figure that mentors the younger teina.

The second graduate interviewed completed Aoraki Bound three years ago, and this participant has whakapapa to Ngāi Tahu and Ngāti Kahungunu. The participant grew up in Rapaki, which is a small town outside of Christchurch, upon his arrival back from Australia at the age of 10. The participant shared that he felt he had a real absence of Māori culture, especially Ngāi Tahutanga, so that was a major influential factor in his decision to participate in the Aoraki Bound programme. Today, he feels he has gained more knowledge of his cultural identity, and is using that knowledge in his Masters of Science research which examines fisheries management utilising Mātauranga Māori perspectives.

Ethan Porteous was the final graduate who was interviewed. Ethan has whakapapa to Ngāi Tahu, Ngāti Māmoe and Waitaha iwi. Ethan participated in the Aoraki Bound programme in February, 2011. He found the programme beneficial, and in many ways it has influenced his current leadership roles. Ethan is a primary school teacher and he uses his

experiences from Aoraki Bound to assist him with this role, as well as organising hui, interacting with whānau and carrying out daily activities. Ethan feels he is connected with his Ngāi Tahutaka and cultural identity, and he is inspired to further his knowledge in te reo and tikanga Māori and carry this knowledge forward throughout his teaching.

Current instructor of Aoraki Bound.

Interviews were also carried out with a current instructor of Aoraki Bound to gain another level of information regarding the programme and Māori leadership. The instructor interviewed was Rangimārie Mules. Rangimārie is of Ngāi Tahu and Te Ati Awa descent and is a highly regarded member of the Ngāi Tahu community. She has recently been involved in an international leadership scheme in an effort to develop and encourage indigenous leadership. Rangimārie is passionate about Aoraki Bound and instructed the March 2013 Aoraki Bound programme.

Data Analysis.

I interpreted the data using Kaupapa Māori theory and methodology. This was done in an effort to classify and conceptualise the information and perhaps theorise about the leadership practices undertaken by these Māori leaders (Thomas, Nelson & Silverman, 2005). Following data collection from each participant, an inductive analysis approach was utilised to interpret the raw data collected from the interviews. The general inductive analysis approach is an analysis strategy that is "evident in much qualitative data analysis, often without an explicit label being given to the analysis strategy" (Thomas, 2006, p. 238). Inductive analysis "refers to approaches that primarily use detailed readings of raw data to derive concepts, themes, or a model through interpretations made from the raw data by a...researcher" (Thomas, 2006, p. 238).

There are three main purposes of an inductive analysis approach.

1. To condense extensive and varied raw text data into a brief, summary format;

2. To establish clear links between the research objectives and the summary findings derived from the raw data and to ensure that these links are both transparent (able to be demonstrated to others) and defensible (justifiable given the objectives of the research); and

3. To develop a model or theory about the underlying structure of experiences or processes that are evident in the text data

(Thomas, 2006, p. 238)

During the analysis process, the literature review and theoretical framework shaped how I analysed the data. The theoretical framework that particularly shaped the data analysis were the five principles of Kaupapa Māori: tino rangatiratanga, whānau, taonga tuku iho, ako Māori, and kaupapa. Personal experiences and my upbringing also had an influence. Therefore, the findings from the data were inevitably shaped in some form by the assumptions and experiences I hold (Thomas, 2006).

The data analysis involved categorising the raw data alongside the five principles of Kaupapa Māori theory and methodology that conveys key themes and processes to emerge (Thomas, 2006). The primary data was the interviews. I transcribed the interviews which allowed me to gain a deeper understanding of the data. After each interview was transcribed, I read and re-read each text.

Reading and re-reading the transcribed interviews was part of the text analysis that occurred. Each transcribed interview was treated as a text that required analysis in accordance with the theoretical framework that shaped the research. There were a total of seven transcribed interviews that were analysed; the amount of pages contained within each

transcribed interview ranged from 10-20 pages. Other texts that were analysed were the Aoraki Bound Information Sheet 2013, the Aoraki Bound timeline reference, the Ngāi Tahu Cultural Strategy 2012-2037, and the Aoraki Bound and TRoNT websites. The Aoraki Bound Information Sheet 2013 and the Aoraki Bound timeline reference each consisted of two pages; and the Ngāi Tahu Cultural Strategy consisted of five pages. Each text was analysed thoroughly to allow for emerging themes and new information to present itself.

The theoretical framework, particularly the five principles of Kaupapa Māori theory and methodology shaped how the data were analysed. Common themes were developed in accordance to my theoretical framework. Often the principles of Kaupapa Māori theory and methodology merged into one another because they are interconnected by nature. This affected how I presented my data, in that key themes often involve elements of multiple principles because the principles were interwoven and linked with each other.

The following chapters discuss and provide the analysis of the prevalent themes that were found within the data. The prevalent themes were: Māori worldviews and their role within Māori leadership (Chapter Three); Taonga Tuku Iho in Ngāi Tahu (Chapter Four); and Tino Rangatiratanga (Chapter Five). Literature and the principles of Kaupapa Māori theory and methodology are woven throughout the thesis, demonstrating how it shaped the analysis. Having these integrated with the discussion is not common amongst normal theses structures as previously explained in Chapter One; but because Kaupapa Māori is holistic and involves integrating all, it is a fitting structure for this particular thesis.

Chapter Three: Māori Worldviews and Leadership

This section analyses Māori worldviews and how those influence and shape the practices of Māori leaders. Due to the diversity of Māori culture, different iwi and hapū have their own variations of Māori worldviews. This makes the task of defining exactly what comprises Māori leadership difficult. The aim of this research is to clearly define and describe Māori leadership as it is expressed in the context of Aoraki Bound, a Ngāi Tahu initiative. Because this research is focused on Ngāi Tahu, I examined a Ngāi Tahu worldview to understand Māori leadership specific to Ngāi Tahu. Through this approach it was also found that Māori leaders use tikanga Māori, which is context dependent, to guide their leadership practices. Whakapapa and the importance of cultural identity as a Māori are also derived from Māori worldviews and contribute towards the understanding of Māori leadership.

Contemporary leaders such as Dr Te Ahukaramū Charles Royal and Dr Manuka Henare believe Māori worldviews differentiates Māori and Māori leaders from others (Matthews, 2011). Māori worldviews lie at the heart of Māori culture and are continuously interacting with and informing the culture (Marsden, 2003). In turn, Māori worldviews affect the behaviours, values and practices of Māori leaders and shapes the philosophies used within their leadership practices. For Māori leaders, despite differences in sectors across society, for example health, education, and justice, various cultural concepts founded in a Māori worldview influence their leadership practices, such as tikanga, whakapapa, mana and rangatiratanga (Marsden, 2003; Matthews, 2011; Mutu, 2010; Te Rito, 2006). While there are numerous and diverse Māori worldviews, a commonality exists where they are holistic in nature.

From a Māori perspective, leaders act on behalf of atua (deity, god) and tūpuna to ensure survival; however they are not leaders unless they have the support of the whānau (Marsden, 2003). This process is demonstrated by the leaders being required to ensure the involvement of whānau and hapū during the entirety of the decision-making processes. Involvement of whānau and active justification is especially required if the leader holds a differing stance from the original whānau or hapū policy (Marsden, 2003). Therefore, "leadership is a collective agreement where responsibilities involve everyone and everything" (Marsden, 2003 as cited in Te Rito, 2007, p. 20). This point will be revisited in Chapter Five during the analysis of tino rangatiratanga and whānau.

Māori worldviews also shape Māori leadership and are a fundamental aspect for the establishment of Māori identity and allowing Māori to thrive as Māori (Matthews, 2011). Te Rito (2006) argues that Māori leaders of today are necessary because they have grown to be more influential as they have the potential to reach beyond the confines of their villages and tribal communities, and extend further to national proportions. One way cultural identity is developed within iwi and hapū is through Māori learning and comprehending their pepeha and creation narratives. Knowledge and ownership of one's cultural identity is especially important for Māori leadership (Matthews, 2011; Te Rito, 2006). This research examined Māori leadership within a Ngāi Tahu based context. To understand the Ngāi Tahu view of Māori leadership, it was necessary for me to learn and understand Ngāi Tahu creation narratives. One creation narrative that informs Ngāi Tahu worldviews is told by Ngāi Tahu tohunga, Matiaha Tiramōrehu, of Moeraki. A diagram to illustrate this creation narrative is presented below. Figure 1 has been simplified from the works of Tiramōrehu who wrote the traditions of this creation narrative in 1849. A detailed explanation of Figure 1 follows the diagram. Learning and understanding this creation narrative was a necessary step I had to

take in order to fully understand the research context, leadership, and leadership practices for

Ngāi Tahu.

Te Pō (the night)

Te Ao (the days)

Te Kore (the void)

Te Kore-matua (the parentless)

Te Mākū (the damp) = Mahora-nui-ātea

Raki = Pokohauru-a-te-pō

Te Hā-nui-o-raki   Taputapuātea   Mahere-tū-ki-te-raki

Raki (2nd marriage)= Papatūānuku   = (1st marriage) Takaroa *

Rehua   Hākina   Paia   Tūmatauenga   Rokomaraeora

Tāne= Io Wahine = Tiki-auaha

People
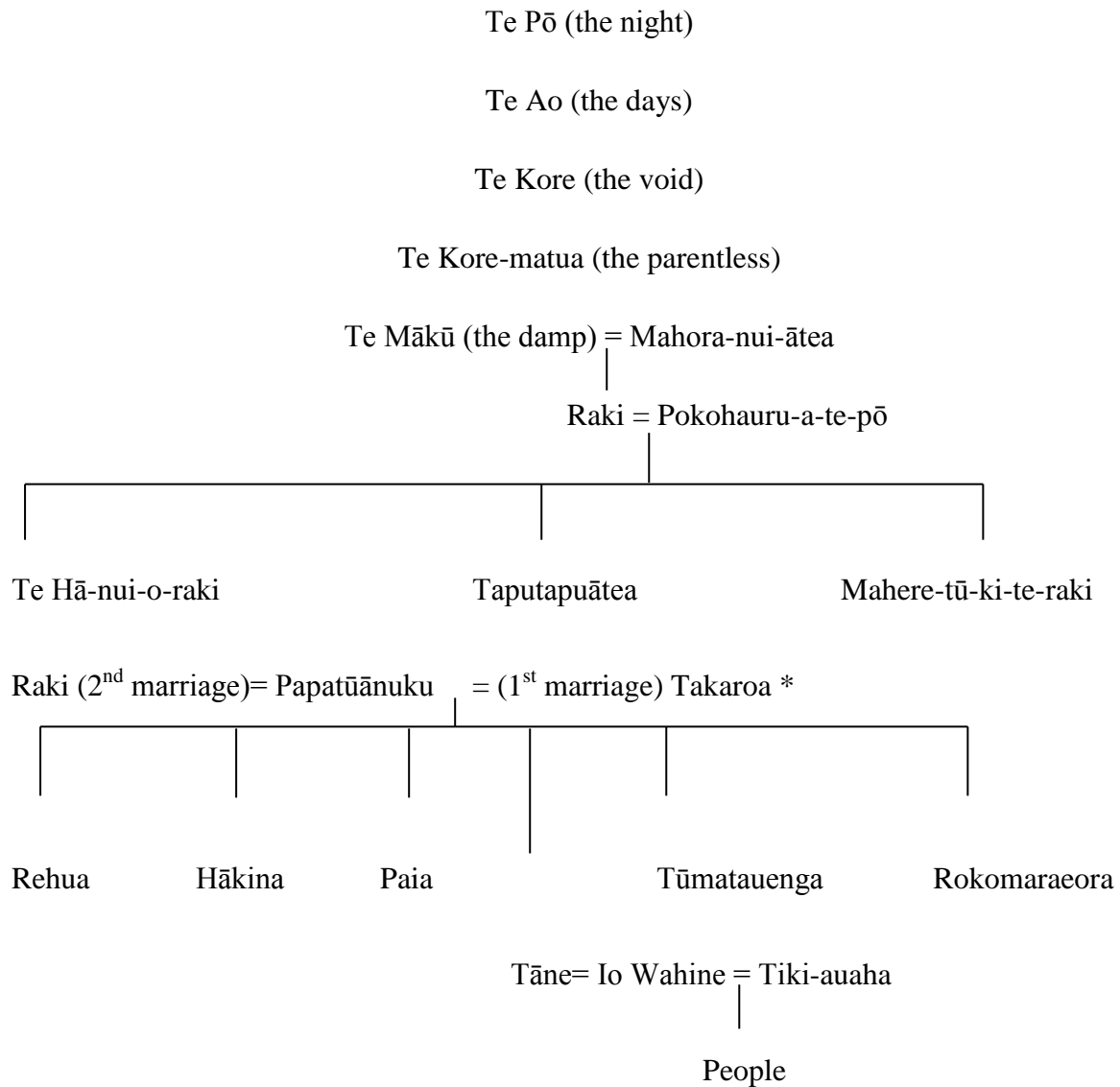
Raki= Hekeheke-i-papa   These were the numerous wives of

Raki= Hotu-papa   Rakinui. These marriages followed his

Raki= Māukuuku   marriages to firstly, Pokohauru-a-te-

Raki=Tauwhare-kiokio   po, and secondly to Papatūānuku.

* Papatūānuku was previously married to Takaroa before coupling with Rakinui.

Figure 1. The Ngāi Tahu creation genealogy, simplified from the works of Tiramōrehu, 1849.

Adapted from Te tīmatanga mai o ngā atua. Creation narratives, by Reilly, M.P.J, 2004, In *Ki*

Te Whaiao: An Introduction to Māori Culture and Society.

Creation Narrative of Ngāi Tahu

The Ngāi Tahu creation narrative conceives of the world as a genealogy. The process

begins "with Te Pō, and continues on through the types of Te Ao (days), to states of Te Kore,

to end with Te Kore-matua (the parentless) which produced Te Mākū (The Damp)" (Reilly,

2004, p5). Through the coupling of Te Mākū and Mahora-nui-ātea, Rakinui (The Sky Father)

was born. Various events occur throughout the creation process; events which involve

Rakinui and his offspring with his numerous wives. The kōrero is as follows:

Rakinui was born out of the coupling of Te Mākū and Mahora-nui-ātea. The first

woman Rakinui coupled with was Pokohārutepō, and from this union, they produced Te Hā-

nui-o-raki, Taputapuātea, Mahere-tū-ki-te-raki, and others (Tiramōrehu, 1987). These

offspring became the first Lords of Rakinui. Rakinui also had offspring with another woman-

a woman who was to become his second wife, Papatūānuku (Reilly, 2004). Rakinui and

Papatūānuku had many offspring. Their first was their son Rehua, and he was followed by a

daughter, Hākina (Reilly, 2004). Seven further offspring followed, who all took the form of

spirits and resided in the heavens (Tiramōrehu, 1987). These were not the only important

offspring that came about from the coupling of Rakinui and Papatūānuku however. The union

also produced such atua as "Tāne, Paia, Tūmatauenga, and Rokomaraeora, down to Uenuku,

Ruatapu, and finally Paikea" (Reilly, 2004, p. 5).

The union of Rakinui and Papatūānuku was significant because at the time

Papatūānuku was in a union with Takaroa. While Takaroa had gone to carry away the

whenua (placenta, afterbirth) of their child, Papatūānuku coupled with Rakinui (Tiramōrehu,

1987). When Takaroa finally returned, Rakinui and Papatūānuku had already given birth to

Rehua, Tāne and the other children (Reilly, 2004). Takaroa was outraged at this, which

resulted in a fierce battle between him and Rakinui on the beach. Takaroa succeeded in wounding Rakinui by piercing him with his spear; however Rakinui did not die (Tiramōrehu, 1987). Rakinui continued to live, yet from this time on his offspring with Papatūānuku were made weak, and "there were born the sickly and prostrate family" (Tiramōrehu, 1987, p. 25). Following the vicious battle, the victorious but deeply saddened Takaroa retreated to the seas; while on land, the weakened Rakinui fell atop of Papatūānuku, causing the world to be locked in eternal darkness (personal communication with Brendan Flack[10], 2012).

After continuing to cling to Papatūānuku, "Rakinui told Tāne and his teina (younger brothers) to kill him so that people might live" (Reilly, 2004, p. 6). Rakinui continued to inform Tāne that he and Papatūānuku must be separated in order to let light develop into the world. Although he was hesitant at first, Tāne understood his father's plan and gave instructions to his brothers to stamp down on Papatūānuku, and prop Rakinui up (Reilly, 2004). Tāne received assistance from his older brother Rehua, and their other brothers, to lift up their father while Paia prayed to give them the strength that they required to carry out the task (Tiramōrehu, 1987). As Rakinui and Papatūānuku began to become separated, they said their final farewells while Paia continued with his karakia. At long last the brothers succeeded and Rakinui and Papatūānuku were separated (Reilly, 2004).

The propping of Rakinui to the above heavens is noted as being the beginning of the construction of Rakinui by Tāne (Reilly, 2004). Tāne continued to construct the remaining heavens so as to adorn his father, and it was only "when Raki was finished being constructed, that the world was bright as a world" (Tiramōrehu, 1987, p. 27). Once the heavens were completed and trees and birds were introduced into the world, Tāne then "thought he would

[10] Brendan Flack is a key member of Kāti Huirapa ki Puketeraki. He is a key leader of the hapū and is also a member of Kāti Huirapa Rūnaka ki Puketeraki. I was fortunate to participate in a noho marae at Kāti Huirapa ki Puketeraki in 2012 where I first met Brendan. It was here where I learnt from Brendan as he shared the creation narratives and history of Ngāi Tahu that were specific to Kāti Huirapa ki Puketeraki.

create humankind, and from the earth he created his first model" (Tiramōrehu, 1987, p. 31). This trial was carried out in Hawaiiki where Tāne formed the first man out of its soil (Reilly, 2004). After Tāne had fashioned the earth to resemble the form of a human being, he recited a karakia and proceeded to name the man Tiki-auaha (Reilly, 2004; Tiramōrehu, 1987). Following this trial, Tāne then decided to create a female companion for Tiki, and "he formed her through mixing soil of Hawaiki with water, and copulated with her" (Tiramōrehu, 1987, p31); from this Io Wahine was born and she ran forth. Tāne thought that Io Wahine should be the wife of Tiki, and so the union of Tiki-Auaha and Io Wahine was fixed (Tiramōrehu, 1987). From this union, the two produced two offspring, Te Aioteki and Te Aioterea (Tiramōrehu, 1987). Thus humankind grew to populate the world.

Creation Narrative of Aoraki

Also of particular significance is the kōrero of Te Waka a Aoraki and how this formed the creation of the South Island and the Southern Alps. This creation narrative especially relates to the case study, Aoraki Bound, as it speaks of the creation of Aoraki/Mt. Cook. The kōrero is as follows.

Before the union of Rakinui and Papatūānuku, both had prior marriages and children. The most significant offspring in relevance of this narrative are the sons of Rakinui and his first wife Pokohauru-a-te-pō (Williams, 2004). Rakinui and Pokohauru-a-te-pō sons were named "Ao-raki (cloud in the sky), Raki-roa (long Raki), Raki-rua (Raki the second), and Rāraki-roa (a long, continuous line)" (Mccallum, 2008, p. 22). The brothers were regarded as the Sky Children as they resided in the heavens with their parents (Mccallum, 2008). While the brothers were young, Rakinui had formed another union with Papatūānuku (Mccallum, 2008). This union interested the Sky Children and they decided to descend from the heavens on a waka named Te-Waka-a-Aoraki to inspect their new stepmother, Papatūānuku (Williams, 2004). Once they arrived, they ventured around Papatūānuku whose body lay as a

complete continent named Hawaiiki (Mccallum, 2008). After the brothers' exploration of

Papatūānuku, the waka left Papatūānuku to return to their heavenly abode. However the

brothers recited the karakia to return to the heavens incorrectly. Due to this error in the

karakia, instead of lifting the waka back to the heavens, "the canoe ran aground on an under-

sea reef and became Te Wāi Pounamu[11]" (Williams, 2004, p. 20). The four brothers

proceeded to climb to the higher side of the over-turned waka to avoid drowning, but the

broken karakia caused the waka and four brothers to turn to stone (Tau, Goodall, Palmer &

Tau, 1990). Today, "Aoraki, Raki-rua, Raki-roa and Rāraki-roa are Mounts Cook, Dampier,

Teichelmann and Silberhorn, respectively" (Williams, 2004, p. 20). Thus, this was the

creation of the Southern Alps including Aoraki/Mt. Cook.

After these events, there was only rocky landscape that was not suitable for living

(Tau et al., 1990). The rocky landscape allowed for no freshwater and other features that are

required to sustain life; thus atua, who became the gods to Ngāi Tahu and many southern

hapū, intervened to transform the landscape and "introduce various forms of life so that the

fate of their sacred relatives...would no longer be barren" (Tau et al., 1990, p. 36). One

example of an important atua in this instance is Tu-te-Rakiwhanoa (a relative of

Tūmatauenga). Tu-te-Rakiwhanoa was an atua who helped make Te Wai Pounamu suitable

for living by working on the long unbroken sides of the petrified waka; thereby allowing the

formation of coastlines, harbours, fishing inlets, rivers and so on (Mccallum, 2008).

How Māori Worldviews Define and Shape Māori Leadership

With the understanding of these Ngāi Tahu creation narratives, it is possible to gain

an insight into a Ngāi Tahu worldview. This is important in order to appreciate the leadership

practices Ngāi Tahu leaders demonstrate within Aoraki Bound. A number of authors concur

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[11] Te Wai Pounamu is the South Island, and became this when the waka carrying the four brothers was over-turned by the incorrect karakia.

that Māori worldviews are integral to Māori culture and have a major role in shaping leadership practices (Katene, 2010; Marsden, 2003; Matthews, 2011; Ruwhiu, 2009; Te Rito, 2006; Te Rito, 2007). Ruwhiu (2009) further explains that Māori and Pākehā have different ideas of effective leadership because both have beliefs that are grounded within different cultural frameworks. Marsden (2003) explains that

> Cultures pattern perceptions of reality into conceptualisations of what they perceive reality to be...these conceptualisations form what is termed the 'worldview' of a culture. The worldview is the central systematisation of conceptions of reality to which members of its culture assent and from which stems their value system (p. 56).

Therefore a Māori cultural framework is shaped by Māori making representations and interpretations, and perceiving these interpretations as ultimate reality (Marsden, 2003). As a result, the Māori cultural framework is "simply the way of life accepted and adopted by a [Māori] society" (Marsden, 2003, p. 34). In relation to Māori leadership, the Māori cultural framework informs the values and practices accepted and adhered to by Māori leaders (Marsden, 2003). Brief examples can be seen with the adoption of values such as utu, aroha, whānau decision making, karakia and other aspects of tikanga and kaupapa Māori by Māori leaders (Holmes, Vine & Marra, 2009; Katene, 2010; Spiller et al., 2011;). These Māori values and leadership practices are shaped by Māori culture and inherently, worldviews.

Aoraki Bound leaders defining Māori leadership.

Aoraki Bound leaders also acknowledge how Māori cultural values shape and define Māori leadership. The leaders of Aoraki Bound are informed by a Ngāi Tahu worldview and culture, and they accept the values and practices inherent in Ngāi Tahu culture. This acceptance is illustrated in the following definitions of Māori leadership by various leaders of Aoraki Bound. Iaean Cranwell explained that for him to be a Māori leader

[you must] be true to who you are, know where you're from, know your whakapapa, also take people with you, have humility, and if you don't know it or you need help, then find it (Iaean Cranwell).

Similarly, Craig Pauling agreed and stated

true leaders are those that are open to anything, true leaders know what they like and they know who they are and they hold on to that, but they are also open to better ways of doing something...but doing it consciously and not just accepting it because it's given or because it's new (Craig Pauling).

Rangimārie acknowledges Aoraki Bound and the role of an instructor in how she defines Māori leadership, stating

Māori leadership kind of asks you to lead from a place deep within your puku, somewhere which is embodied. And I guess that's the essence of Aoraki Bound, that's what we are trying to teach; that to lead from who you are, lead by knowing the past, understanding the present but also always imagining futures and looking to the past for guidance to where you're going in the future (Rangimārie Mules).

When asked to define what Māori leadership was, each leader provided answers that were based on Māori cultural values that were shaped by Māori worldviews. This highlights the importance of Māori worldviews, and reiterates what is outlined in the literature (Katene, 2010;Marsden, 2003; Matthews, 2011; Ruwhiu, 2009; Te Rito, 2006). These various authors state that Māori worldviews are integral in shaping and influencing Māori leadership. Māori perceive the values portrayed through Māori worldviews as being ultimate reality; as a result Māori accept and adhere to the values that inform their behaviours and practices (Marsden,

2003). Māori leaders accept the values derived from their worldviews, and apply those within their leadership practices.

Defining Māori leadership from unique Māori worldviews.

As Marsden (2003) explains Māori worldviews stem from creation narratives that are specific to each iwi and hapū. The creation narratives are based on genealogical processes which consider all tangible and intangible, natural and spiritual to be connected (Marsden, 2003). There are two points here in which I want to expand on; firstly how different iwi and hapū have different worldviews, which in turn shapes how that iwi and hapū defines Māori leadership; and secondly the holistic nature of Māori worldviews.

Aoraki Bound is a programme that is informed by Ngāi Tahu creation narratives and worldviews. Rangimārie Mules explained that, "Aoraki Bound teaches a cultural view of Māori leadership rather than a pan-Māori cultural understanding" (Rangimārie Mules). Rauhina agreed and found the programme to be well informed by Ngāi Tahu worldviews and culture. She notes,

> I loved that there was a Ngāi Tahu culture aspect of the course; I came away thinking wow everyone should do this course no matter who they are because you gain such an appreciation of Ngāi Tahu landscape and culture...and from here we can learn leadership (Rauhina Scott-Fyfe).

As a result of being informed by Ngāi Tahu specific creation narratives, Aoraki Bound teaches Māori leadership in accordance to Ngāi Tahu values and understandings. This is beneficial because it extends the understanding of Ngāi Tahu based leadership values and practices throughout a wide range of students. As explained above, these values inform and guide Māori leadership.

What also guides and informs Māori leadership is the holistic nature of Māori worldviews (Marsden, 2003). The Māori "approach to life is holistic. There is no sharp division between culture, society and their institutions" (Marsden, 2003, p. 33). This holistic outlook causes a "Māori person to hold many facets or dimensions as part of his or her personality, each as important as the other and viewed holistically" (Tangaere, 1997, p. 48). Ka'ai & Higgins (2004) explain that the Māori worldview is holistic because each person is linked to everything through whakapapa; for Māori, whakapapa "describes the relationships or connections between groups of people...and further explains the connections between humans and their universe" (p. 13). In addition, "Māori primary cultural concepts are layered on one another through whakapapa" (Ka'ai & Higgins, 2004, p. 13) The holistic nature of Māori worldviews effects how Māori see leadership, and at times challenges the dominant ideas of leadership portrayed by conventional literature (Hoye et al., 2009). As explained by Rangimārie,

> I think in modern society, it is incredibly difficult for people to understand this [Māori] concept of leadership because modern society is so regimental, so categorised and so formal, but I think Māori leadership really challenges these paradigms and asks us how do we integrate everything (Rangimārie Mules).

Rangimārie was further questioned of how she believes we can promote this holistic understanding of Māori leadership. She responded with

> in terms of me promoting Māori leadership, I just 'be' and it comes with me because it's part of me, I don't see Māori leadership being separate from me so I don't think we need to box it from everything else because our traditional worldview integrates everything and connects everything rather than placing restrictions on things (Rangimārie Mules).

This comment reinforces that the holistic nature of Māori worldviews allows Māori to lead from "somewhere deep within their puku" (Rangimārie Mules), and integrate all aspects of knowledge and understandings to shape their leadership practices. Māori leaders internalise

> the tikanga, the oratory and the whakapapa and the genealogy and knowing the
>
> whakataukī and the history of the iwi...while also correlating that into the new world.
>
> So you can't leave all that behind, you have to take it with you (Iaean Cranwell).

The comment by Iaean strengthens the argument put forward by Rangimārie because it reiterates what is explained by Marsden (2003) and Tangaere (1997). His comment also illustrates how the holistic worldviews of Māori informs Māori leadership. This is a direct contrast to how conventional literature explains leadership (Hoye et al., 2009). In a management context, the conventional literature typically conveys the importance of individual leaders acting on behalf of others by following hierarchical, formal and compartmentalised models (Ruwhiu & Wolfgramm, 2006; Te Rito, 2006). However, as Rangimārie and Iaean outline, Māori acknowledge leadership as being an integrated and dynamic process where everything happens together rather than separately in divided categories. This finding indicates that there is a gap in the literature concerning how the holistic Māori worldview shapes Māori leadership. While there is some recent literature that touches on this (Marsden, 2003; Ruwhiu, 2009), the majority of leadership literature continues to explain leadership as being an individualistic, outcome-based and formalised process (Hoye et al., 2009). I appreciate and acknowledge the many ways in how Māori worldviews define and shape Māori leadership. One may not fully understand Māori leadership without knowledge of Māori worldviews. Māori worldviews generate the values and practices adhered to and accepted by Māori leaders. These values and practices are considered to be aspects of tikanga Māori because they are acknowledged as being tika (correct).

Tikanga Māori and Leadership

Tikanga Māori is the correct customs or procedures used, and it is informed by Māori worldviews. Tikanga Māori is specific to each iwi and hapū, determined by the worldview held by that iwi and hapū. Research has shown that Māori leaders frequently use tikanga in their leadership roles (Katene, 2010; Holmes et al., 2003; Matthews, 2011). Māori leaders also apply Māori values within their leadership, values including

> manaaki, meaning to show respect or kindness; aroha, which is to show care, empathy, charity and respect; hau which means to respect, promote and maintain vitality; kaitiakitanga, which includes stewardship, guardianship and wise use of resources; and hāpai meaning to uplift others

> (Spiller, Erakovic, Henare & Pio, 2011, p. 155).

Likewise in Katene's (2010) work, Spiller et al. (2011) explain that Māori businesses draw upon tikanga to work with Māori worldviews while also satisfying the demands of the capitalist economy they find themselves within, for example "the commitment to tikanga is the commitment to keeping the business culturally grounded and appropriate"... and what guides "Māori cultural protocol in business settings" (Spiller et al., 2011, p. 160).

Another concept that is associated with tikanga Māori is tuakana-teina. Some claim that tuakana-teina cannot be separated from tikanga Māori and Māori culture (Tangaere, 1997). Tuakana-teina is a Māori tool of learning and development. The "concept of tuakana-teina is derived from two principles: whanaungatanga and ako" (Tangaere, 1997, p. 50). Tuakana-teina is connected with whanaungatanga because it draws on the importance of people, especially whānau, hapū and iwi (Tangaere, 1997). With ako Māori there is a dual function, in which ako means to teach and to learn. Tuakana-teina is a model where it is "an acceptable practice for the learner to shift roles and become the teacher and for the teacher to

become the learner" (Tangaere, 1997, p. 50). Tuakana means the older sibling and teina is the younger sibling. The idea is for the tuakana to take on the responsibility of teaching and guiding the teina, but also allowing the teina to step up and teach the tuakana in appropriate situations (Tangaere, 1997). This idea reinforces whanaungatanga because it encourages love and support for each others learning and development. Māori leaders have the opportunity to apply tuakana-teina in their leadership practices through the use of mentoring and learning from others. Tuakana-teina is acknowledged as being an effective means of teaching and learning as it reflects reciprocity and collectivism due to it involving knowledge sharing and mentoring (Te Rito, 2007).

It is becoming more common for contemporary Māori leaders to use tikanga and specific Māori values and practices to inform their own leadership practices (Katene, 2010; Spiller et al., 2011). Contemporary Māori leaders are the leaders of today who are often faced with the obligation to serve the needs of Māori communities while also preserving and continuing the use of tikanga Māori and Māori knowledge that have been passed down through tūpuna (Te Rito, 2006). Contemporary Māori leadership is in high demand, especially within Māori communities, for the hope of advancing Māori in the future (Biasiny-Tule, 2006; Matthews, 2011).

Ako Māori and Tikanga in Leadership

Tikanga and ako Māori play a pivotal role within Aoraki Bound in order to provide a programme that will produce benefits that have the potential to advance Māori in the future. Leaders within Aoraki Bound utilise specific Māori pedagogies to teach cultural values and practices to the students. For example, Aoraki Bound applies the pedagogy of using the natural landscape as a means of teaching and providing place-based experiential learning (Brown, 2008). The pedagogy of using the natural landscape is significant because having a sense of belonging and connection to the land is important for Māori (Ka'ai & Higgins, 2004;

Panelli & Tipa, 2007). It was "Ngāi Tahu and Māoridom's broader recognition of the role of place in identity that provided the stimulus for a programme [Aoraki Bound] that situated students in their place" (Brown, 2008, p. 14). Aoraki Bound has being recognised as a first outdoor programme within outdoor recreation to understand the importance of place and identity and apply this place-based pedagogy (Brown, 2008). Another particular pedagogy that was prevalent throughout Aoraki Bound was tuakana-teina. Māori leaders have the opportunity to engage in tuakana-teina relationships to enhance their knowledge from learning from others, while also teaching those around them.

Tuakana-teina was frequently referred to by the leaders within Aoraki Bound. As Rangimārie notes,

tuakana-teina is important; because often we place the Māori leaders on a high pedestal but tuakana-teina brings people down to acknowledge that we are just as much of a learner as we are a leader (Rangimārie Mules).

Rangimārie continues to explain how tuakana-teina operates in Aoraki Bound, noting

the layers of tuakana-teina happen on Aoraki Bound, there's me the instructor and them the students. Then there's all these little tuakana-teina relationships within the group...and I'm a teina to them a lot of the time as well (Rangimārie Mules).

The comments made by Rangimārie validate the literature (Tangaere, 1997; Te Rito, 2007) because it shows that Māori do adopt, and often favour, this Māori pedagogy. With appropriate methods of teaching, it may stimulate greater learning of Māori leadership roles and practices.

Tuakana-teina is closely linked to other Māori pedagogies such as the poutama. The poutama is a lattice of woven designed steps and is based on the tradition through which

Tāne-nui-ā-Rangi ascended to the twelfth realm in the heavens to gain the three baskets of knowledge (Tangaere, 1997; Marsden, 2003). The poutama "symbolises the stairways to those realms" (Tangaere, 1997, p. 47), and is a model of learning and development. The journey of learning and development involves individuals being faced with challenges that must be overcome. As soon as those challenges are overcome, the individual proceeds to the next level of the staircase; symbolising greater learning and development. Tuakana-teina and whānau are connected with this model because tuakana-teina "enables development to occur along and up the steps of the poutama" (Tangaere, 1997, p. 46). The poutama depicts the importance of the whānau assisting one another in that period of learning because the process of learning a task or activity involves "titiro, whakarongo, kōrero (repeating, practising, sorting, analysing, experimenting and reviewing)" with the help of whānau until the individual learns and understands the task at hand (Tangaere, 1997, p. 48). Both Iaean and Craig mentioned that they draw upon their whānau relationships and have tuakana whom have assisted with their learning and development as Māori leaders. They state that they have particularly drawn from the tuakana or role models who they admire, for example Tā Tipene O'Regan and Sir Mark Solomon, to shape and guide how they lead and carry out their roles. Iaean notes that he has tried to

> look at leaders in this community [Ngāi Tahu] and then I try and use them as mentors and actually go and talk to them and ask how they lead in terms of their style etcetera...because if I'm gonna go into some roles...how can I use their knowledge to assist me (Iaean Cranwell).

The graduates of Aoraki Bound also mention the positive benefits of having tuakana to use as mentors and as a means to learn from. Rauhina felt strongly that

role modelling is a huge part of it [Māori leadership]; Māori leaders that I've had have been really positive and grounded within themselves...for me the people who I see as leaders are people who are true to their values and true to themselves and caring and promoting communities (Rauhina Scott-Fyfe).

These comments highlight how through the use of tuakana-teina and role models, the leaders are able to overcome the challenges involved in learning the task of leading others; thereby gaining assistance to grow and rise a level within the poutama.

In many cases, the participants acknowledged that elders were the main tuakana. This demonstrates the significance of kaumātua, and their position as role models. Kaumātua are placed in high regard within whānau, and are very much revered in Māoridom (Durie, 1985). This importance is explained by Waiti (2007),

the role and position of kaumātua has been metaphorically referred to as the 'poutokomanawa' (centre-post of the meeting house that upholds the roof) of the whānau. Much like how the poutokomanawa of the marae upholds and strengthens the surrounding walls- so too do kaumātua in the extended family kinship structure (Waiti, 2007, p. 68).

Aoraki Bound recognises the importance of kaumātua and this is reflected in the role of kaumātua since the conception of Aoraki Bound. Iaean notes, "the buy-in was these guys [the kaumātua], because if it was just us two talking [himself and Craig], people would be like ko wai koe, you know, who are you" (Iaean Cranwell). The extent to which Aoraki Bound value kaumātua is particularly highlighted in a comment by Craig, where he states, "it was really the conviction of these people, the elders, saying we think this is a great idea that pushed forward Aoraki Bound" (Craig Pauling).

Kaumātua have increasingly become more recognised as essential leaders in contemporary society because of the mana and the respect they demand, and also because the traditional notions of ariki and tohunga are dying out (Te Rito, 2006). Kaumātua are known to hold extensive knowledge, but may only wish to share this knowledge in appropriate forums. Waiti (2007) explains that "through their guidance, knowledge and wisdom, kaumātua uphold the values of the whānau, hapū and iwi" (p. 69). Aoraki Bound recognises this factor and kaumātua are visited in their marae and rohe, where they share the histories, stories and knowledge of that area. Through speaking with kaumātua, Aoraki Bound provides the opportunity for students to learn and experience Ngāi Tahu culture first-hand, thereby allowing the opportunity for them to gain their cultural identity (personal communication with Iaean Cranwell and Craig Pauling, 2012). This form of oral teaching is believed by Māori to be "the best tradition for the transmission of knowledge, because this knowledge is never divorced from its cultural reality: it is always maintained in the whānau, hapū and iwi, the descendants of the people who are described in the histories" (Royal, 1992, p. 21). The leaders within Aoraki Bound agree and utilise kaumātua to provide accurate and appropriate teachings of Ngāi Tahu and Māori culture. Without kaumātua,

> people could criticise us for what we're doing...so I definitely think we gotta have Tipene [O'Regan] and Maika [Mason] and Joe [Waaka] on-board; if we don't have them on board...we'd be in trouble (Craig Pauling).

These comments confirm the value of kaumātua, and Craig extends this to say "getting them to back us has been quite critical in how things have moved" (Craig Pauling). Perhaps Aoraki Bound would not be in the same position it is today had the programme not received the same support from kaumātua. While it is known that kaumātua hold extensive knowledge, there is limited literature available that speaks of the importance of kaumātua in recreation management studies (Te Rito, 2006; Te Rito, 2007; Waiti, 2007). The knowledge gained

from the kaumātua at Aoraki Bound is a taonga that can be continually passed on. The importance of kaumātua must not be lost as it is with kaumātua that the rich knowledge of their particular Māori worldviews, values and practices are held (Royal, 1992; Waiti, 2007). By learning from their respective kaumātua, it is possible for whānau, hapū and iwi to continually grow and sustain Māori culture and knowledge. In turn, this knowledge will shape and guide Māori leadership. Knowledge that has been handed down through the generations from tūpuna and kaumātua is perhaps a significant reason why the Māori culture has not been lost entirely. As explained by Marsden (2003), "despite cultural erosion and genocide as imposed by colonialist processes, tangata whenua has never totally surrendered the core beliefs and value systems of their culture" (p. 34). This act of kaumātua and tūpuna handing down knowledge leads on to the following chapter which looks at taonga tuku iho in Ngāi Tahu.

Chapter Four: Taonga Tuku Iho in Ngāi Tahu

Aoraki Bound is embedded within the Ngāi Tahu culture, values, and landscape and promotes these throughout the 20 day programme. Aoraki Bound teaches and promotes Ngāi Tahutanga because it is informed and shaped by the creation narratives, worldviews and culture of Ngāi Tahu (Aoraki Bound Information Sheet, 2013). This chapter examines the link between taonga tuku iho as cultural identity and Māori leadership by drawing upon experiences and knowledge of the leaders and graduates at Aoraki Bound.

Taonga Tuku Iho as Cultural Identity

With an understanding of Ngāi Tahu history, creation narratives and worldviews, we gain an appreciation of Ngāi Tahu culture. Ngāi Tahu culture is unique and extensive efforts have been made to ensure the culture is continually passed down through the generations. The Kaupapa Māori principle of taonga tuku iho is the process whereby whānau, hapū and iwi share knowledge of importance (taonga), thus the culture and practices are known and sustained (Bishop, 2008). In the remaining sections of the chapter I analyse cultural identity as a means of taonga tuku iho and the connections it has with Māori leadership.

Taonga tuku iho is commonly referred to mean that "Māori language, knowledge, culture and values are normal, valid and legitimate" (Bishop, 2008, p. 442). Through legitimising and validating Māori culture and practices, taonga tuku iho asserts the position that to be Māori is normal. Aoraki Bound has been specifically designed in relation to Ngāi Tahu cultural values and worldview. The programme has five objectives, which are: Tō Tātou Reo, Tō Tātou Ngāi Tahutanga, Tō Tātou Whanaungatanga, Tō Tātou Mana and, Tō Tātou Taiao (www.ngaitahu.iwi.nz). These objectives relate directly to the meaning of taonga

tuku iho because a number of the objectives aim to share, grow and legitimise the multiple facets of Ngāi Tahu knowledge and taonga. For example, Tō Tātou Reo involves sharing the language through "using and appreciating Ngāi Tahu reo, to ensure the understanding of the culture, and to sustain and grow the language" (www.ngaitahu.iwi.nz). Similarly, Tō Tātou Ngāi Tahutanga relates to sharing the culture by "using and appreciating the Ngāi Tahu culture, in order to grow and sustain the culture and its practices" (www.ngaitahu.iwi.nz). These two examples highlight how the objectives of Aoraki Bound aim to share the knowledge and treasures within Ngāi Tahu in order to continually grow and maintain the culture and its practices. Each objective of Aoraki Bound is designed to ensure Ngāi Tahu cultural values and practices are learnt and portrayed as normal throughout the 20-day programme (Aoraki Bound information sheet, 2013). The cultural values taught and portrayed in Aoraki Bound allow the students an opportunity to learn and gain their cultural identity. In turn, this assists the development of a Ngāi Tahu perspective of Māori leadership because it is argued that cultural identity and Māori leadership are inherently linked (Marsden, 2003; Matthews, 2011; Te Rito, 2006).

Aoraki Bound's role and cultural identity.

Aoraki Bound is part of a capability pathway developed by Ngāi Tahu to facilitate enhanced cultural identity and leadership across a wide age range (personal communication with Craig Pauling and Iaean Cranwell, 2012). The programme aims to make connections with students, who may not have much involvement in Ngāi Tahu, through place-based experiential learning by meeting the various kaumātua of different Ngāi Tahu rohe, and learning core parts of Ngāi Tahu culture. Various individuals within Aoraki Bound claim the value of the programme has been recognised because of "the differences it makes to our young generation in terms of reviving and enhancing Ngāi Tahu culture, knowledge and

identity, and the development of our people as future leaders" (Aoraki Bound's Information Sheet, 2013). As a graduate of the programme states,

> Aoraki Bound is a very good introduction to certain aspects of Māori culture; that combined with the ethos of Outward Bound provides an experience that is capable of having a positive impact on the lives of its participants (Ethan Porteous).

Similar to many other Ngāi Tahu initiatives, the core purpose of Aoraki Bound is to provide an opportunity for Ngāi Tahu members to gain their cultural identity (Aoraki Bound Information Sheet, 2013). Cultural identity is a key factor in the future sustainability and development of Ngāi Tahu (www.ngaitahu.iwi.nz). Ngāi Tahu emphasises the importance of cultural identity because

> a lot of Ngāi Tahu are disconnected. We have nearly 50,000 members but how many of those have been to their marae and who have been to their mauka and can stand up and do their pepeha? (Iaean Cranwell).

TRoNT recognises the need to develop their people and culture and Aoraki Bound is seen as a means to allow that. Originally, the leadership component of Aoraki Bound was not deliberate, as Iaean described, stating

> No. I think it's just about giving people the opportunity to learn their identity, cos initially it [Aoraki Bound] wasn't a leadership project...it's about identity and knowing who you are and where you're from (Iaean Cranwell).

This statement illustrates the emphasis Aoraki Bound leaders place on the students gaining their sense of identity and sense of belonging. Other participants agreed, for example an Anonymous Participant stated that "although leadership is a big part of it [Aoraki Bound], I

don't think it is the sole purpose of the course" (Anonymous Participant). Furthermore, Ethan states

> No I did not see Aoraki Bound solely as a programme to promote Māori leadership, due to the structure of the course and constant directions from Aoraki Bound leaders. There were certainly situations that Aoraki Bound could have developed a person's existing leadership attributes if they were open to these...but the course itself did not openly promote Māori leadership (Ethan Porteous).

Cultural identity refers to whakapapa, pepeha, ancestral roots, and myths and legends that are specific to iwi and hapū (Marsden, 2003; Matthews, 2011; Te Rito, 2006). Matthews (2011) and Te Rito (2006) concur that cultural identity allows for enhanced Māori well-being because they argue the two are linked. After discussions with the leaders involved with Aoraki Bound, I have found that cultural identity is a vital factor towards Māori leadership, albeit with a slight difference to the understandings conveyed in the literature.

The data gathered from Aoraki Bound and their leaders suggests a slight contrast to what is portrayed in the literature. The participants described cultural identity which I have interpreted as taonga tuku iho. This connection is made because the participants spoke of how Aoraki Bound teaches them Ngāi Tahu and Māori culture, through passing on knowledge of whakapapa, creation narratives, waiata (songs), tūpuna, and ancestral landscapes. With this taonga passed on to them, they felt their cultural identity had been revitalised or enhanced. As Te Rito (2006) suggests, Māori leadership allows for enhanced cultural identity. It is argued that when Māori individuals gain or increase their cultural identity, Māori wellbeing increases because "cultural identity and wellbeing are inextricably linked; without a secure cultural identity that enables us to lay claim to and benefit from..." of being Māori "...wellbeing is diminished" (Edwards, 2009, p. 26). Without cultural identity, there is no

solid foundation for mana to be built upon, which in turn limits a leader's ability to contribute towards providing wellbeing for the community and achieving Māori potentials (Edwards, 2009). However, the findings suggest the opposite; in that to become a Māori leader, one must first have the opportunity to have the taonga of their cultural identity passed onto them. This is demonstrated by the leaders of Aoraki Bound providing the opportunity for students to learn aspects of Ngāi Tahutanga throughout the 20-day programme. These cultural developments are implicitly linked with Māori leadership developments, as explained by one participant, "having that cultural identity, even if it's just all the basic things, it just makes you a lot more comfortable...and makes you more confident as a leader" (Anonymous participant). In support of this statement, Rauhina notes

> I think cultural identity is definitely important, you need to know who you are and where you're from. I am Ngāi Tahu and people are gonna ask me to do stuff and I think that the way that I can be a leader is to know...my culture, te reo and tikanga (Rauhina Scott-Fyfe).

Aoraki Bound teaches cultural identity, and implicitly leadership, through the use of the natural landscape or place. Returning to the objectives of Aoraki Bound, Tō Tātou Taiao relates directly to this. Tō Tātou Taiao aims to "experience the wonders of the lands and water of Ngāi Tahu, and to provide an understanding of kaitiakitanga and commit to being protectors/guardians of the environment" (www.ngaitahu.iwi.nz). Aoraki Bound utilises the natural landscape as a means to teach cultural identity because there is a connection between the land, cultural identity and the Māori individual's wellbeing (Panelli & Tipa, 2007). Teaching cultural identity through the natural landscape allows Māori individuals to gain mana, an essential component of Māori leadership (Marsden, 2003).

Mana and cultural identity.

In a pre-European contact sense, mana means the spiritual authority and power given by the gods to man (Marsden, 2003). Mana "in its double aspect of authority and power may be defined as lawful permission delegated by the gods to their human agents and accompanied by the endowment of spiritual power to act on their behalf and in accordance with their revealed will" (Marsden, 2003, p. 4). Since "authority is a spiritual gift delegated by the gods, man remains always the agent or channel- never the source of mana" (Marsden, 2003, p. 4). Marsden (2003) further explains that "mana enhances a person's prestige giving him authority to lead" (p. 40). From this, it may be assumed that a leader may not practice leadership without gaining the prestige and authority that comes with mana. Mana provides "the basis of Māori leadership both from the traditional and contemporary perspectives, and is a vehicle that ensures the preservation of Māoritanga[12]" (Te Rito, 2006, p. 8). These understandings demonstrate how Māori leadership is based upon mana. Marsden (2003) describes four aspects of mana that relate directly to leadership: mana atua (power from the gods), mana tūpuna (ancestral power), mana whenua (power from the land) and, mana tangata (power from personal attributes). These four aspects illustrate the holistic and collective nature of Māori culture and understandings. It also highlights how holistic Māori leadership is as it involves "leaders being accountable to atua, ancestors, whenua and importantly, tangata" (Te Rito, 2007, p. 24). Leaders have been gifted the spiritual power and authority from the gods to act on behalf of atua, whenua and tūpuna in order to fulfil the needs and demands of the tangata.

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[12] Māoritanga is "the corporate view that Māori hold about ultimate reality and meaning" (Marsden, 2003, p. 3). Therefore, it encompasses Māori knowledge systems, Māori culture and worldviews. It is not possible to interpret or understand what Māoritanga is through objective and abstract means; it is only possible through adopting a passionate and subjective approach (Marsden, 2003). This is because "Māoritanga is a thing of the heart rather than the head" (Marsden, 2003, p. 2).

An aspect of mana that typically relates to Aoraki and the natural environment is mana whenua. Mana whenua can be described as being the exclusive land rights based on one's whakapapa (Jackson, 2011). Mana whenua is attained by Māori leaders who have the rangatiratanga rights over their territorial lands and areas to which they whakapapa to (Ka'ai & Reilly, 2004; Kawharu, 2000). These leaders are typically rangatira and have power and control within their hapū and iwi (Kawharu, 2000; Marsden, 2003). It is important to distinguish that although the students of Aoraki Bound visit the natural landscape and Aoraki, they are not immediately entitled mana whenua. This is because the students are not rangatira of Ngāi Tahu hapū and iwi. However, it remains an important process to teach the students their cultural identity through the use of the natural landscape because they may gain personal mana based on significant achievements (Ka'ai & Reilly, 2004). Gaining their cultural identity will amount to a valuable achievement; in turn enhancing their personal mana.

The natural environment and cultural identity.

The whole process of attaining mana and mana whenua highlights how Māori are connected to the natural environment through their whakapapa and identity. As read in the Ngāi Tahu 2025 Strategy,

> Our natural environment – whenua, waters, coasts, oceans, flora and fauna – and how we engage with it, is crucial to our identity, our sense of unique culture and our ongoing ability to keep our tikanga and mahinga kai practices alive...It includes our commemoration of the places our tūpuna moved through in Te Waipounamu...Wherever we are in the world, these things give us our tūrangawaewae. They form our home and give us a place to return to and provide us with what we need to be sustained as Ngāi Tahu (Te Rūnanga o Ngāi Tahu, n.d, p. 8).

This statement from TRoNT illustrates the significance of the natural environment. It may be perceived that the natural environment is the backbone of cultural identity and mana.

With this understanding, one may appreciate the importance of place in Māoridom. The "concept of place is central to geography, and is also seminal to the thinking of...Māori in Aotearoa/New Zealand" (Murton, 2012, p. 87). Within the holistic understandings of Māori, identity involves several attributes, such as tūrangawaewae (a locality), a place where one belongs by right of birth and ancestry (Murton, 2012). Tūrangawaewae is "intimately associated with the identity of the hapū and whānau, and therefore with the identity of the person" (Murton, 2012, p. 87). In this respect, Craig supports the literature where he states, "that connection to and love of the landscape and natural environment...makes us special as Māori" (Craig Pauling). Having this sense of connection with the land and waters is important for Māori (Brown, 2008). Ngāi Tahu is bound to the natural world because the creation narrative of Aoraki links Ngāi Tahu with Aoraki and other atua directly. The "whakapapa links Kāi Tahu to the atua and to all the descendants of Rakinui- the earth, waters, forests, plants, insects and all animals" (Metge, 1979 as cited in Williams, 2004, p. 20). The connection Ngāi Tahu has with the natural world and to whakapapa is embodied within the objectives of Aoraki Bound. To reiterate an earlier example, Tō Tātou Taiao is an objective that aims to experience the wonders of Ngāi Tahu lands and waters; and Tō Tātou Whanaungatanga is an objective that aims to "grow the bonds that bind individuals to iwi, and to develop the ideology of working together for the collective good" (www.ngaitahu.iwi.nz). These objectives aim to promote and portray Ngāi Tahu culture to the students so that they may appreciate the significance of the natural landscape within Ngāi Tahu. To understand their identity, and know the places where they whakapapa to, Māori often recite these connections within their pepeha.

Pepeha are "identity axioms linking land and people into a whole in such a way that make them inseparable" (Murton, 2012, p. 87). At the beginning of the research, I provided my pepeha to show my connection with the ancestral places that I identify with. Upon

designing the Aoraki Bound course, Craig and Iaean both agreed that it was important to hīkoi from Anakiwa to Aoraki in order to allow the students, many of which are Ngāi Tahu, to reach the maunga Aoraki. They felt it was important because "it's a general thing that we teach all our Ngāi Tahu people to say their pepeha, but if they haven't been to those places then it's a bit of a naff ay" (Craig Pauling). It was decided then that it was critical to provide students the opportunity to gain their sense of place and identity through learning and understanding their pepeha. Craig explains

> [to] say their pepeha with conviction is huge, you can't even put a price on that, that's just massive. And then they'll [the students] will pass that on too, and then they'll probably make sure that they'll take their kids there [Aoraki] so they learn their pepeha too (Craig Pauling).

Aoraki Bound provides the further opportunity for the students to speak their pepeha

> at Arahura and Arowhenua but then when they get to Aoraki they get to do it in front of their whānau, and that's pretty strong because...for someone who had never done te reo before and then they get up without books or paper and recite their pepeha...whānau are just blown away (Iaean Cranwell).

These comments illustrate the importance pepeha has on one's identity; one may not be separated from their pepeha because it is an expression of where they whakapapa to (Murton, 2012). The literature highlights the importance of place, the natural environment and how Māori are connected to place through whakapapa (Murton, 2012; Panelli & Tipa, 2007). This connection allows the natural environment to be an effective means to teach students of Aoraki Bound their cultural identity and whakapapa. Brown (2008) explains that identity is constructed through our interactions with social, cultural and physical contexts; therefore place-based experiences are important for building and securing our individual and collective

identities. Gaining this knowledge of and connection to whakapapa and expressing it in a

pepeha is significant because it allows the students to enhance their cultural awareness and

identity, which in turn provides them a foundation to build mana and develop as Māori

leaders (Edwards, 2009; Te Rito, 2006).

The model that Aoraki Bound applies to teach cultural identity is effective because

there is a connection between the land, cultural identity and the individual's mental and

spiritual well-being, in that "tribal land is an extension of a sense of self and collective

cultural being" (Panelli & Tipa, 2007, p. 452). This is because the "Māori ancestors is woven

into the landscape and expresses the whakapapa link to the people's origins from the atua"

(Ka'ai & Higgins, 2004, p. 13). Having and understanding this sense of identity and

connection with ancestral landscapes is important for Māori leadership as it provides mana.

Mana originates from atua which are manifested in the natural world, for example Rakinui in

the sky and Takaroa in the sea; thus knowing the connections to the atua through whakapapa

provides Māori the mana required to carry out leadership practices (Ka'ai & Higgins, 2004;

Marsden, 2003).

As mentioned, the creation narratives of Ngāi Tahu also demonstrate that "Kāi Tahu

have a strong relationship to the whenua and cultural landscape" (Mccallum, 2008, p. 23).

Ngāi Tahu view Aoraki as an ancestor, and value their connections to the land through

various atua[13]. This is resonated in the 2013 Aoraki Bound Information Sheet, where it states

"The place of Aoraki in Ngāi Tahu culture is significant; the mountain is a symbol of our

mana and as a people we look to its lofty heights with respect and inspiration". Craig states

that they are lucky to have access to the natural landscape for these teachings as Aoraki

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[13] Examples of various important atua include Tāne, the god of the forests and birds; Haumiatiketike, the god of
fernroot and uncultivated food; Rokomaraeora, the god of kūmara and cultivated food; Tūmatauenga, the god
of mankind and war; and Ruaumoko, the god of earthquakes and volcanoes (Mccallum, 2008).

Bound "keeps it real because of the landscape, you don't really have to talk that much about Aoraki, you just got to go there and it speaks for itself" (Craig Pauling). This once again reinforces the work of Brown (2008), Murton (2012) and Panelli and Tipa (2007) where they emphasise the importance of place. For Māori especially, place is important because that is where Māori identify with and draw mana from (Murton, 2012); the spiritual authority gifted to the leaders to fulfil the needs and demands of the group whom they may be leading (Marsden, 2003).

Kaitiakitanga and cultural identity.

The act of kaitiakitanga is also promoted within Aoraki Bound through the importance of place and connecting the students with their identity. Kaitiakitanga "applies to traditional Māori guardianship" (Marsden, 2003, p. 55). Kawharu (2000) claims that kaitiakitanga is more than the act of guardianship however, as it also the management of "human, material and non-material worlds" (p. 349). Māori have a collective responsibility to maintain and look after their lands and waters of their iwi (Panelli & Tipa, 2007) as well as managing the spiritual and physical worlds (Kawharu, 2000). In this sense, kaitiakitanga links mana atua, mana whenua, and mana tangata because kaitiaki must protect the physical land and waters and also the mana that those resources possess (Jackson, 2011). Tō Tātou Taiao is dedicated to providing that understanding of kaitiakitanga and to encourage the students to become protectors or guardians of the environment (www.ngaitahu.iwi.nz). Iaean notes that "we are kaitiaki who are here to look after the land for us and our generations after us" (Iaean Cranwell). Kaitiakitanga is also amongst the core values of Aoraki Bound as explained "we have our core values: aroha ki te takata, love and support one another, manaakitanga, kaitiakitanga, rangatiratanga and so on" (Iaean Cranwell).

Kaitiakitanga is one of the core values of Aoraki Bound and it is a highly regarded value of Ngāi Tahu (www.ngaitahu.iwi.nz). Kaitiakitanga is connected with Ngāi Tahu

cultural identity because it relates to the responsibility of the tangata whenua providing care and guardianship over the land and spiritual world (Jackson, 2011). The literal translation of tangata whenua is people of the land, and it is those people who have mana whenua and rights to kaitiakitanga. As Kawharu (2000) explains,

> exercising kaitiakitanga...continues to be in the hands of those holding customary authority: mana whenua...because although kaitiakitanga is a central feature of a 'Māori' identity, proper validation is not a generic 'Māori' group level, but at the local kin group level (p. 355).

Accordingly, Māori who do not have mana whenua within a hapū or iwi do not have the right of kaitiakitanga there. This point also alludes to the connection between kaitiakitanga and rangatiratanga (leadership). The two are intimately linked (Marsden, 2003), where "kaitiakitanga is both an expression and affirmation of rangatiratanga"...and in turn "rangatiratanga is the authority for kaitiakitanga to be exercised" (Kawharu, 2000, p. 353). In order to have rangatiratanga, the leader must have mana whenua within the rohe; with rangatiratanga the leader is enabled the rights to exercise kaitiakitanga. In the physical world, leaders are often the principal kaitiaki of the rohe and are enabled the rights to ensure the guardianship and management of the physical and non-physical aspects of Māori (Kawharu, 2000). Aoraki Bound teaches the importance of kaitiakitanga to the students, yet it does not provide the students the inherent rights to rangatiratanga through kaitiakitanga within the rohe they visit because the students do not have mana whenua in those areas. I believe it is an important teaching and core value of Aoraki Bound though because it continues to teach the students the significance of the natural landscape and how all physical and non-physical resources must be respected and cared for. Through gaining this cultural knowledge, the students will be able to understand kaitiakitanga and the role it has with regards to Māori leadership.

Ngāi Tahutanga and cultural identity.

Aoraki Bound further shows its commitment to taonga tuku iho by teaching many tenets of Ngāi Tahu culture, including whakapapa, creation narratives, histories, tikanga, waiata and so forth. Each of which are examples of taonga tuku iho because they are treasured knowledge that is being passed on. The objective Tō Tātou Ngāi Tahutanga, which is explained as "using and appreciating the Ngāi Tahu culture, in order to grow and sustain the culture and its practices" (www.ngaitahu.iwi.nz), particularly shapes how Aoraki Bound provides teachings of Ngāi Tahu culture. A comment made by one of the graduates of Aoraki Bound, who felt had a lack of knowledge of his Ngāi Tahutanga prior to Aoraki Bound, found the programme to be effective because "I got a lot more cultural identity" (Anonymous participant). The participant found

> going through Aoraki Bound and just learning a lot of the stories and doing the pounamu trail, and meeting a lot of the kaumātua and just getting a lot of the things explained to me like the claim provided me with a really good background and cultural knowledge (Anonymous participant).

Rauhina echoes this comment, by noting that Aoraki Bound

> was life affirming because it strengthened my Kāi Tahutaka...because it was us doing kapa haka, sharing waiata, and just learning the stories of how Kāi Tahu came down from the North Island, and some histories like that (Rauhina Scott-Fyfe).

She continues to state that Aoraki Bound and the learning she gained was a "really awesome experience that you can't get otherwise, just being there and learning through those experiences" (Rauhina Scott-Fyfe). Further acknowledgements of Aoraki Bound are made by Ethan,

I feel I am certainly more connected with my Kāi Tahutaka after experiencing Aoraki Bound. Having the opportunity to visit so many places of historical significance for our iwi was special, and the exposure to Kāi Tahu reo and waiata is something that is not freely available within parts of our iwi...having more of this knowledge provided a great sense of connection (Ethan Porteous).

The literature describes the importance of cultural identity in terms of providing mana, and physical and spiritual wellbeing (Matthews, 2011; Te Rito, 2006). All of these aspects are linked with Māori leadership, as cultural identity provides the leader with the mana, which is what leadership is based upon. Each of the comments made by the participants above highlights how they have found enhancing their cultural identity beneficial. The participants spoke positively about gaining that sense of connection with Ngāi Tahutanga, and their land, waters and rohe of Ngāi Tahu. Therefore their wellbeing and motivation has increased. This is directly supported by Panelli and Tipa (2007) stating that individuals who know more about their history and how they fit in the world gain an increased identity which in turn increases their energy and positivity.

Aoraki Bound provides greater cultural learnings through the objective of Tō Tātou Reo, which is "using and appreciating Ngāi Tahu reo, to ensure the understanding of the culture, and to sustain and grow the language" (www.ngaitahu.iwi.nz). Language and identity is deemed to be inseparable, whereby "language is perceived as the quintessence of a culture...it expresses a unique way of apprehending reality, capturing a worldview specific to the culture to which the language is linked" (Magallanes, 2011, p. 259). Te reo is a signifying part of Māori culture that makes it unlike any other culture of the world. Pushing the use of te reo is important as "te reo Māori is the vehicle which enables the transmission of...traditions, values and customs...and enables an individual to socialise successfully within the Māori context" (Tangaere, 1997, p. 46).

Craig explained that

> the language is also important to promote, teaching them [the students] how important
> it is with being a modern Māori and it not really being acceptable to not having the
> ability to speak your Māori language (Craig Pauling).

Rauhina, who already had an understanding of te reo, was excited about the emphasis on the use of te reo because "it just really excited me because I had done Māori studies at University and I really want to be a bit more staunch on my cultural and te reo side" (Rauhina Scott-Fyfe).

Te reo is noted as being a key component of Aoraki Bound. This is acknowledged as being important by the designers, instructors and graduates alike because of the need to share and grow the use of te reo. Craig expressed strong views on using te reo, in that it must be used by individuals who identify themselves as being Māori. While this may be seen by some as a somewhat radical statement and view to hold, I tend to support it, as does the literature (Ka'ai & Higgins, 2004; Tangaere, 1997). Te reo is crucial to the survival of Māori culture, and I argue for Māori leadership, as it is the vehicle which shapes, informs and drives the culture. Te reo is also central to the way Māori view the world and is the link between knowledge and meaning throughout time (Ka'ai & Higgins, 2004). I lack fluency in te reo, and at times I feel that my identity as a Māori suffers from this. I especially feel this way when I am within contexts, such as the marae or wānanga, when te reo is freely spoken. Consequently, I become disconnected with the Māori world, resulting in a loss of mana which weakens my authority and ability to lead in those situations. I believe it is my responsibility to learn te reo so that I may interact in the Māori world with more comfort and confidence. This personal example demonstrates how the loss of te reo is detrimental to Māori identity, mana and leadership.

Aoraki Bound also facilitated the teaching of cultural practices such as waiata and kapa haka. One participant reveals their appreciation of this by stating

> learning all those basic things and knowing the general tikanga and just becoming comfortable with the songs is great...it's quite good to even just turn up to a marae and during the pōwhiri they start singing a familiar waiata, and you can be like oh yeah I know this one, and so you just join in (Anonymous participant).

These comments by the various participants indicate the vast scope of the cultural values that are taught on Aoraki Bound. I believe the leaders of Aoraki Bound demonstrate great knowledge that should be treated as taonga of Ngāi Tahu. The taonga that the leaders possess has the ability to teach and build cultural identity; which in turn defines and shapes Māori leadership. Rauhina supports this by stating,

> At the start, there was people on my watch who wouldn't be very proud to be Ngāi Tahu, but then in the end they ended being very proud of being Ngāi Tahu. So I think Aoraki Bound is a good thing for the iwi to have...which kind of promotes being Māori and being Ngāi Tahu as well (Rauhina Scott-Fyfe).

It is interesting with Ngāi Tahu because today, Ngāi Tahu are

> starting to deal with the first generations that are post-settlement...so they haven't grown up with the claim and the struggle and fight that came with it. So we're fighting a lot of factors...how do you connect Generation Y with the land, and how do you get them to connect with the tribe. So we [TRoNT] had to have a really big think about how we engage with a whole generation that isn't wired the way that we've all been wired (Dottie Morrison).

Aoraki Bound has been promoted and described by the various leaders involved with it as being a mechanism that allows for TRoNT to engage with individuals throughout the iwi in order to assist them with learning and gaining their cultural identity.Through teaching individuals their cultural identity, the leaders at Aoraki Bound provide a platform for the students to build their mana upon. This is reflected in the objective of Tō Tātou Mana, which aims for students "to consider your values and to stand tall with mana" (www.ngaitahu.iwi.nz). As a graduate of Aoraki Bound states, "it breaks you down as well so you get a bit of a solid foundation that you can stand upon in which you feel confident or more confident in your cultural identity" (Anonymous participant). This is an important process within Aoraki Bound with regards to Māori leadership because of the inherent link between mana and Māori leadership (Marsden, 2003; Te Rito, 2006; Kawharu, 2010). Through enhancing the mana of the students, Aoraki Bound leaders are able to work towards the kaupapa of building the cultural and leadership capabilities of the participating students.

Kaupapa of Aoraki Bound.

Kaupapa encompasses the ideas of a collective vision and commitment (Smith & Reid, 2000). Throughout this research, efforts are made for the collective goal to increase Māori leadership and fostering Māori development. Aoraki Bound has a similar kaupapa, in which it has the collective goal of enhancing cultural identity and Māori leadership. Rangimārie extends her passion for Aoraki Bound and the kaupapa it has by noting,

> I just really believe in the cause and the kaupapa because it's about cultural revitalisation but it's more than that you know, it gets our people fit, it gets them back to where our culture exists cos our culture started with these places and sources; and so it takes people back there to understand our culture without all the made up stuff that we seem to believe (Rangimārie Mules).

It was found that prior to becoming a leader, Māori need to have an awareness and comfort of their cultural identity. This idea was reinforced and recognised as especially important when Māori leaders are present in a Māori context, such as the marae. As one participant notes, "if you didn't have that cultural identity then you'll probably feel really uncomfortable and not really confident in that situation" (Anonymous participant). I found this interesting, and asked a follow-up question to the same participant to see if Māori leaders needed their cultural identity outside of the Māori context. The response was

> seeing someone who is proud of their heritage and able to be comfortable to show that outside of a Māori context is probably even more important than leadership in a marae or pōwhiri context; it shows that in a general context you can have your cultural identity and be a leader, you don't have to separate the two (Anonymous participant).

The comments mentioned by the participants assert the importance of Māori leaders knowing and understanding their cultural identity. The leaders involved with Aoraki Bound are continually reiterating what is mentioned in the literature (Marsden, 2003; Matthews, 2011; Te Rito, 2006) through recognising the importance of Māori leaders knowing their cultural identity. It is this recognition that drives Aoraki Bound leaders to actively teach their kaupapa to students for the overarching goal of strengthening Ngāi Tahu culture and developing Māori as future leaders (Aoraki Bound Information Sheet, 2013).

Māori leaders understanding their cultural identity was also found to be important from an organisational perspective. Dottie Morrison noted that leaders from Te Rūnanga o Ngāi Tahu in the past often lacked cultural awareness and comfort, therefore when they went to community meetings within the iwi, the leaders often"got tripped up because they're technically proficient but they lack the cultural authenticity" (Dottie Morrison). This is perhaps an example of Māori leaders who have been given leadership positions yet they have

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little understanding or comfort of their own cultural identity. A study by Ruwhiu (2009) advises that good Māori leaders are those who understand and demonstrate capability in tikanga and kaupapa Māori while also fulfilling the demands placed upon them by their organisation. Dottie's comment perhaps reinforces Ruwhiu's argument because her example demonstrates that Māori leaders in a Ngāi Tahu context who lacked capability of tikanga and kaupapa Māori were confronted with leadership difficulties. Rangimārie alludes to a further interesting point, in that Māori leaders are not necessarily those who have reached well-known and technical positions, but rather something else. Rangimārie notes,

> We also need to understand what makes a Māori leader, is it that idea of a successful CEO or owner of business or is it something else. I think it is something else because we have lost the cultural paradigm of Māori leadership by thinking successful leaders are those high earning CEO's because they are following models that are not te ao Māori. So they are leaders who have technical skill but have no cultural or emotional intelligence (Rangimārie Mules).

To rectify this, TRoNT are committed to developing programmes and initiatives that aims to develop Māori leaders who understand their cultural identity, as well as tikanga and kaupapa Māori. As Dottie says

> whenever we create a programme, it's got to have a large element of cultural identity because we're in that unique situation that we're not only trying to build leadership, we have to also backfill a lack of cultural identity (Dottie Morrison).

I interpret from this comment made by Dottie that TRoNT are making efforts to culturally inform Ngāi Tahu leaders so they have competence in tikanga and kaupapa Māori. With more cultural knowledge, Māori leaders will be able to utilise those skills alongside with their general leadership and management skills. Thereby supporting the literature where it states

Māori leaders need competence in both te ao Māori and te ao Pākehā (Ruwhiu, 2009; Te Rito, 2006). This is a constant challenge faced by contemporary Māori leaders.

Contemporary Māori leaders find themselves faced with the expectation to participate and support their own community, tribe or hapū while also working to the demands of their organisation (Matthews, 2011; Pfeiffer & Tapsell, 2010; Ruwhiu, 2009). This requirement increases the need of having culturally informed leaders so that they may carry out this dual accountability. Ethan explained that "enhancing one's cultural identity is hugely important for leadership within a New Zealand context. To be a successful leader, one should possess the cultural competencies appropriate for that role" (Ethan Porteous). Aoraki Bound is a programme which addresses this requirement, as it assists individuals gaining their cultural identity and allowing leadership to become a positive spin off from doing so. Statements of the leaders within Aoraki Bound largely support what is found in the literature where they recognise the importance of cultural identity, yet there is a slight contrast to the understandings of the literature where the leaders assume that learning cultural identity needs to occur prior to becoming a Māori leader. This contrast aside, the leaders involved with Aoraki Bound continued to support and echo what is found in the literature where it related to the importance of whakapapa, identity and the natural environment (Edwards, 2009; Marsden, 2003; Matthews, 2011; Murton, 2012; Panelli & Tipa, 2007).

Taonga Tuku Iho as Succession

Succession may be viewed as another extension of taonga tuku iho because it involves tuakana or leaders handing down knowledge to the teina or rangatahi. Māori leaders and Māori leadership has changed and adapted as a result of colonisation and time. Te Rito (2006) implies that there is a difference between how leaders often gain leadership status today compared to the leaders of the past. Historic Māori chiefs gained leadership through birth right where leadership was handed down from chief to chief within the family (Te Rito,

2007). In contemporary society, Māori leaders more often gain leadership status through achieving it (Te Rito, 2007). To achieve leadership status, Māori leaders must have mana and the ability to weave together the varied forms of people's understandings to bring about positive outcomes for the collective (Doherty, 2009). This is no easy task, and leaders may have developed these learnings from older peers and role models passing their knowledge down to the leader.

As presented in Chapter Three, the interviewees openly spoke of the importance of using tuakana as role models and how they have learnt their leadership practices from those of whom they admire and look up to. In an extension to this finding, the data also revealed that although role modelling is important to promote Māori leadership, it is also important for the leaders to take on more of a tuakana role themselves. This means the tuakana needs to choose potential leaders and back them and act as their role models and mentors. Craig particularly alludes to this, as he states

> role models is at one end of the scale but then at the other end is for the next generation actually backing those potential leaders. So I like the idea of people getting together and trying to identify potential leaders and then going OK well we're gonna give them everything we've got and back them and let them know that you're here to stay and here to support them (Craig Pauling).

After their selection it is then the responsibility of the leader to hand on their knowledge and to support those individuals with potential and mentor them. After speaking with Craig, an interesting point is made where he notes,"I think that's a traditional model of leadership but I don't know if it happens heaps these days, but it has to, we have to get those young people" (Craig Pauling). This statement suggests that Craig believes this model has been effective in the past and perhaps should be implemented more today. I was unsuccessful in finding

literature that provides similar succession models or ideas; therefore I find this information put forward by Craig to be interesting and intriguing. This is perhaps an appropriate method to encourage the continual succession of Māori leadership.

It is explained by Craig that succession is important in order to "let others come through and teach them the skills that they need to take over from you one day" (Craig Pauling). Craig believes that succession is a fundamental aspect of the continual success of Māori leadership. However he also believes succession is something that Māori leaders, at least in his experiences, need to improve on. He notes that "I think that's something that we don't necessarily do very well at, just being conscious of the fact that you need to hand on some stuff and let it go" (Craig Pauling). Craig continues to explain,

> we need more formal mentoring. At the moment, we sort of do it vicariously more so, so we watch others and learn from others rather than sitting down and really talking to them. So that would be good to have more of that formal mentoring, which goes back to that backing idea where people who you respect go well I'm gonna back you; because if it is all up to you as the young person it seems a bit wanky to be mentored, but you sort of got to. So it would be nice to have a two-way flow where the elders or current leaders going actually we think you're a potential leader so we'll mentor you (Craig Pauling).

In this comment, Craig highlights the weaknesses Māori currently have in terms of teaching others to come through as the next leaders. To overcome this weakness Craig provides his thoughts and ideas of how Māori can improve with regards to succession. He suggests that through the use of formal mentoring and the current leaders or elders actively choosing the potential leaders for whom they will support and mentor, succession of leadership may be improved. We must not confuse succeeding leadership for inheriting

leadership however, because as clarified by Rangimārie "... I don't think you inherit leadership but you do inherit legacy and mana, etcetera" (Rangimārie Mules). In relation to Māori leadership, mana is an important aspect to inherit through succession because leadership in a Māori perspective is closely linked with mana as previously explained earlier in the chapter (Marsden, 2003; Te Rito, 2006). Aoraki Bound has made extensive efforts to allow for students to inherit mana, as outlined in their Tō Tātou Mana objective (www.ngaitahu.iwi.nz).

Aoraki Bound also aims to gain succession through the informal goal of targeting individuals who they feel are going to be potential future leaders, either for the iwi or as an instructor on subsequent Aoraki Bound programmes. This informal goal is explained by Iaean, "we attempt to find one potential leader out of the 14 on the course who we think is possible that we can invest in and then they will become the ones coming through" (Iaean Cranwell). Rangimārie is an example of this succession. She was identified and encouraged to participate in the programme, following which she was trained to become an instructor of Aoraki Bound. Targetting potential leaders on each Aoraki Bound course relates back to the model suggested by Craig. Iaean mentions the benefits of doing this,

> if we can get one out of the 14 who we think is possible to be a leader...then they will become the ones coming through. The majority of people on Aoraki Bound are 18, they know their whakapapa, they know where they're from, they have a sense of place, they've met people so they have connections for when they go back to those areas, they've met current leaders, they've met Tipene, they've met people from Arowhenua, Arahura, they've seen part of the takiwa, they know a lot of the kōrero, they have connections with the instructors who led them, and we can help them from then on to help them get to where they want to go and give them opportunities (Iaean Cranwell).

Iaean highlights how beneficial Aoraki Bound can be in terms of providing succession of leadership. It is a programme that builds the cultural knowledge of potential leaders, while also providing them with appropriate leadership skills and support needed to become the next up and coming Māori leader. I believe taonga tuku iho in terms of succession is vital for the encouragement and continual development of Māori leadership. It is something that Māori need to work on however. Perhaps the model outlined in this section is one method in which Māori leaders can adopt to allow succession to occur.

Succession is vital for the continual development of Māori leaders for the present and future generations. Succession will also allow for the continual efforts by Māori to retain and exercise tino rangatiratanga. The next chapter explains tino rangatiratanga, including the various meanings it entails and how these all relate to Māori leadership.

Chapter Five: Tino Rangatiratanga

Tino rangatiratanga has been a long-standing feature of Māori culture; however since European contact Māori have had a continual struggle for their rights of tino rangatiratanga (Maaka & Fleras, 2005; Mutu, 2010; Reid & Robson, 2006). Although Māori make up approximately only 14% of Aotearoa/New Zealand's population now (www.stats.govt.nz), Maaka and Fleras (2005) explain Māori hold just enough influence to effect decisions made concerning their wellbeing. The initial loss of tino rangatiratanga was the result of colonisation and breaches of the Treaty of Waitangi, including raupatu (land confiscation), assimilation tactics and the loss of authority over their resources and people (Maaka & Fleras, 2005). Colonisation is considered to be a deliberate process because colonisers "have a central belief in their own superiority and that they therefore have superior rights to the territory and resources of indigenous peoples" (Reid & Robson, 2006, p. 27). Māori have felt the devastating effects, and continue to do so to this present day, of colonisation. Marsden (2003) explains that the "social disorders from which tangata whenua presently suffer are but symptoms of the mental, spiritual, organic disease, created by the colonisation process" (p. 25). Māori are over-represented in crime, unemployment, violence and ill-health statistics (Marsden, 2003). It may be assumed that a contributing factor to these negative statistics is colonisation. Edwards (2009) argues that "the concerted and relentless subjugation of Māori worldviews and epistemologies have had debilitating effects for generations of Māori" (p. 27). I have experienced these detrimental generational effects first hand. For example, I am

not fluent in te reo Māori. I believe this is a result of the impacts of colonisation on Māori language because my nana (grandmother) was punished for speaking te reo, because being Māori and all that surrounded it was portrayed as being worthless during her childhood. This consequently had a follow-on effect to my father who was not taught te reo, and the same unfortunate trend was carried on to me. This example illustrates how Māori were subjugated and colonised, and reflects the loss of tino rangatiratanga.

After many years of suffering the loss of their tino rangatiratanga following colonisation, today Ngāi Tahu whānui holds rangatiratanga over 80 percent of Te Wai Pounamu (Panelli & Tipa, 2007). This is the result of Ngāi Tahu enduring a long struggle to regain their rights as tangata whenua and reclaim their tino rangatiratanga of Te Wai Pounamu. This struggle is known as Te Kereme, the Ngāi Tahu Claim.

Te Kereme- The Ngāi Tahu Claim

Te Wai Pounamu had an abundance of resources pre-European contact (Evison, 1993). Ngāi Tahu and other southern hapū adapted to the harsh southern conditions and developed sophisticated processes that allowed them to use and preserve resources while not expending too much energy (Belgrave, 2005). These processes are illustrated through the importance of mahinga kai in the Ngāi Tahu culture. Mahinga kai is an "expression for places at which resources were collected or harvested" (Williams, 2004, p. 111). Mahinga kai were amongst the many systems, processes and structures in place that allowed southern Māori to live effectively in relation to their worldviews and values (Evison, 1988). However, the Māori world of Te Wai Pounamu would be forever changed following the arrival of Europeans.

Records show that southern Māori initially had good relations with the early European arrivals, as Māori were interested in the new tools, technology and food Europeans were able

to offer (Evison, 1993). There were also numerous inter-marriages between Māori and Pākehā, especially with sealers and whalers (Evison, 1993); highlighting the good relations between the two. However, this relationship changed as time proceeded, as Europeans saw the opportunity to buy and exploit new land. The changed relationship led to the beginnings of the colonisation process.

Colonisation brought with it destructive effects on how Ngāi Tahu lived their lives. Colonisation is the deliberate processes that sees the colonisers believing they have discovered the land, and have the right to the creation of a new history (Mulholland, et al., 2006). This meaning can be seen with Ngāi Tahu because Europeans believed the land and resources were free to use and were only occupied by savages (Māori) (Evison, 1993). Mulholland and Tawhai (2010) explain that the signing of the Treaty of Waitangi on 6 February 1840, and the breaches of it that followed, "was to mark a downward spiral for Māori, causing a loss of political autonomy that would result in the tangata whenua being culturally, socially and economically bereft in their own lands" (p. 1).

Most Te Wai Pounamu chiefs and communities never had the opportunity to see and sign the Treaty although sovereignty was cast over them[14] (Evison, 1993). This was because it was assumed that the Māori of Te Wai Pounamu were savages and incapable of understanding a treaty (Evison, 1993). Due to this, according to European International Law, Britain was entitled to claim sovereignty of Te Wai Pounamu by right of discovery (Evison, 1993). With this dubious sovereignty entitled, the Crown assumed the right to purchase the land of Te Wai Pounamu and Ngāi Tahu and use it as they pleased (Evison, 1993). Therefore, the land and resources were used to benefit the European settlers, without respect and thought of Māori who relied heavily upon those resources (Evison, 1993). Ngāi Tahu had

[14] Only a total of 7 Ngāi Tahu chiefs signed the Treaty of Waitangi (Evison, 1988).

been subjected to disrespect, disregard and even contempt at the hands of the colonisers (Oliver, 1991). Between 1844[15] and 1864, the Crown had purchased the majority of the South Island at miserably low prices[16], the result of which left Ngāi Tahu a mere 37, 492 acres of land to live on (Oliver, 1991). These purchases amounted to the Crown acting unreasonably and in breach of the Treaty of Waitangi because they purchased over half the landmass of Aotearoa from Ngāi Tahu (Byrnes, 2004). Although Ngāi Tahu were promised ample reserves to live on in addition to their cultivations and mahinga kai as a condition upon selling their land (Evison, 1988), Ngāi Tahu were mistreated by the Crown and "by the 1850s Ngāi Tahu were confined to small and scattered reserves awaiting their Treaty partner to honour his word" (Oliver, 1991, p. 50). Despite being out-numbered and out-powered by the Europeans, Ngāi Tahu did their best to continue their efforts to retain their rights and tino rangatiratanga. As a result, Ngāi Tahu kept a tradition of claim and grievance since the first land purchase in 1844 (Oliver, 1991). The first complaint was made in 1849 when Matiaha Tiramōrehu argued that the small areas reserved for Ngāi Tahu were insufficient to live and grow food on. Although this complaint was initially ignored, this act by Tiramōrehu would begin the Ngāi Tahu quest for compensation for their grievances (Evison, 1988).

After a long history, beginning arguably in 1849, of the Crown not fulfilling its promises and mistreating Ngāi Tahu, Te Kereme (the Ngāi Tahu claim), Wai 27, was lodged with the Waitangi Tribunal in August 1986 (Byrnes, 2004). Te Kereme was lodged because of the Crown's failure to uphold their promises to provide the lands, schools, hospitals and resources to Ngāi Tahu as negotiated in the land purchases between 1844 and 1863 (O'Regan, 2001). The dubious manner in which these purchases were carried out also led the

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[15] 1844 was the first land purchase from Ngāi Tahu (Oliver, 1991).
[16] A mere 2000 pounds was paid for the purchase of 20,000,000 acres in the South Island from Ngāi Tahu (Tau et al., 1990). This purchase was Kemp's Purchase that expanded from Kaiapoi to Otakou (Tau et al., 1990).

grievances. Te Kereme was lodged to the Waitangi Tribunal in 1986, and it was heard by the

Waitangi Tribunal during 1987 to 1989 (O'Regan, 2001). The Ngāi Tahu claim was the first

claim that was put forward to the Waitangi Tribunal since the Treaty of Waitangi Act 1975

was amended in 1985; an amendment which allowed for the hearing of historical Crown

injustices to the Treaty of Waitangi since 1840 (Byrnes, 2004).

The inquiry of this claim was long and extensive. Byrnes (2004) explains that the

formal Waitangi Tribunal process took "over a period of three years, 23 hearings were

conducted and the tribunal received 900 submissions and heard from 262 witnesses and 25

corporate bodies" (p. 47). The claim was a compilation of the many grievances that occurred

since the first land purchase in 1844 and encompassed grievances that had been repeatedly

put forward for over a century and a half in an attempt to get the voice and concerns of Ngāi

Tahu heard (Oliver, 1991). As a whole, the claim covered land issues, sea fisheries and

mahinga kai, and the claim was lodged by Ngāi Tahu in a "bid for restoration of their rights

to natural resources, from the peaks of the Southern Alps right out into the rich fisheries off

the South Island coast" (Belgrave, 2005, p. 134).

Ngāi Tahu had spent several years developing their case. During the hearings,

evidence was given by numerous people, and this process allowed people to learn the Ngāi

Tahu culture "as witnesses spoke about the mahinga kai traditions, the places of importance

to the people...and a wealth of cultural information..." (O'Regan, 2001, p. 148). This was one

positive that came about from this claim because for so long, Ngāi Tahu were not

acknowledged and respected as tangata whenua in Te Wai Pounamu, by northern Māori and

Pākehā alike (O'Regan, 2001). The lengthy hearings process finally ended in 1989. The Waitangi Tribunal largely found in favour of Ngāi Tahu[17] (O'Regan, 2001).

Ngāi Tahu and Aoraki/Mt.Cook.

The Ngāi Tahu Settlement Claims Act 1998 provided the legal mechanism for redress (Carrell, 1999; Solomon, 2006). The Act allowed for various financial compensations and economic and cultural redress for Ngāi Tahu, in addition to the return of natural resources to the iwi (Byrnes, 2004; Solomon, 2006).

A key part of The Ngāi Tahu Claims Settlement Act 1998 was the return of Mt. Cook to Ngāi Tahu and to have the name changed from Mt. Cook to Aoraki/Mt. Cook (Carrell, 1999). The rationale for the return of Aoraki was because it was recognised that Aoraki is a focal point in Ngāi Tahu creation narratives. Seven days after the return of Aoraki, Ngāi Tahu then gifted Aoraki back to the Crown on behalf of the people of New Zealand (Booth & Cullen, 2001) to show their "commitment to the co-management of areas of high historic, cultural and conservation value" (Carrell, 1999, p. 181).

The co-management of Aoraki/Mt. Cook has seen the declaration of a tōpuni site, which is a "new form of designation that acknowledges and provides for the special Ngāi Tahu values attached to the mountain" (Booth & Cullen, 2001, p. 334). The tōpuni does not override the national park status of the land, but rather it places an overlay of Ngāi Tahu values on Aoraki. This illustrates the enhanced awareness of Ngāi Tahu values on significant sites such as Aoraki/Mt.Cook. However, this does not come without its difficulties as conflict has come about from the clash of differing cultures (Booth & Cullen, 2001). For example, because Ngāi Tahu whānui acknowledge Aoraki as an ancestor, they requested climbers not

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[17] For further information see Wai 27. Additionally, Byrnes (2004), Carrell (1999), Evison (1993) , O'Regan (2001), and Oliver (1991) may be read for further insight.

to stand a top of Aoraki, as the sacred part of the body is the head. This request was met with mixed reception from mountaineers as they believe it is the pinnacle for any climber to stand on the summit (Booth & Cullen, 2001). This example highlights the complexities involved with the co-management of Aoraki/Mt.Cook.

Colonisation is enduring and the effects of colonisation are inescapable for present and future Māori. However, Māori must overcome the challenges of colonisation and look forward towards a time of advancement. Māori must accept the need to continually reclaim tino rangatiratanga and exercise this in order to provide beneficial outcomes for whānau, hapū and iwi throughout Aotearoa/New Zealand. Ngāi Tahu exemplified their commitment to reclaim their tino rangatiratanga with Te Kereme and is now in a position where they are able to exercise tino rangatiratanga in Te Wai Pounamu in order to provide benefits for Ngāi Tahu whānui.

Tino Rangatiratanga as Leadership

The term tino rangatiratanga encompasses many meanings, ranging from chieftainship, paramount authority, self-determination to leadership values and characteristics (Maaka & Fleras, 2005; Marsden, 2003; Mutu, 2010). The section examines tino rangatiratanga as leadership, and how Māori leaders exercise tino rangatiratanga within contemporary society.

Mutu (2010) suggests that rangatiratanga is high-order leadership with demonstrations of the ability to keep the people together. From a Māori perspective, it is understood that to organise and command a group of people, leaders must bring those whom they are leading together for a common goal (Doherty, 2009; Marsden, 2003). Royal (2007) explains that this is articulated within the literal translation of rangatiratanga which is to weave groups together for a common good. Such leadership is carried out to "maintain and enhance the mana of the

people...it is the exercise of paramount and spiritually sanctioned power and authority" (Mutu, 2010, p. 26). Therefore it is argued that tino rangatiratanga is portrayed in Māori leadership when Māori leaders are able to practice leadership that abides by their cultural values and practices, and enhances the mana of whānau, hapū and iwi. It has been explained in previous chapters that there is an inherent link between mana and rangatiratanga; with mana people are given the prestige and authority to lead for the common good (Marsden, 2003; Te Rito, 2007). Mana can be derived from numerous sources as it originates from the various atua within the natural world, and individuals may gain mana through particular actions and achievements (Ka'ai & Reilly, 2004). Throughout the hīkoi on Aoraki Bound, students visit ancestral landscapes of Ngāi Tahu and make connections to various atua and tūpuna. This allows them to develop a sense of identity and the ability to manifest personal mana. In turn, this mana can be used to base leadership practices upon. This has been explored in detail within Chapter Four. From these understandings, it is found that Māori leaders attain mana from knowing and understanding their whakapapa and cultural identity; which in turn provides the spiritual authority and rights to exercise leadership that will uplift the mana of Māori communities.

Māori leaders must use their mana to lead in an effective manner that will address the needs of whānau, hapū and iwi. To exercise mana outside the limits delegated to the leaders will be to abuse and diminish mana (Marsden, 2003). Various authors have suggested what makes effective Māori leadership in a contemporary Māori society (Katene, 2010; Matthews, 2011; Te Rito, 2006; Tuara, 1992). For example, a Te Puni Kōkiri report cited in Tuara (1992) concluded that contemporary Māori leaders needed to be "well educated, politically astute, firmly grounded in their Māori cultural base, sophisticated, very able, strong and committed to their iwi and their people" (p. 56). A more recent example is from Matthews' study in 2011, where it suggests that tikanga is important, and good Māori leadership can be

understood as that which is "founded on a Māori worldview...and enacted through tikanga" (p. 3). Perhaps taking this idea further, Katene (2010) suggests that with all the challenges posed upon Māori, whether it is political, socio-economic or so on, there needs to be a range of leaders working as a team in a highly participatory manner rather than finding individual leaders.

Throughout the data in this research, the participants provided their thoughts on what makes an effective Māori leader. The participants continuously referred to examples of cultural concepts and their interpretations of tikanga Māori as requirements for Māori leadership. Common cultural concepts included whānau and "knowing all the connections and whakapapa" (Iaean Cranwell), "gaining or strengthening Ngāi Tahutaka" (Rauhina Scott-Fyfe), "giving back to the community" (Anonymous participant), "sense of humbleness and also determination and being not afraid to make a decision or call on something" (Craig Pauling). It was considered tikanga to learn, apply and live these cultural values in order to exercise tino rangatiratanga. The ability to "enact and undertstand tikanga is a fundamental skill required in modern [Māori] leadership" (Matthews, 2011, p. 3). Chapter Three explains that Māori worldviews shape tikanga Māori and cultural values. Māori leaders adhere to and accept these values throughout their leadership practices (Marsden, 2003). To understand the complexities of Māori leadership and what responsibilities are faced by those leaders, it is necessary to primarily define rangatira.

Defining Rangatira.

The definition of a rangatira (leader) is "a person who must be able to connect and unite the differing strands (ranga) that are inherent in a grouping of people they are leading" (Doherty, 2009, p. 94). This definition of a rangatira was echoed by Craig during his interview, where he states

a rangatira is someone that binds people together and actually leads but also only leads because others are following, not sort of just being in your face and thinking that they know everything (Craig Pauling).

How Craig defines a rangatira is reflective of the literature. The similarity between the definitions emphasises the importance of whānau in the role of a rangatira because rangatira are required to frequently weave the different needs and wants of the collective in order to ensure effective leadership. Craig outlines the importance of a rangatira consulting with whānau rather than enforcing only their practices and knowledge. This demonstrates the power of the collective because the individual rangatira cannot be an effective leader without the support of the group whom they may be leading (Te Rito, 2006).

When leadership is discussed in relation to rangatira it is often discussed from an historical perspective (Te Rito, 2006). In this sense, the idea of a rangatira is usually stressed as being a tribal leader/chief of traditional Māori society (Doherty, 2009; Pfeifer, 2005; Te Rito, 2006). During the period of pre-European contact, rangatira who were recognised and supported as leaders by the community had major importance. This was because prior to 1769 when Captain James Cook[18] made first contact with New Zealand, iwi and hapū under the leadership of the rangatira, had rangatiratanga (absolute and paramount authority) over the land, resources, and people within their territories (Mutu, 2010). Tapsell and Woods (2008) explain that "customary Māori leadership of the rangatira is predicated on maintaining sanctions, risk-management, administering resources, generous hosting of guests, protecting tribal estates and serving the kin group" (p. 197). Therefore, in the pre-European contact context, rangatira had the role of organising society to ensure their followers involvement

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[18]In 1769, British Captain James Cook discovered the country that Europeans later named New Zealand (Orange, 2004). 1769 marked the arrival of not only Captain Cook to Aotearoa, but also the meeting of contrasting worlds, in which saw the clash of languages, cultures, life, and knowledge (Edwards, 2009).

(Marsden, 1988) by connecting different knowledge located and held by various whānau (family) that were within the hapū (Doherty, 2009). It was also during this context that rangatira had often gained their leadership role through birth-right which involved leadership being usually passed down from chief to chief (Te Rito, 2006). Additional means of achieving rangatira status is explained by Tau, Goodall, Palmer and Tau, 1990, noting

> The rangatira obtained their tapu (spiritual protection) and mana (authority, influence) from a combination of their whakapapa, personalities and abilities. However, their authority was not always absolute, and was usually moderated by the rights of the individual, and always had to respond to what the community required. While the rangatira exercised their mana on behalf of the tribal group, that mana was dependent on the continued recognition and support of the tribal members both as individuals and as a group (p. 3).

What is explained here illustrates that rangatira gained their authority and power through a combination of factors, and had the responsibility to use that authority to cater to the needs of the community. The rangatira would not be seen as a leader if they lacked the support of the whānau within their tribal community. Working together for a common good was portrayed as a high priority. This core value remains today, and may be translated to contemporary rangatira (Te Rito, 2006).

Rangatira are still present in contemporary society although the context in which they operate in is widely different to their tūpuna (Te Rito, 2006; Katene, 2010). Contemporary rangatira may not have the same chiefly status as historical rangatira, but they continue to hold the same role in many aspects. Katene (2010) explains that "many of the values held to be essential in traditional Māori society are still highly relevant in modern times" (p. 9). Regardless of the context, a rangatira has mana and "...has to be able to weave together the

varied forms of people's understandings and to unite under a common thread" (Doherty, 2009, p. 94). This description is evident in how Craig outlines what a rangatira is. Craig mentions that the rangatira needs to weave people together and lead only because they have the support of whānau. Having this whānau support gives rangatira the mana to lead the group. An example of a contemporary rangatira could be tribal leaders, such as Tā Tipene O'Regan, who have mana whenua within Ngāi Tahu whenua, thereby assuring them rangatiratanga rights within Ngāi Tahu rohe. Contemporary rangatira in many aspects continue to hold the same responsibilities as historic rangatira, where they have the rights and authority within their territorial lands to lead on behalf of their hapū and iwi (Marsden, 2003).

There is a slight contrast between contemporary rangatira and historic rangatira in the sense that in contemporary society, rangatira more often gain leadership status through achieving it rather than inheriting it through birth-right (Te Rito, 2007). This difference aside, rangatira are still required to have mana in order to exercise rangatiratanga. Without mana, the rangatira has not been gifted the power and authority to lead for the enhancement of the collective (Marsden, 2003).

These definitions and understandings are useful when discussing rangatira in a hapū and iwi context, however when these understandings are used in relation to the leaders within Aoraki Bound, it becomes complicated. After examining the literature that explains what a rangatira is, I tend to not define the leaders within Aoraki Bound as rangatira. This is because they do not directly lead on behalf of Ngāi Tahu hapū and iwi. However, it becomes complicated by arguing that they may be defined as rangatira when they are acting as instructors because they have the power and control within the hapū, or group of students that they are instructing. It may be argued both ways, but I prefer to acknowledge them as leaders rather than rangatira to avoid linking them with the chiefly connotations that come with the term rangatira. With that being said, I believe the leaders within Aoraki Bound use their

knowledge of rangatiratanga to inform their leadership practices and to lead in an effective

manner that uplifts the mana of the group whom they are leading. This alludes to the

importance of whānau in Māori leadership.

Tino rangatiratanga and whānau.

'Ehara taku toa i te toa takitahi, engari he toa takitini'. Mine is not the strength of one

alone, it is the strength of many.

This whakataukī clearly illustrates the importance of whānau and the collective strength

within Māori culture. Tino rangatiratanga and whānau are inherently connected because

Māori leaders act on behalf of whānau, ensuring that beneficial outcomes are provided for

whānau and communities. This section explains this connection and explores the collectivist

nature of Māori leadership.

Whānau are an integral part of Māori culture and identity (Smith & Reid, 2000). This

is reflected in the importance Māori place on relationships based around collectivism; a direct

contrast to the individualism frequently found in Pākehā cultures (Te Rito, 2007). From a

non-Māori perspective "any association with communal techniques in leadership represented

a lack of innovation and an incapacity of leading...[and] was deemed antithetical to Weber's

'spirit of capitalism' involving individualism, the respect for profit and rational approach to

problem solving" (Ruwhiu, 2009, p. 166). This position reflects the emphasis of

individualism within non-Māori leadership.

Whānau "denotes a traditional Māori way of thinking about relationships between

people, people and the world, and people and atua" (Baragwanath et al., 2001 as cited in

Pfeifer, 2005, p. 44). Rangihau (1992) explains that kinship is significant in Māori society as

it is the "warmth of being together as a family group" (p. 183); it is this kinship that binds the

collective cultural practices of Māori. In turn, this collectivist nature shapes the practices,

attitudes and behaviours of Māori (Te Rito, 2007). One of the backbones of Māori culture is whakapapa and knowing those connections and understanding their identity are important to Māori, as it is "whakapapa that is the common thread that binds whānau, hapū and iwi together" (Edwards, 2009, p. 1). Responses from the participants reflect this view, noting "Māori are brought up with whānau and community" (Iaean Cranwell), and with the "whole community working together as a unit" (Rauhina Scott-Fyfe).

These comments support what is expressed in the literature as the participants explain the collective nature of Māori. Each comment reflects the kinship of whānau and how Māori value whānau relationships. Aoraki Bound recognises and embraces the importance of whānau, which is displayed in the objective of Tō Tātou Whanaungatanga. The objective aims "to grow the bonds that bind individuals to the iwi, and to develop the ideology of working together for the collective good" (www.ngaitahu.iwi.nz).

Whānau and the collectivist culture fashions Māori leaders acting on behalf of their whānau and ancestors as well as the atua (Te Rito, 2007). From a Māori perspective, leaders act on behalf of atua and tūpuna to ensure the survival of tangata (people) (Marsden, 2003). This point is supported by Rangimārie, noting

> Māori leadership has a lot of emotional intelligence and it's very holistic and integrated...because it asks for us to always nurture the people beyond the now, you know it's always working towards the future but always understanding and acknowledging the past (Rangimārie Mules).

What Rangimārie mentions confirms what is found in the work of Marsden (2003). Her comments acknowledge that Māori leaders must always remember the past and use that to shape their practices in a beneficial manner for the people of today and tomorrow. This comment also reflects the vision of Ngāi Tahu, expressed in their whakataukī: Mō tātou, ā,

mō kā uri ā muri ake nei which means for us and our children after us. This whakataukī can be interpreted to mean that leaders face the responsibility of leading on behalf of the people of today to provide for the people of tomorrow.

Perhaps the most important point to acknowledge though is that Māori leaders are not leaders unless they have the support of the whānau, therefore Māori leadership is a collective agreement that involves the entire community (Marsden, 2003). Once again, the data that emerged from the interviews supports the literature here. Iaean explains that Māori leadership is collective because "with Māori leadership you gotta take the people with you and be truthful and honourable and a bit humble as well" (Iaean Cranwell).

The requirement to have the full support of the entire whānau and community as a leader demonstrates the power of the collective within Māori culture. This contrasts with many non-Māori cultures where it is the individual who commonly holds the power (Hoye et al., 2009; Ruwhiu, 2009). This is particularly recognisable throughout the vast literature regarding leadership within organisations that has been derived from a non-Māori perspective. Effective leadership from a non-Māori stance involves individuals acting on behalf of others to support the motives of their followers (Te Rito, 2006). Various authors have identified that non-Māori leaders individually have the power to produce results and outcomes (Hoye, et al., 2009; Ruwhiu, 2009; Te Rito, 2006). The emphasis on individualistic qualities clashes with the collectivist Māori culture as both Māori and non-Māori conceptions of leadership are grounded within different cultural frames (Ruwhiu, 2009). I find this cultural clash significant because it reveals how different Māori leadership is in comparison to the leadership styles and practices of non-Māori that conventional literature portrays.

The expectation to involve whānau can be seen as a burden for Māori leaders because of the added responsibilities and pressure. This is contrasted with Pākehā who do not hold

this same obligation (Matthews, 2011); as Iaean explains "they can probably be self-driven, so they probably can take a few people but they don't have to take the whole collective" (Iaean Cranwell). But as much of a burden that it may be, it is accepted and adhered to in Māori culture in order to sustain and continue the practices that have been passed down through tūpuna (Te Rito, 2006; Matthews, 2011). A comment from Iaean confirms that it is crucial to take the collective approach because "as a Māori leader, if you don't take the collective or if you end up on the outer of the group you are representing, then you're going nowhere" (Iaean Cranwell). What Iaean talks about here is reinforced by another participant stating, "I guess it would be hard for someone to be a Māori leader if they weren't connected to the people on the ground" (Anonymous participant). These comments reflect the collectivist Māori culture and the importance of being connected with whānau, hapū and iwi as a Māori leader. Various authors have suggested this importance (Te Rito, 2006; Marsden, 2003; Matthews, 2011), and the comments by the leaders and graduates of Aoraki Bound have supported the literature in this sense. Being connected to the people of the ground is a vague statement but it speaks of the value of a leader knowing their community and working with them to assure beneficial outcomes. This is a signifying feature of Māori leadership and it increases the responsibilities faced by leaders.

As a result of having many responsibilities, the capacity Māori leaders are faced with is inevitably high. Using his experience as a leader in a different context to Aoraki Bound, Ethan explains,

> Māori leadership requires the ability to successfully take on responsibilities which could be across a range of contexts, for example business, sport, marae and so on. Māori leaders also need to have the mana, knowledge and ability to use, teach and instil te reo and tikanga Māori to the situation where necessary...and possess all the

qualities and people skills to deal with different situations accordingly (Ethan

Porteous).

A study by Ruwhiu (2009) found that in order to be effective, Māori leaders must be

informed with tikanga Māori, te reo and Māori culture, while also demonstrating competence

with issues of general non-Māori management practices. The comment made by Ethan and

the other participants supports Ruwhiu's findings. This highlights that not only must Māori

leaders perform to the standards associated with their organisation, but they must also work

towards the wellbeing of their whānau and community. I acknowledge this as being a

significant aspect that informs Māori leadership, which is confirmed by the literature and the

experiences of the participants involved with Aoraki Bound.

Māori leadership responsibilities.

Māori leaders are faced with the expectation to participate and support their own

community, iwi and hapū (Matthews, 2011), for the purpose of continuing and sustaining

practices that have been passed down through their tūpuna (Te Rito, 2006).

Māori leaders have the responsibility of leading on behalf of their whānau,

community, organisation, tūpuna and atua (Marsden, 2003; Te Rito, 2006). The idea of

having to be connected with the entire whānau and community as a leader is a signifying

aspect of Māori leadership and it creates the need for Māori leaders to fulfil many roles and

requirements. A graduate of Aoraki Bound witnessed this point first-hand during the

programme, "I became aware of what a lot of Māori leaders do; they seem to share a lot of

hats, where they still have to be connected on a grassroots level rather than just managing

from top-down" (Anonymous participant). Due to the collective nature of Māori leadership,

Māori leaders are faced with the expectation to achieve multiple outcomes, thus "Māori

leaders often occupy several different positions, roles and responsibilities to both fulfil

cultural and organisational requirements for the development of sustainable futures" (Te Rito, 2006, p. 9). The comment from this participant confirms that what is mentioned in the literature is a real situation faced by Māori leaders. Māori leadership works across various levels, ranging from whānau, hapū, iwi, rūnanga, and other organisations; it is essential that the leader is connected to each level through which they may be involved with (Katene, 2010; Marsden, 2003; Ruwhiu, 2009). From reading the literature and analysing the data, I gather that an effective Māori leader is one who does not ignore the needs of the Māori community to fulfil their professional obligations, and vice versa.

Craig recognised the collectivist approach to leadership and the many responsibilities placed upon Māori leaders as perhaps a hindering factor of Māori leadership, because often

Māori leaders normally take on a lot more hats, they might be a rūnanga

representative as well as a marae trustee, or maybe a father of how many kids; so

capacity wise it's really tough (Craig Pauling).

However, this challenge is what Māori leaders need to face and deal with throughout their leadership roles to ensure successful leadership. It is taught and encouraged within Aoraki Bound for students to accept this challenge. After completing the 20 day course, the students are given the responsibility to find a way that they can use the experience they received on Aoraki Bound and use that to give back to the community in some way. This allows Aoraki Bound to promote Māori leadership by conveying the Māori value of utu (reciprocity). The expectation is relayed to the students by asking them "what are you gonna do about this experience you've had on Aoraki Bound, are you just gonna go home and say that it was pretty cool or are you actually gonna go do something about it like go teach te reo or make a commitment to your marae" (Craig Pauling). Iaean echoes this statement, mentioning

we always say it's what can you do to give back to your community; if your hapū put you on, your rūnanga, your whānau, your parents, your grandparents, rotary or whatever, what can you give back because it's all about utu as well, reciprocity (Iaean Cranwell).

The graduates of Aoraki Bound that were interviewed have all accepted this expectation because they were motivated and excited to give back to the community in any way that they could. As one graduate noted, "you come out of it massively motivated and you feel like you can do anything" (Anonymous participant). This motivation has translated into the work which this participant now carries out. This Aoraki Bound graduate had previously felt like "I had a real absence of Māori culture and especially the Ngāi Tahu stuff that was specific to me; even though I knew I was Māori...I felt that I was always on the backfoot" (Anonymous participant). Today, the graduate feels connected with his Ngāi Tahutanga and comfortable working with Māori. The participant is now completing a Masters of Science degree examining fisheries management which incorporates a Mātauranga Māori perspective. Another example that suggests Aoraki Bound graduates are taking on the challenge and expectations laid upon them from Aoraki Bound is with Rauhina Scott-Fyfe. Rauhina is commited to her marae, and states "I go to lots of Kāi Tahu events now" (Rauhina Scott-Fyfe). Additionally, Rauhina continues to teach te reo and is a current tuakana on Manawa Hou, which is a new Ngāi Tahu initiative that focuses on tuakana-teina teaching and rangatahi development.

A number of the participants also mentioned that they felt it was their tribal obligation to give back to the iwi to produce benefits for the whānau, hapū and iwi. As a Māori leader, it is essential to provide benefits for the collective to uplift the communities and provide mana to the people (Te Rito, 2006). I gather that the participants of this research recognise and

accept the responsibilities that come with being a Māori leader in order to encourage and sustain iwi development. Rangimārie explains that

> part of becoming an instructor was my choice and part of it feels like part of my obligations and it shows my tribal responsibilities; it's my way of showing the iwi I'm willing to dedicate this aspect of me towards our iwi development (Rangimārie Mules).

Similarly, Rauhina makes an interesting comment, where she mentions

> I could pass as a Pākehā and I may question what's my obligation to the iwi when there's lots of other people that look Māori and aren't necessarily doing more than me. Then I was thinking I am Ngāi Tahu and I need to know my culture and tikanga and be able to perform leadership and roles like karanga...because if there are not enough people stepping up to learn those things then we won't have leadership and our iwi won't develop. That's why I'm positive about Aoraki Bound because it is getting people to see that and making them want to take action (Rauhina Scott-Fyfe).

These examples illustrate that Māori understand the responsibilities they are faced with upon becoming a Māori leader. It is also noticed that Māori leaders welcome the act of utu to ensure the success and development of the iwi. Utu can be recognised as tikanga Māori as it is tika to act in a manner that is beneficial for the collective. Māori leaders embrace this tikanga and use it to guide their leadership practices (Matthews, 2011). Whānau has a major role in shaping Māori leadership practices (Marsden, 2003; Te Rito, 2006), and in many aspects the participants support what is found in the literature. Through learning and understanding their identity as Māori, individuals are able to uplift their mana. With mana, the individual gains the spiritual power and authority required carry out leadership and face

the numerous responsibilities placed before them. Māori leaders also need to exert self-determination in order to exercise effective leadership.

Tino Rangatiratanga as Self-Determination

In addition to meaning leadership, definitions of tino rangatiratanga that stem from the Treaty of Waitangi refer to "Māori control over all things Māori" and "by Māori for Māori" (Smith & Reid, 2000, p. 14). These meanings may be placed into a recreation management context whereby Māori leaders exercise tino rangatiratanga to provide benefits for Māori. In contemporary society, more Māori recreation organisations under the rule of Māori leaders are becoming prevalent in the small pockets of society. However, when recreation organisations are examined on a national scale, Māori leaders are less heard of and more often gain the roles of advisory members (Pfeifer, 2005; Sport New Zealand, 2012). Iaean confirms what is evident in the literature and throughout the structures of dominant recreation organisations by mentioning,

> there isn't much Māori in sport organisations, especially outdoor rec, and I did get approached to go on the New Zealand Council of Outdoor Sports or whatever, and I spoke to a person who was on it and he had just gone off it and he said be careful, you just become a token (Iaean Cranwell).

This comment highlights that there are often less Māori leaders found in recreation organisations. Authors have suggested that the structures in place limit tino rangatiratanga because Māori have to sacrifice how they lead and behave in order to conform to the dominant structures (Te Rito, 2006; Watson, 2007). Watson (2007) explained that participation in leadership roles "by ethnic minorities in New Zealand is sometimes hindered by the structures put in place by the dominant culture" (p. 787). Māori are an ethnic minority in Aotearoa/New Zealand and are often lost within the dominant Pākehā culture and

structure. Māori ways of interacting and operating in these contexts are rarely institutionalised, except in those workplaces that have made an explicit commitment to Māori objectives and tikanga (Holmes, Vine & Marra, 2009). Māori leaders need to find a way to adjust the systems and structures in place so that they may be appropriate and fitting for their cultural outlook and practices. This perhaps may be achieved by asserting self-determination and their rights to rangatiratanga as guaranteed by Article 2 of the Treaty of Waitangi (Orange, 2004; Maaka & Fleras, 2005). The Māori rights to rangatiratanga will be further discussed as the chapter continues. The implications of Article 3 of the Treaty of Waitangi are also significant here. As guaranteed by Article 3, Māori leaders have the same rights and responsibilities of non-Māori leaders (Orange, 2004; Wyeth et al., 2010). The implication of Article 3 is that recreation organisations have the obligation to support Māori leaders within their organisation. This is based on the treaty principle of partnership. The principle of partnership is based on the assumption that "Māori ceded sovereignty or kāwanatanga to the Crown in Article 1 of the Treaty, in exchange for the Crown's protection of Māori tino rangatiratanga" (Waitangi Tribunal, 2004, p. 130). The principle of partnership indicates that the Crown and its structures have the obligation to protect Māori as well as allowing Māori their rights to tino rangatiratanga. If recreation organisations uphold their obligation as Treaty partners and provide equal rights and responsibilities to Māori leaders, in addition to Māori leaders asserting their self-determining rangatiratanga rights, it may be possible to avoid the situation where Māori leaders become just a 'token' within recreation organisations. By overturning the status of being just a 'token', Māori leaders have the opportunity to work alongside non-Māori leaders as opposed to operating at an inferior position.

Tino rangatiratanga "also recognises both an individual and the collective right to be self-determining in thought, feeling and behaviour" (Hall, Morice & Wilson, 2012, p. 13). This means that Māori with tino rangatiratanga are autonomous with self-determining rights

over decisions and practices (Maaka & Fleras, 2005). Craig Pauling supports this depiction, as he recognises successful Māori leaders as those who are "determined and not afraid to make a decision or call on something" (Craig Pauling). Having self-determination will allow for the leader to have self-responsibility which is important because "people need to take responsibility of themselves first...because if you're not in control of your own life how are you supposed to lead others" (Craig Pauling). This comment by Craig is interesting and may come across as rather individualistic and conflicting with Māori culture. Yet I gather that Māori leaders need to have self-determination by being motivated and having power and control over resources and decision making in order to provide benefits for the collective (Maaka & Fleras, 2005). By having this power and control, Māori leaders are able to have the freedom to make decisions, shape goals and behaviours, and produce outcomes that are related to their cultural outlook (Bishop, 2008). This allows the opportunity to uplift Māori leaders and their communities. Self-determination is essential for providing benefits that may contribute towards whānau, hapū and iwi development (Bishop, 2008; Maaka & Fleras, 2005; Te Rito, 2006); thus ensuring and strengthening the collectivist Māori cultural outlook.

A graduate of Aoraki Bound recognised and acknowledged that self-determination was a major teaching point of Aoraki Bound. It is noted that

> Aoraki Bound really helped me develop those skills a bit more. One of the criticisms I got on the course was that I should be more confident in my decision making because quite often I'll be real wary of stepping on people's toes, even though it may be a situation where action is better than inaction. So I think Aoraki Bound has really helped me be more confident and determined in myself (Anonymous Participant).

As a leader, it is important to have self-determination. We can appreciate this importance from the comments made by this graduate of Aoraki Bound. Without self-determination and

confidence within themselves, the leader will lack autonomy and power and control over their decision-making, thereby hindering their leading abilities (Bishop, 2008; Maaka & Fleras, 2005). This is resonated in Craig's comment, where he states, "it's very easy for people to just shy away from it [leading] and just go oh nah I'm not a leader so I'll just go do something else" (Craig Pauling). Craig alludes to the fact that Māori leaders need to have self-determination in order to have the responsibility of leading for the collective in a manner that produces beneficial outcomes for all, rather than hiding in the background. What Craig states in his comments echoes what Maaka and Fleras (2005) describes because without self-determination, Māori leaders will lack the mana to exert tino rangatiratanga. Māori being self-determined and exercising tino rangatiratanga is also important because it promotes Māori autonomy and provides Māori a voice to be heard. Another aspect of tino rangatiratanga is the act of being humble. Humility is a behaviour that is shaped by Māori culture because it is linked with the Māori cultural value of manaakitanga. As a result, humility is often acknowledged as a requirement for Māori leaders exercising tino rangatiratanga.

Tino rangatiratanga as humility.

Many Māori leaders are described as encompassing the value of humility (Holmes, 2007; Holmes, Vine & Marra, 2009; Pfeifer, 2005). It is explained that Māori leaders frequently implement the values of humility and modesty (Holmes, 2007; Holmes, Vine & Marra, 2009). A study by Pfeifer (2005) found that Māori regard humane-oriented behaviours, such as humility, as being highly important values in Māori leadership. It is suggested that Māori leaders exhibit higher levels of modesty because Māori leadership is consultative and communal in nature, and "leadership success is attributed to the collective, not the leader alone" (Pfeifer, 2005, p. 146). Māori worldviews shape Māori culture promoting the group over the individual because this act demonstrates manaakitanga, which

enhances the mana of others (Hall et al., 2012). Therefore to draw attention to one's own personal traits or achievements goes against this cultural belief and is considered unacceptable because it draws attention to the individual rather than focusing on the group (Holmes, 2007). Craig agrees and notes, "a good leader is someone who consults with others and seeks counsel in others around making a decision...and that's where that humbleness comes from, knowing that you need others to be a leader" (Craig Pauling). This comment reflects the importance of whānau and how criticial it is to have the support of whānau as a Māori leader. As a direct consequence, this humbles leaders in the sense that they will be ineffective if they were to proceed without using and considering whānau. Iaean states "you can put yourself out there and be strong and forceful, but if you haven't got humility...it'll be no good" (Iaean Cranwell). Humility is also considered to be tikanga Māori, and it is evident in tuakana-teina. Rangimārie notes that

> tuakana-teina humbles people, and I think Aoraki Bound is that for me. Reciprocal learning is very humbling for me because often in my peer group, people make a bigger deal out of me than what I am, but Aoraki Bound strips all that status and hierarchy, and I learn just as much from them [students] as they learn from me (Rangimārie Mules).

The notion that humility is tikanga Māori highlights the value it holds within Māori culture. Being tika means to be correct, therefore this assumes that humility is a correct Māori cultural practice. Applying this tikanga is especially important in daily Māori culture, and research has shown that Māori leaders frequently use this tikanga in their leadership roles (Holmes et al., 2003; Katene, 2010; Matthews, 2011).

The sense of humility was also witnessed during the interviews of the previous students of Aoraki Bound. They were questioned whether or not they saw themselves as

leaders. The responses from the graduates are noted as, "Ummm, I guess I think in a way I do see myself as a leader ummm but that's not a NZ thing to really think or talk about" (Anonymous participant); and "I dunno! I just see myself as a person, I definitely get given a lot of leadership roles but I think I'd rather see myself as just a person" (Rauhina Scott-Fyfe). The interviewee that was most amused by this question was Iaean. Although some see Iaean having great leadership status because of his work with Aoraki Bound and rūnanga, when Iaean was questioned whether he saw himself as a leader, he choked at the question and responded with "sorry I wouldn't say I'm a leader" (Iaean Cranwell). Each reaction to the question posed is interesting and reflects the humble nature of Māori leaders. I gather that the leaders from Aoraki Bound responded in this manner because of the importance of humility.

Humility is a behaviour that is shaped by Māori worldviews and is inherent in Māori culture. This is because humility is connected to the Māori value of manaakitanga; a value which is derived from Māori worldviews (Hall et al, 2012; Royal, 2007). Hall et al. (2012) explains that "manaakitanga acknowledges firstly that all things originate from atua and are therefore intrinsically connected to spiritual power" (p. 11). Thus, all physical, non-physical and spiritual things that are derived from atua have mana. It has been established in Chapters Three and Four that in order to exercise Māori leadership, leaders need to have mana (Marsden, 2003). While mana is a gift from the gods, certain actions can either enhance or diminish mana (Hall et al., 2012). Acting with manaakitanga enhances mana because manaakitanga may be translated to mean the art of uplifting mana (Royal, 2007). Manaakitanga "is mana in action...it is founded on the recognition that when we uphold and elevate the mana of others, our own mana is upheld and elevated" (Hall et al., 2012, p. 12). Marsden (2003) reiterates this by explaining "to serve others is to serve the corporate self. Thus loyalty, generosity, caring, sharing, fulfilling one's obligation to the groups, was to serve one's extended self" (p. 42). The act of humility allows Māori leaders to acknowledge

and enhance others mana, rather than trampling on or diminishing it. This connection between manaakitanga and humility highlights the importance and role humility has within Māori leadership. A person "may be recognised and afforded the well-respected title of 'leader' due to their personal attributes, which may include humility...and specialist knowledge shared for the benefit of others" (Hall et al., 2012, p. 13).

The comments made by the leaders of Aoraki Bound confirm the literature with regards to humility in Māori leadership (Holmes, 2007; Holmes, Vine & Marra, 2009; Pfeifer, 2005). I witnessed the leaders demonstrating humility themselves, as well as explaining the importance of being humble. Due to this reason, I believe that humility is a valued and utilised behaviour within Māori leadership. Humility is highly regarded in Māori leadership because it is a cultural value that has been shaped by Māori worldviews and accepted by Māori leaders in order to uplift the mana of others, while implicitly enhancing their own mana as well. Humility is a traditional Māori cultural value and a value that remains significant in contemporary society (Katene, 2010).

Tino Rangatiratanga in Contemporary Society

Many indigenous cultures have endured and in many aspects remain to be enduring colonisation; Māori are no exception (Te Rito, 2007). In addition to the definitions already provided regarding colonisation, the process is also an expression of European imperialism. Linda Smith (2006) stipulates that there are four different ways of describing imperialism. One that relates to Aotearoa/New Zealand's case is "imperialism as the subjugation of 'others'" (Smith, L.T., 2006, p. 21). This means that the colonisers controlled the indigenous culture. Colonisation facilitated European control by "securing and subjugating the indigenous population" (Smith, L.T., 2006, p. 21) and replacing the Māori culture with their own. As a consequence, this had "...cast Māori many links down the "great chain of being", with English ruling class [as] superior" (McCreanor et al., 2010, p. 236).

As a result of colonisation, the leadership structures and processes that were present in pre-European Māori society were changed because the process allowed non-Māori to impose their leadership values and practices upon Māori (Pfeifer, 2005). The vast changes that colonisation brought led to the need for Māori to evolve and adapt in order to survive in contemporary society. Survival in the contemporary world requires a vast range of skills and knowledge because the modern world is now a global village where cultures are merged together constantly (Katene, 2010). This holds true in Aotearoa/New Zealand where there are two main cultures operating in the nation, Māori and Pākehā.

According to Te Rito (2006) the status of Māori leaders in contemporary society is derived from two worlds: Māori and European (Te Rito, 2006). A conclusion in which he draws from a statement from Winiata that suggests these leaders also operate under "two distinct, and often conflicting, systems of values" (Te Rito, 2006, p. 136). This has seen contemporary Māori leaders being required to have competence in both te ao Māori and te ao Pākehā, while remaining to ably operate within a system that is predominantly non-Māori (Te Rito, 2006). In this sense, Māori incorporate "long standing cultural leadership qualities with those learnt from business and management courses across New Zealand" (Tapsell, 1997 as cited in Pfeifer, 2005, p. 60) to lead to the best of their ability. Te Rito (2006) extends this to suggest that a "person worthy of leadership within Māori communities" is someone who excels in a well-known, non-Māori perspective of leadership "whilst also having a close affiliation and attachment with Māoritanga" (p. 1). This reflects the importance of contemporary Māori leaders working within non-Māori constructs while having a succinct understanding of tikanga Māori and Māori culture. Therefore, the constant challenge "for today's leadership is to strike a balance between economic opportunity, reengaging their kin living in urban centres and preserving home marae communities" (Pfeiffer & Tapsell, 2010, p. 20). The task of incorporating Māori cultural leadership qualities with those learnt from

non-Māori means may be difficult. At times Māori leaders face the challenge of whether they exercise leadership based on their Māori values and practices, or their non-Māori leadership practices (Te Rito, 2007).

Although there are some studies that have made significant contributions to the realm of Māori leadership, much research has been conducted from a non-Māori perspective (Ruwhiu, 2009). One notable contrast is Ruwhiu's (2009) examination of Māori leadership operating within organisations utilising a kaupapa Māori approach. Through the application of Kaupapa Māori theory she found that Māori need to embrace the strengths their culture offers, while also practicing good universal, non-Māori management skills. For example, they should apply the suitable tikanga Māori and kaupapa such as manaakitanga, aroha and the ability to work well as a collective group (Spiller et al., 2011) and combine these strengths with some basic universal management skills such as clear direction, and respect. As a result, Māori leadership in contemporary society is that which "requires a certain degree of creativity and entrepreneurship..." because leaders must be competent in "not only business but in how they manage the interaction between commercial and Māori business values" (Ruwhiu, 2009, p. 182). This alludes to the difficulties faced by Māori leaders within contemporary society.

The difficulties of working within Pākehā-dominated constructs.

Māori leaders often have to practice leadership based upon Māori and non-Māori understandings. In an ideal world, this would be straightforward and uncomplicated. However such collaboration remains a difficult challenge for Māori leaders to achieve because non-Māori ideals and structures continue to dominate inter-organisational interactions.

Due to the lack of Māori involvement in organisations throughout the years, non-Māori ideals and institutions continue to dominate (Holmes, Vine & Marra, 2009). This dominance is also the result of non-Māori gaining the rights to develop structures and government (Article 1) through the signing of the Treaty of Waitangi (Orange, 2004). Through the dominance of non-Māori ideas and knowledge, "the conceptualisation of business organisations that has emerged are those that conform to hierarchical, formal, systematic, rationalist and compartmentalisation models" (Bourdieu & Wacquant, 1992 as cited in Ruwhiu & Wolfgramm, 2006, p. 5). Modern organisations are more likely to have non-Māori structures such as bureaucracy, centralisation or decentralisation because it is considered the norm to adopt these structures and processes. Consequently, many Māori leaders continue to operate within an environment that is dominated by non-Māori philosophies. This affects Māori leaders because they often have to sacrifice their ways of doing in order to conform to the non-Māori ideals and structures (Te Rito, 2006). As explained by Iaean,

> we have our hapū construct and we have our whānau that comes into the hapū and to the iwi. But there's nothing in the Pākehā world that correlates to that, so we create these structures to try and fit those whakaaro or ideas and values into a Pākehā construct (Iaean Cranwell).

As he continues, it is made clear that although there are Māori organisations, they are still bound in Pākehā organisational structures. The example he provides is that the rūnanga that he works for is a Māori organisation, yet it is an Incorporated Society. Being an Incorporated Society, the rūnanga has a constitution and follows Pākehā structures. The problem of this is that they "have this constitution, it's only really there for legal purposes...and people keep pulling it out and I question how that fits into the Māori world" (Iaean Cranwell).

The points Iaean states here confirm that the Māori collectivist approach and Māori leadership are not explained by Pākehā leadership theories and structures (Te Rito, 2007). Magallanes (2011) argues that "Māori concepts hardly ever correspond exactly with those Western concepts which they appear, on the surface, to resemble" (p. 259). Thereby, illustrating how Māori concepts, such as leadership, are dissimilar to non-Māori. Colonisation changed the leadership structures and processes of Māori, thereby creating the need for Māori to evolve and adapt to the new world (Pfeifer, 2005; Te Rito, 2006). The challenge for contemporary leaders is to understand the traditional values of Māori leadership, such as knowing

> the whakapapa...knowing the whakataukī and the history of the iwi...but you also got to start thinking of how do we correlate all of that into the new world...and how do we set up structures or ways of working better while carrying that traditional knowledge forward (Iaean Cranwell).

Knowing these aspects of Māori culture and understanding their cultural identity is important for Māori leadership because leaders "can live with a greater amount of assurance if they know who they are" (Rangihau, 1992, p. 185). It is explained that young Māori find it difficult to move to areas where the dominant culture is practised to which they are unaccustomed (Rangihau, 1992). From this explanation, it may be appreciated how difficult it is for Māori to move into non-Māori dominated organisations and constructs. However, it is claimed that knowing their culture and cultural values while also understanding who they are and where they come from will assist Māori leaders moving into the non-Māori world (Rangihau, 1992). The comment made by Iaean supports what Rangihau (1992) mentions as he depicts the importance of leaders knowing and appreciating their whakapapa, whakataukī and cultural practices so that they may carry that with them as they work within dominant non-Māori ideals and structures. Working with non-Māori lays forth a challenge to

contemporary Māori leaders to blend "the old and the new in innovative ways...to find new ways to preserve tribal identity..." (Pfeiffer & Tapsell, 2010, p. 20). The challenge set forth to contemporary Māori leaders must be embraced because "we wouldn't be Aotearoa if we didn't have Māori leaders...Māori culture is what gives New Zealand its uniqueness in the world" (Craig Pauling). Having Māori leaders in organisations and involved in managerial positions is needed because

> Māori leaders definitely have a different perspective and worldview, so having them involved in society and government and organisations, it brings that different flavour...collective thinking or thinking of the past and how that relates to the future is unique to us and in an European sense that doesn't always matter. In business and organisations, some basic understanding of manaakitanga can go a long way; so the flavour organisations get from being open to Māori leaders is pretty rich so I think that's something we can really push...that's the sort of strengths that we need to utilise and bring to the table (Craig Pauling).

This information presented by Craig is compelling and reinforces the need for more Māori leaders within organisations. Through defining and describing what Māori leadership is and how it may be practiced, it is anticipated that this need may be addressed. Craig also mentions the unique flare that Māori leadership brings, and challenges the non-Māori dominance of leadership philosophies. Rangimārie supports the claim that Craig makes in that Māori leadership is unique and different. Rangimārie believes Māori leadership has much to offer for Aotearoa/New Zealand yet it needs to be translated effectively through to modern society. She notes,

> Māori leadership or the paradigm of Māori leadership is really groundbreaking and now modern society has started to realise that and delve into it, and then it comes

around to us and we're like this is what we've been doing for years. But I think Māori get caught up with the perceptions of Māori leadership being bureaucratic and political, post-settlement and all that kind of stuff, but when you strip all of those shallow things away you can look at the real essence of what Māori leadership is. And that's where modern society is trying to go, for example sustainability and all that kind of stuff already exists in our worldview, all we need to do now is translate what we know into modern society (Rangimārie Mules).

The comments made by the various leaders involved with Aoraki Bound illustrate that contemporary Māori leaders must use their strengths and understandings of leadership and find a way to exercise tino rangatiratanga within the more dominant non-Māori constructs. It is imperative to "develop leaders whose ideals benefit all Māori as well as the whole of Aotearoa" (Te Rito, 2006, p. 1). This may be achieved from Māori leaders founding their leadership practices upon Māori worldviews and tikanga Māori within constructs that suit both Māori and non-Māori. It is important for the leaders to understand their cultural identity and carry that knowledge with them as they work together with non-Māori organisations and individuals. This will assist in enabling leaders to exercise tino rangatiratanga based upon Māori culture and worldviews within contemporary society. It may also assist in a process that would allow Māori leaders to work alongside non-Māori within contemporary society.

Māori and Non-Māori as partners in leadership.

The challenge set forth to contemporary Māori leaders to work with non-Māori is one that is difficult, but a challenge that may be overcome. The following section examines the idea of Māori and non-Māori leaders and their organisations working alongside one another as partners to overcome this challenge and to ensure success. Aoraki Bound is used as a working example of successful collaboration between Māori and non-Māori.

I see the merging of non-Māori perspectives with Māori cultural understandings and practices as a reflection of the workings of the Treaty of Waitangi. Under Article 1 of the Treaty of Waitangi, Māori ceded sovereignty by giving the Queen te kāwanatanga katoa; meaning the complete governance (Orange, 2004). This issued European the rights to develop a Government and structures to control Aotearoa/New Zealand. However, in Article 2 of the Treaty of Waitangi, Māori were guaranteed tino rangatiratanga over land, resources and taonga (Maaka & Fleras, 2005; Orange, 2004). Article 3 must not be overlooked here also as it guarantees Māori the protection of the Queen and all the rights and privileges of Pākehā in return for their loyalty to the Crown (Orange, 2004). The meanings of these three articles in contemporary society is "that the Crown has the right to govern, Māori kin groups have the right to own and manage collective assests and Māori individuals have the same rights and responsibilities as non-Māori New Zealanders" (Wyeth, Derret, Hokowhitu, Hall & Langley, 2010, p. 305). This brings forward an interesting discussion point when leadership is concerned where the question may be asked that although Māori are promised equal rights and responsibilities, can rangatiratanga operate within structures that have been developed after ceding kāwanatanga? While I have no solid answer to this question, I hold the position that in contemporary society, Māori should exercise their self-determining and autonomous rights to carry out Māori leadership, while also finding ways to work together with non-Māori to achieve beneficial outcomes. Māori leaders have the same rights and responsibilities as non-Māori leaders as promised by Article 3 of the Treaty of Waitangi; thus in an ideal Aotearoa/New Zealand, Māori and non-Māori leaders should be working together in an equal partnership. Aotearoa/New Zealand is a bi-cultural nation, and the Treaty of Waitangi promotes a partnership between Māori and Pākehā; as such the Crown has the obligation to support Māori as a willing and cooperative partner (Waitangi Tribunal, 2004). Efforts should

be made to uphold the partnership arrangement forged by the Treaty of Waitangi, and exercise leadership that encompasses strengths from Māori and non-Māori cultures.

The leaders within Aoraki Bound are examples of Māori leaders who have worked together with non-Māori organisations and cultures as reflected in their partnership with Outward Bound. Partnerships are defined as "purposive strategic relationships between independent firms who share compatible goals, strive for mutual benefits, and acknowledge a high level of mutual interdependence" (Mohr & Spekman, 1994, p. 135). This partnership with Outward Bound plays a critical and influential role with respect to the workings of Aoraki Bound.

The core reason for entering a partnership with Outward Bound was to access the extensive experience Outward Bound offers in the field of experiential learning (www.ngaitahu.iwi.nz). One one hand, this partnership can be seen as a working example of the partnership between Māori and non-Māori as depicted in the Treaty of Waitangi. However as an instructor of Aoraki Bound stated, Aoraki Bound is a client of Outward Bound, and significant amounts of money are paid to Outward Bound for their services. Outward Bound not only builds the course for Aoraki Bound, but they also provide safety expertise. Safety expertise is Outward Bound's biggest product delivery to Aoraki Bound because Aoraki Bound does not have the personnel and expertise for safety. With this said, both organisations are held in a partnership, and the partnership remains to offer mutual benefits to both organisations. The benefits Aoraki Bound and Ngāi Tahu gain are access to Outward Bound's established and effective policies, procedures and programmes; being involved with an organisation who has a strong brand and reputation; and being a part of an organisation who is the leader in providing values based experiential learning. For Outward Bound, the benefits are also numerous. The partnership allows the opportunity for Outward Bound to achieve a cultural component in their programmes by reaching out to Māori; it

offers a chance to diversify and keep ahead of the market; and it is useful being connected with Ngāi Tahu who also has a strong brand and reputation (Aoraki Bound timeline reference, n.d).

Aoraki Bound has these important relationships with non-Māori organisations, such as Outward Bound, to provide the Aoraki Bound programme and to facilitate Māori development. In the early stages of Aoraki Bound's design and inception, Iaean and Craig both felt that they were overpowered by the non-Māori organisation Outward Bound. This is outlined by Iaean, "when we came in...initially they would do their thing and then it was our turn. So it wasn't front-loaded with Māori you know..." (Iaean Cranwell). Craig adds, "we weren't trained in any of that [outdoor education facilitation] and so we've learnt on the job...and we also had to deal with them [Outward Bound] who are massively trained and got their own ways" (Craig Pauling). This illustrates that Outward Bound was perhaps participating in the partnership from a higher position than Aoraki Bound and operating under their terms only. However as time progressed, Iaean and Craig exerted tino rangatiratanga by voicing their concerns at debriefs and meetings with Outward Bound, "we would talk to them and say listen we can't just keep having you's and us you know and you front-load it and then we get to go; it's got to be delivered together...a single voice, merged" (Iaean Cranwell). This process highlights tino rangatiratanga as self-determination as Craig and Iaean had the responsibility to voice their concerns and gain autonomy from Outward Bound. By doing so, Craig and Iaean gained power and control over Aoraki Bound and exercised their rangatiratanga rights to decision-making. It was from this point on where the power and control had increased to a level where the leaders of Aoraki Bound and Outward Bound could openly communicate and work together effectively. Bishop (2008) explains that operating equally with non-Māori and having open communication pathways is an important factor of exerting tino rangatiratanga. This is what appears to have occurred with the leaders

of Aoraki Bound. Today, both leaders acknowledge that "it's definitely moved to a place that's really good" (Craig Pauling).

Aoraki Bound also has an important relationship with Bank of New Zealand and Genesis Energy, as these two influential organisations are the joint sponsors of Aoraki Bound. As part of the sponsorship and partnership package, the two organisations are asked to send staff members on to attend the Aoraki Bound programme. Over time, Aoraki Bound has also been able to operate on an equal level with these influential non-Māori organisations. Iaean and Craig saw the benefits of having the staff members attend the programme as being "we could influence their staff so that when they went back they would have a different perspective on what we do; it also gave us the opportunity to talk to their CEOs" (Iaean Cranwell). This is further reinforced by Craig mentioning that "you get to have real conversations and more than what you would if you were to have a business meeting or whatever" (Craig Pauling).

Iaean and Craig exercised their tino rangatiratanga through the ability to influence and provide direction to these non-Māori organisations in a situation where they have a perceived position of authority. I believe this is important in Māori leadership because they have the mana to have rangatiratanga, or power and control, over their hapū, or in this case the group that they are instructing. By being able to operate on an equal par to their non-Māori counterparts (Bishop, 2008), Iaean and Craig have developed a programme that encourages and further develops Māori leadership.

A reason for Aoraki Bound's apparent success is that the leaders recognise there are benefits to be gained from acknowledging and working alongside non-Māori. As Craig explains, "I do admire some of the Pākehā structures...so how can we make that work for us" (Craig Pauling). This is supported by Iaean, "how can they [non-Māori] bring that into our

mix and how can we [Aoraki Bound] transfer what we got into their mix" (Iaean Cranwell). These comments from the leaders of Aoraki Bound illustrate how they are willing to work with non-Māori in order to gain success. Te Rito (2006) argues that Māori and non-Māori working together is an effective and necessary means within contemporary society. It is effective because Māori have the opportunity to utilise the valuable aspects of non-Māori culture while also retaining the values that are integral to Māori culture (Rangihau, 1992). This assumes that Māori are open to working with non-Māori rather than wanting to live in separate vacuums from Pākehā (Bishop, 2008; Rangihau, 1992). As I have stated earlier, I tend to support this view and believe that Māori organisations should find ways of working together with non-Māori in an effective and appropriate manner. By doing so, it may assist towards gaining success. This is not to suggest that Māori should sacrifice their rangatiratanga. Rather, I believe they should exercise tino rangatiratanga and work together with non-Māori as opposed to being sub-ordinate to non-Māori. Aoraki Bound is a working example of Māori leaders practising tino rangatiratanga to work in partnership with non-Māori leaders to achieve success.

Chapter Six: Conclusion and Recommendations

This research examined Māori leadership within the outdoor recreation programme, Aoraki Bound. Aoraki Bound is a cultural and leadership enhancing programme that operates within and throughout the Ngāi Tahu rohe. The aims of the research were to find out what Māori leadership is and how it is practiced in a recreation organisation. These efforts were made to gain an understanding of how Māori leadership may be further developed. There were two research questions posed in this research: What is Māori leadership within Aoraki Bound? and, how does Aoraki Bound contribute to the development of Māori leadership? To answer these questions, Kaupapa Māori theory and methodology was utilised to frame and shape the research. Specifically, the Kaupapa Māori principles of tino rangatiratanga, whānau, taonga tuku iho, ako Māori, and kaupapa were employed as a theoretical framework. Within the case study of Aoraki Bound, kanohi-ki-te-kanohi interviews were carried out to collect data from the various leaders involved with Aoraki Bound. Leaders who operated at different levels were interviewed to gain data from multiple perspectives and understandings. Upon completion, the interviews were transcribed and then analysed. The data analysis was shaped by the theoretical framework and my personal knowledge and experiences.

This chapter outlines key findings that emerged from the data and provides answers to the two research questions posed within this research project. The chapter also presents the practical implications of this research, and potential outcomes for Aoraki Bound. The participants of the research also make suggestions for Aoraki Bound, and these are presented within this chapter as recommendations for improvement. Following this, ideas for future research are offered.

Cultural Identity and Māori Leadership

Māori leadership is that which is grounded on Māori worldviews and attained as a result of learning and understanding cultural identity. The understanding of Māori culture,

including whakapapa, values and practices, provides Māori leaders with mana and informs and guides Māori leadership practices.

At the beginning of this research, I provided my pepeha to identify myself to the reader. Throughout the research the importance of cultural identity and knowing where we come from and who we are were stressed as being critical aspects of Māori leadership. It is considered important for Māori individuals to know their pepeha and understand their cultural identity because this knowledge provides Māori with mana. A meaning of mana that is integral to this research is where it is the spiritual authority and power endowed by the gods to enable man the prestige and authority to carry out leadership (Marsden, 2003). With mana, Māori leaders are enabled the power to fulfil the needs and demands of the group of people they are leading.

A key finding in this research was a contrast to established research on cultural identity in leadership. It was clear from Aoraki Bound that cultural identity is a critical aspect in developing Māori leadership. This contrasts with much of the Māori leadership literature in which it states that leadership informs cultural identity (Matthews, 2011; Te Rito, 2006).

How cultural identity contributes to the development of Māori leadership.

Enhancing cultural understandings and identity encourages Māori leadership because the two are inextricably linked. Aoraki Bound has made a significant contribution to the development of Māori leadership through providing individuals with a sense of cultural identity. Aoraki Bound was primarily designed with the intention and goal of enhancing students' cultural identity rather than a model for leadership development. As a result of providing the opportunities for students to learn and gain their cultural identity, Aoraki Bound has implicitly taught and encouraged Māori leadership. Aoraki Bound provides the opportunity for students to learn cultural values first-hand through the use of place,

kaumātua, kapa haka, waiata, and hīkoi throughout Ngāi Tahu rohe. Each graduate shared that the knowledge and understanding of their cultural identity has shaped their current leadership skills and practices. Key findings suggested that Māori leadership is based upon Māori worldviews and requires Māori leaders knowing and understanding their cultural identity in order to gain mana; the foundation upon which leadership is based upon (Matthews, 2011; Marsden, 2003; Te Rito, 2006). The extensive cultural teaching involved with Aoraki Bound assists individuals gaining their cultural identity and mana and in turn develops Māori leaders of the present and future.

The contrast between the findings and literature brings forward an interesting discussion point. Why has this change occurred whereby cultural identity now informs Māori leadership as opposed to vice versa? Possible reasons for cultural identity becoming a significant factor towards informing Māori leadership could be that we are moving into a time where Māori are motivated and interested to reconnect with their cultural identity and exercise tino rangatiratanga. Another reason could be that Māori leaders have discovered that being connected with their cultural identity is an effective means for them to differentiate themselves as leaders and operate within non-Māori organisational structures. Whatever the reason, I believe that Māori knowing and understanding their cultural identity has grown to become a new way of comprehending Māori leadership. The process allows Māori to reconnect with their whakapapa and gain mana and motivation to lead that will uplift the mana of whānau, hapū and iwi.

Māori Worldviews Informing Tino Rangatiratanga

In this research, tino rangatiratanga was investigated as encompassing leadership practices. Māori worldviews shape and inform Māori leadership because the worldviews outline the values and practices accepted and adhered to by Māori leaders (Marsden, 2003). Each of the leaders interviewed indicated that Māori leadership involves an individual having

mana and facing the responsibility of weaving people together in order to produce collective benefits. The practices of Māori leaders are shaped by Māori worldviews, thereby causing Māori leadership to be unlike the conventional, non-Māori understandings of leadership. Māori worldviews shape Māori leadership to be holistic and collective; this entails Māori leaders leading on behalf of atua, tūpuna, and tangata using tikanga Māori and kaupapa Māori in order to provide benefits for the future generations. A well-known Ngāi Tahu whakataukī relates directly to this, where it reads

> Mō tātou, ā, mō kā uri ā muri ake nei. For us and our children after us.

This whakataukī encapsulates tino rangatiratanga as being a communal process. Māori leaders act on behalf of others to represent the past, and to provide benefits for the present and future communities. From this we can recognise how Māori leaders are required to consult with whānau in order to keep the interests and demands of whānau as their central focus. Without the support of whānau, Māori leaders will lack the mana and ability to lead effectively (Marsden, 2003; Te Rito, 2006). Thus, Māori leadership is a collective agreement between all that are involved (Marsden, 2003). This collectivist approach comes about from Māori leadership being grounded upon holistic Māori worldviews that promotes all things being interconnected and integral. As a result of Māori leadership being communal, Māori leaders are often faced with high capacities and numerous responsibilities, which are reflected by Māori leaders often holding multiple roles across diverse contexts. For example, a Māori leader will have leadership roles within their organisation, in addition to being a parent, a member of their marae, rūnanga, whānau and hapū. Māori worldviews also shape humility being a significant value within tino rangatiratanga. Leading with humility allows for Māori leaders to uplift the mana of the collective, while inherently enhancing their own mana; thus, contributing to the wellbeing of whānau, hapū and iwi.

It was also found that organisations within contemporary society are often heavily dominated by non-Māori ideals and structures (Holmes, Vine & Marra, 2009). This is the result of colonisation and the signing of the Treaty of Waitangi that provided non-Māori the rights of kāwanatanga (Article 1). However the Treaty of Waitangi also guarantees Māori the rights of rangatiratanga (Article 2) and the equal opportunities and responsibilities as non-Māori (Article 3) (Orange, 2004). From the implications of these three articles, I believe Māori and non-Māori should make efforts to work in partnership with each other to uphold the obligations and purpose of the Treaty of Waitangi. The established and emerging leaders of Aoraki Bound demonstrate Māori leadership while incorporating aspects of non-Māori culture and structures to produce a successful programme. Māori leaders need to continue exercising tino rangatiratanga in order to exert their influence and position within contemporary society; as opposed to sacrificing their mana and rights and authority to leadership.

How these aspects contribute to the development of Māori leadership.

Aoraki Bound encourages the development of tino rangatiratanga by ensuring the programme is grounded and informed by Māori culture and worldviews. As a result, Aoraki Bound has adopted numerous Māori pedagogies to provide opportunities for students to learn their cultural identity, and inextricably Māori leadership. As discussed in Chapters Three and Four, the pedagogies adopted within Aoraki Bound include place-based experiential learning, natural landscape, tuakana-teina, and the poutama. These pedagogies assert the value of being Māori and allow Māori to learn in a manner that is appropriate and fitting for them. A major learning that is carried from Aoraki Bound to society from the students is the act of utu. The students are encouraged to use their new-found knowledge and experiences to provide benefits back to their whānau, hapū and iwi in some manner. The act of utu asserts the importance of involving the collective group as a Māori leader. The use of these pedagogies

helps maintain and uplift Māori culture as it normalises and validates Māori teaching and learning practices.

A further important contribution Aoraki Bound makes is taonga tuku iho as succession. Aoraki Bound has the goal of identifying at least one individual who has the potential to be a leader on each course. This relates to their idea of succession of Māori leadership where the leaders of Aoraki Bound believe it is essential to identify those with potential and formally mentoring and supporting them. This process will assist those identified to learn the skills and knowledge required to be a Māori leader. Succession of leadership is vital for the continual development of Māori leadership. These enduring contributions of Aoraki Bound continue to sustain and uplift Māori culture, as well as enhance Māori leadership in contemporary society.

Practical Implications of Research

This research may be utilised to encourage and develop Māori leaders within the recreation field, and may also be extended to develop leaders outside this field. Through examining the leaders involved with Aoraki Bound, it is possible to learn how Māori leadership may be defined and what practices may be applied to encourage further development of Māori leaders. Providing a rich definition of Māori leadership and describing what it entails allows for greater knowledge of the issue and fosters the continual development of Māori leaders. This is supported by Te Rito (2007) claiming that exposure to Māori leaders, that results from more research on the topic, allows for more Māori leaders because "one can develop into a leader through exposure to other leaders" (p. 43). Having more Māori leaders operating within Aotearoa/New Zealand is beneficial to whānau, hapū, and iwi because Māori leadership uplifts the mana of the Māori communities (Marsden, 2003). It is important to reproduce mana so that there is a continual development of Māori leaders, thus ensuring Māori culture and wellbeing is maintained (Te Rito, 2006). Having

more active Māori leaders will also promote Māori autonomy by having individuals who may attend to the Māori aspirations and demands. This project can develop and encourage Māori to build their mana and use that as a foundation to become Māori leaders of today and the future.

This research may also be used as a means of developing leadership programmes or initiatives. Throughout the research it was stressed that there is a link between cultural identity and Māori leadership. From examining this link in depth, the research has found that leadership may be developed from providing experiences and opportunities that enhances one's cultural identity. This information can be used to guide future cultural and leadership development initiatives. Organisations can take the information portrayed throughout the research and apply it when developing strategies to enhance cultural identity and leadership. In particular, the findings in this research will be of interest to Sport New Zealand for the development of the He Oranga Poutama programme. He Oranga Poutama has the long-term goal of increasing kaiwhakahaere operating as leaders within their communities (www.sportnz.org.nz); therefore Sport New Zealand may use the information gathered in this research to develop effective strategies to encourage Māori leadership within the sport and recreation field.

A further practical implication of this research is for Aoraki Bound using it to develop further. The research examines the practices inherent in Aoraki Bound and it may reveal aspects of the programme that have been overlooked by the leaders involved with Aoraki Bound. In this sense, the research may be used to inform an evaluation of the programme's effectiveness. While effectiveness is a term that is often linked with non-Māori managerial connotations, there are previous examples of Māori programmes and initiatives going through evaluative processes to judge their effectiveness. Effectiveness in a New Zealand context is often "framed in terms of meeting obligations arising from the Treaty of Waitangi for

services...that involve Māori people" (Thomas, 2002, p. 50). Noting that, a Māori programme can be considered effective if it links with Māori development, utilises Māori community resources, affirms cultural identity, is endorsed by iwi, has a whānau focused service, and operates in Māori domains (Thomas, 2002). This research illustrates how Aoraki Bound addresses each of these requirements; therefore it may inform an evaluation that shows the programme's effectiveness as a Māori-oriented programme. This may lead to the opportunity for Aoraki Bound and the leaders within it to achieve further growth and development.

Outcomes for Aoraki Bound

It is my intention to share the main findings about Aoraki Bound back to the individuals and communities involved with the programme. I will discuss with the key leaders of Aoraki Bound to find out how they would like the findings to be presented. The technical term for this sharing process is the dissemination of results. Linda Smith explains that "for indigenous researchers, sharing is about demystifying knowledge and information and speaking in plain terms to the community (p. 161). The process of sharing the information and knowledge learnt from the research is an important process and part of my obligations as a Māori researcher because "sharing contains views about knowledge being a collective benefit" (Smith, L.T., 2006, p. 160). The research will lack purpose if I do not disseminate my findings out to Aoraki Bound and Māori communities because whānau, hapū and iwi will not be able to gain access to information and knowledge that may enhance their cultural and leadership capabilities.

After disemminating the findings, the research can offer numerous beneficial outcomes for Aoraki Bound. Possible outcomes include:

1. Awareness of strengths and weaknesses

2. Growth and development

3. Greater public exposure

Aoraki Bound has the opportunity to achieve further growth and development through this research. The leaders of Aoraki Bound may gain further knowledge regarding cultural and leadership development as this link is examined in depth throughout the research. The programme may develop from this further knowledge and information. The research also outlines the strengths and weaknesses of Aoraki Bound. In this sense, the project may be used to inform an evaluation process that brings attention to not only the practices that are deemed successful, but also to those areas in need of improvement. In the section below, graduates of Aoraki Bound provide what they acknowledge as recommendations for the programme. With these recommendations voiced, it is encouraged that the facilitators of Aoraki Bound take those on board and make improvements where suggested by the graduates. With these slight improvements made, Aoraki Bound has the opportunity to grow and develop even further.

Furthermore, after interviewing a graduate of Aoraki Bound, it was made aware that there is often a lack of public awareness of Aoraki Bound outside of the Ngāi Tahu context. The participant mentions "I spose Aoraki Bound is just known within Ngāi Tahu, it feels like it's [Aoraki Bound] not marketed massively...but I guess there is marketing out there but I don't see much of it" (Anonymous Participant). What the graduate mentions here suggests that Aoraki Bound needs more public awareness. This research portrays what Aoraki Bound involves, paying particular attention on the efforts made to enhance cultural and leadership understandings. With the consent of Aoraki Bound, this thesis and findings will be made available to the public; therefore it has the potential of spreading word of Aoraki Bound throughout the University and communities. The increased exposure will allow more individuals to learn about Aoraki Bound, which may encourage individuals becoming future participants on the programme. Greater public exposure may address this issue that is outlined by one of the graduates of Aoraki Bound.

Recommendations for Aoraki Bound

This brief section outlines a few recommendations for Aoraki Bound that were suggested by the previous students. The participants were asked if they identified any issues with the programme, and if there would be anything they would change about Aoraki Bound. All participants were passionate about Aoraki Bound, yet there were minor recommendations that were suggested.

Follow-up.

One recommendation that was suggested by two prior participants of Aoraki Bound was for more follow-up. Both participants had found Aoraki Bound highly beneficial and both came out of the course feeling motivated and willing to share their newly found knowledge. However both found that there is a lack of follow-up from Aoraki Bound once the programme was completed. Rauhina notes,

> I mean there is a bit of follow-up, but it feels like there is only so much that you can do by yourself in terms of just finding what do I do to strengthen my knowledge of Ngāi Tahu even further (Rauhina Scott-Fyfe).

This comment suggests that Rauhina would like further support from Aoraki Bound to enhance her Ngāi Tahutaka and Māori leadership. Her suggestion is supported by another participant who states

> It's hard to keep in contact with people afterwards, cos you do meet some people that you never knew and who you don't interact with. Maybe, although it probably already exists, some sort of alumni should be established (Anonymous participant).

Aoraki Bound has an alumni established where previous students are celebrated and acknowledged. The fact that the graduate was unaware of this alumni existing should suggest more follow-up is needed. With more follow-up, Aoraki Bound would perhaps have the

ability to inform participants that this alumni exists and assist with maintaining the contact between students. The same participant continues to suggest that "it would be quite cool if there was a refresher course as well...even if it's just a week-long one..." (Anonymous participant).

Perhaps providing more follow-up once the programme is completed will enhance the relationships between all involved throughout Aoraki Bound, including the relationships made with the various outside contacts of Aoraki Bound. Through maintaining strong whānau relationships, Māori leadership will be assisted because it will facilitate the collective nature of Māori leadership (Bishop, 2008; Te Rito, 2006). This recommendation sits closely with the objective of Tō Tātou Whanaungatanga; which is the objective that aims to grow the bonds that bind individuals to the iwi, and to develop the ideology of working together for the collective good. (www.ngaitahu.iwi.nz). Working towards fulfilling this objective is positive because with more follow-up, the students will have greater assistance in maintaining the relationships they have made as well as building new relationships with Māori leaders or individuals throughout Ngāi Tahu and Aotearoa/New Zealand.

Keeping Aoraki Bound authentic.

Aoraki Bound relies heavily on using the natural landscape and visiting various iwi and rohe to provide place-based learning. It has been established that there is a connection between the land, cultural identity and the individuals' wellbeing (Panelli & Tipa, 2007). Through being connected with their tribal land, Māori are enabled to gain their cultural identity because they can identify who they are and where they are from. Through using the natural landscape as a type of Māori pedagogy, students of Aoraki Bound are able to connect with Māori culture and Ngāi Tahutaka first-hand. However, there is a worry that Aoraki Bound will run the risk of losing its authenticity if it loses its balance and becomes "an

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instant recipe kind of thing to learning and becoming Māori" (Craig Pauling). Craig's comment is supported by Rauhina saying

> there is a risk of it [Aoraki Bound] becoming too much of a commercial thing with the hapū...if there's a couple of courses going through their rohe each year and the hapū is sharing the same stories and information it could run the risk of just becoming a tourist thing, and you don't want it to be like that, you want everyone to be fully informed and fully participating (Rauhina Scott-Fyfe).

It is essential for leaders at Aoraki Bound to realise and understand this risk to avoid Aoraki Bound losing its value and authenticity. Although the contemporary world is an ever-changing and dynamic enviroment, I believe Aoraki Bound may retain its authenticity by remaining strong to its core values and goals. I have no doubt that the Aoraki Bound leaders do realise this and will endeavour to teach cultural values in their own unique way. If Aoraki Bound were to lose its authenticity, I believe it would have a detrimental effect on the development of Māori leadership. With that being said, it is important to acknowledge that Aoraki Bound is not the only way to learn about Ngāi Tahu worldviews, leadership, tikanga and values. Aoraki Bound is only one programme amongst many that is contributing great growth and development of Māori leadership. With these recommendations voiced, it may assist Aoraki Bound retaining its value and exceling even more as a Ngāi Tahu cultural and leadership development initiative.

A personal recommendation.

Prior to this research I had very limited knowledge of Aoraki Bound and Ngāi Tahu. Now that I have gone through this journey, I have gained invaluable knowledge of Māori leadership from this unique perspective. The only recommendation that I have for Aoraki Bound is to use the research to achieve further growth and development. Aoraki Bound is a

taonga for Ngāi Tahu, and with additional growth and development, Aoraki Bound has the opportunity to continually enhance the cultural and leadership capabilities of whānau, hapū and iwi.

Future Research

I believe the information learnt from Aoraki Bound regarding Māori leadership is intriguing and useful; yet the knowledge gained may be further extended with future research. By examining the practices of the Māori leaders involved with Aoraki Bound, I have gained beneficial knowledge of Māori leadership in relation to Ngāi Tahu understandings and knowledge. This research makes a contribution to the understandings of Māori leadership, but I know that there remains more to be learnt.

There is an opportunity for future research to continue examining Māori leadership in an effort to advance our understandings of the issue. This project may be used as a stepping stone for future research by taking the themes and ideas presented in this research and examining them in a different context. The need for more literature on Māori leadership within recreation management remains, but future research may also take a different path and examine Māori leadership within other iwi initiatives or organisations operating in different fields. Such future research may outline possible similarities and/or differences regarding Māori leadership throughout Aotearoa/New Zealand. Another area where future research may be useful is examining the sustainability of partnerships between Māori and non-Māori organisations, such as the partnership between Aoraki Bound and Outward Bound. Future research on this area could enhance the understandings of partnerships between Māori and non-Māori and help contribute towards Māori and non-Māori leaders working alongside one another as partners in contemporary society. This study has outlined a positive connection between Māori cultural values and Māori leadership. With future research, it is possible to broaden our understandings of this complex issue even further.

Glossary

Please note: Due to the diversity of Māori culture, many Māori words have different meanings depending on the context in which they are used. The definitions provided in this glossary are for the words used in the context of this research. Also some of the words are written in the Ngāi/Kāi Tahu dialect, where k is used in exchange for ng.

Āhuatanga	Māori aspects; ways of knowing
Ako Māori	Learn, teach; the culturally preferred pedagogy principle of Kaupapa Māori theory and methodology
Aoraki	Aoraki/Mt. Cook
Aoraki, Raki-rua, Raki-roa and Rāraki-roa	The Sky Children which are now the Mounts Cook, Dampier, Teichelmann and Silberhorn respectively according to a Ngāi Tahu creation narrative
Aotearoa	New Zealand; Land of the long white cloud
Ariki	Chief
Aroha	Care; love
Atua	God; deity
Awa	River
Hāpai	To uplift others
Hapū	Sub-tribe

Hau	Respect
Hauora	Wellbeing
Hīkoi	Walk
Hongi	Exchange of breath; pressing of noses
Hui	Meeting, gathering
Io	The Supreme Being
Ihi	Personal charisma; personal magnetism
Iwi	Tribe
Kai	Food
Kāinga	House
Kaitiaki	Guardian; protector; caretaker
Kaitiakitanga	Guardianship
Kaiwhakahaere	Co-ordinator; chair
Kanohi-ki-te-kanohi	Face to face
Kapa Haka	Traditional performing arts
Karakia	Prayer
Karanga	Welcoming calls
Kāti Māmoe	A tribe in the South Island of Aotearoa/ New Zealand
Kaumātua	Elders
Kaupapa	Task; agenda; plan; the collective philosophy principle of Kaupapa Māori theory and methodology
Kaupapa Māori	Research by Māori, with Māori, for Māori; a

	term used to describe traditional Māori ways of doing, being and thinking, encapsulated in a Māori worldview
Kawa	Protocol
Kawanatanga	Governance
Koha	Gift; offering
Kohanga Reo	Māori language pre-school
Kōtahitanga	Unity; togetherness
Kōrero	Talk; speech; story
Kura	School
Kura Kaupapa Māori	Māori language primary school
Mahi	Work
Mahinga kai/ Mahika kai	Traditional gathering and preservation of food sources
Mana	Authority; prestige; power
Mana atua	The authority of the gods
Mana tangata	Prestige derived from prowess; leading the people
Mana tūpuna	Rights and authority passed down from ancestors
Mana whenua	Authority over the land
Manaaki	Care; kindness; helpfulness
Manaakitanga	Caring; thoughtfulness; sharing
Māori	Indigenous people of Aotearoa/ New Zealand

Māoritanga	Māori knowledge and ways of doing
Marae	Customary meeting place
Mātauranga Māori	Māori knowledge
Mātua	Parent; father
Maunga/mauka	Mountain
Mauri	Life principle
Mihi	Greeting(s)
Mihi whakatau	Speech of formal greeting
Nana	Grandmother
Ngahere	Forest
Ngāti Awa	A tribe in the Bay of Plenty region of Aotearoa/New Zealand
Ngāti Kahungunu	A tribe in the south-east area of Aotearoa/New Zealand
Ngāti Kuri	A tribe in the Far North of Aotearoa/New Zealand
Nga Puhi	A tribe in the Northland region of Aotearoa/New Zealand
Nga Puhi ki Whangaroa	A tribe in the Northland region of Aotearoa/New Zealand
Ngāi Tahu/Kāi Tahu	A tribe in the South Island of Aotearoa/New Zealand
Ngāi Tahutanga/ Kāi Tahutaka	Ngāi Tahu culture and practices
Ngāi Taiwhakaea	A sub-tribe of Ngāi Awa

Pākehā	European; non-Māori
Papakāinga	Original home
Papa-tū-ā-nuku	Mother Earth; second wife of Rakinui
Pepeha	Tribal saying
Pokohauru-a-te-pō	The first wife of Rakinui according to a Ngāi Tahu creation narrative
Poroporoāki	Farewell
Pounamu	Greenstone
Poutama	A Māori learning and development model that is based on the oral tradition of Tāne-nui-ā-Rangi ascending to the twelfth realm in the heavens to gain the three baskets of knowledge
Poutokomanawa	Centre-post of the meeting house that upholds the roof
Pōwhiri	Welcoming ceremony
Pukana	Bulging eyes
Puku	Stomach
Rangatahi	Youth
Ranginui/Rakinui	Sky Father
Rangatira	Leader; chief
Rangatiratanga	Leadership; chieftainship; paramount authority

Reo	Language
Rohe	Area; boundary; district
Rongomaraeora	God of cultivated food
Roopu	Group
Ruaūmoko	God of volcanoes and earthquakes
Rūnanga	Tribal council; board
Tāne	God of forests, birds and mankind
Tangaroa/ Takaroa	God of the sea
Tangata/ Takata	People
Tangata whenua	People of the land; native people of the land
Taonga	Treasure
Taonga tuku iho	Treasures handed down from ancestors; the cultural aspirations principle of Kaupapa Māori theory and methodology
Tapu	Sacredness; restricted use
Tāwhirimātea	God of the winds
Te Ati Awa	A sub-tribe within the Taranaki region of Aotearoa/New Zealand
Te ao Māori	The Māori world; Māori culture
Te ao Mārama	The full light of day
Te ao Pākehā	The European world; European culture
Te Kereme	The Ngāi Tahu claim; Wai 27
Te Korekore	The void
Te Pō	Darkness

Te reo	Māori language
Te Tiriti o Waitangi	The Treaty of Waitangi
Te Wai Pounamu	The South Island of Aotearoa/New Zealand
Te Waka a Aoraki	The South Island of Aotearoa/New Zealand
Teina	Younger sibling
Tika	Correct
Tikanga Māori	Customs; practices
Tino rangatiratanga	Self-determination; leadership; the self-determination principle of Kaupapa Māori theory and methodology
Titiro	Look
Tohunga	Expert; skilled person; priest
Tuakana	Older sibling
Tuakana-teina	Reciprocal learning model
Tūmatauenga	God of war
Tūpuna	Ancestors
Tūrangawaewae	Home ground; place of standing; a customary link with the land
Urupā	Cemetery
Utu	Act of reciprocity
Wahapū	Harbour
Waiata	Song
Wairua	Spirit
Waitaha	A tribe in the South Island of Aotearoa/ New

	Zealand
Waka	Canoe
Waka ama	Outrigger canoe; a Māori physical activity
Wānanga	Learning forum; formal learning institutions
Whakaaro	Ideas; opinion
Whakapapa	Genealogy; cultural identity; connect; descend
Whakarongo	Listen
Whakataukī	Proverb
Whānau	Family; kinship; the extended family structure principle of Kaupapa Māori theory and methodology
Whanaunga	Relations
Whanaungatanga	Extended kinship ties; interpersonal connections
Whare kura	Māori language secondary schools
Whakawhanaungatanga	Process of establishing relationships
Whaikōrero	Speech
Whenua	Land (living and non-living); placenta (afterbirth)

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Appendix A

INFORMATION SHEET FOR PARTICIPANTS

Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate we thank you. If you decide not to take part there will be no disadvantage to you of any kind and we thank you for considering our request.

What is the Aim of the Project? The aim of the project is to better understand Māori leadership in Sport Management in New Zealand

What Type of Participants are being sought? The participants will be Māori leaders from the sport sector in New Zealand

What will Participants be Asked to Do? You will be invited to participate in an interview of approximately 60 minutes.

Can Participants Change their Mind and Withdraw from the Project? You may withdraw from participation in the project at any time and without any disadvantage to yourself of any kind.

What Data or Information will be Collected and What Use will be Made of it? This project involves an open-questioning technique. The precise questions have not been determined in advance, but will depend on the way the interview develops. This project has been approved by the Department of Physical Education.

In the event that the line of questioning does develop in such a way that you feel hesitant or uncomfortable, you are reminded of your right to decline to answer any particular question(s) and also that you may withdraw from the project at any stage without any disadvantage to yourself of any kind.

The interview will be recorded and transcribed for analysis and to enable a summary of the information to be developed. The results of the project may be published and available in the library but every attempt will be made to preserve confidentiality and your anonymity (as much as that is possible in this project). You will be consulted prior to any of your information being written or published. You are most welcome to request a copy of the results of the project should you wish.

The data collected will be securely stored in such a way that only the research team will be able to gain access to it. The digital recording and transcriptions of your interview will be owned by you and will only be shared with your consent. The digital recordings and transcriptions will be given back to you at the end of this research, or when it is requested by you.

If you have any questions about our project, either now or in the future, please feel free to contact:-

Dr Sally Shaw- School of Physical Education
University Telephone Number: 479 5037
sally.shaw@otago.ac.nz

Appendix B

Interview plan for the designers of Aoraki Bound.

1. How do you recognise successful Māori leadership?

2. What do you feel the most important thing is to promote Māori leadership?

3. What informs your leadership practices? Te Ao Māori? Te Ao Pākehā practices? Or a blend?

4. When Aoraki Bound was in its initial designing stages, what were the values and philosophies you held? Have those changed over time?

5. What Māori values do you find important for Māori leadership?

6. What is Aoraki Bound promoting in terms of Māori leadership?

7. Do you think contemporary Māori leadership is needed in today's society? If so, why?

8. As leaders yourselves, what are your personal views on Māori leadership? (directed to Craig and Iaean separately)

Interview plan for an instructor of Aoraki Bound.

1. Where are you from? What iwi do you whakapapa to?

2. Why did you choose to become an instructor on Aoraki Bound?

3. Do you feel Māori leadership is needed in today's society? If so, why?

4. What informs your leadership practices? Practices learnt through te ao Māori or te ao Pākehā? Or a blend of the two?

5. What Māori values do you find important for Māori leadership?

6. What do you feel the most important thing is to promote Māori leadership?

7. Has instructing on Aoraki Bound impacted on what you do now?

8. Do you see Aoraki Bound as a programme to promote Māori leadership? Or other things?

Interview plan for graduates of Aoraki Bound.

1. Where are you from? What iwi do you affiliate to?

2. When did you go on Aoraki Bound?

3. Why did you go on Aoraki Bound?

4. Was Aoraki Bound effective in your opinion?

5. Did Aoraki Bound bring your attention to Māori leadership?

6. What do you feel the main benefits of Aoraki Bound are?

7. Do you identify any drawbacks with Aoraki Bound?

8. How informed by Māori culture did you feel Aoraki Bound was?

9. What do you recognise Māori leadership as being?

10. Do you see Aoraki Bound as a programme to promote Māori leadership? Or other things?

11. How has your participation in Aoraki Bound impacted on what you do now?

12. Do you think of yourself as a leader? Why? How? Did AB influence these ideas of leadership?

13. Are you more connected to your Ngāi Tahutanga through AB?

14. Do you find enhancing cultural identity important for leadership?

15. If you could change anything about the course what would it be?