

Maori Women CEOs

A glimpse of the future?

Awhimai Reynolds
30 May 2013

A Major Research Project presented to the University of Waikato in part fulfilment of the requirements for the Master of Business Administration Degree, University of Waikato, Hamilton, New Zealand

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you *not* to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.

Marianne Williamson from *A Return To Love: Reflections on the Principles of A Course in Miracles*, p190-191.

ACKNOWLEDGEMENT

This research would not have been possible without the beauty, love and support of my whanau and friends who have embraced and inspired my life. To my daughter, Hayley, and mokopuna, Riccardo, words cannot express how much I love you – to the moon and back. You have both been on this Master of Business (MBA) journey alongside me. This is dedicated to you both and my son Matt. I am looking forward to spending more time with you my darlings! Tena rawa atu koutou e te whanau.

To all my friends who listened to me talk about my research including the trials and tribulations of research and writing on top of a full time and new job – I thank you. Nei ra te mihi mahana ki a koutou.

To my supervisor and mentor Dr Kathie Irwin, thank you for your continued support and advice. It is an honour and a privilege to have someone of your reputation as my supervisor. You are an inspiration and shining light for all wahine Maori. Nga mihi aroha, miharo hoki e te tuakana.

To Kataraina O'Brien, National President of Te Ropu Wahine Maori Toko i te Ora, thank you for giving me the space, time and support to complete this study despite just starting my new role as Kaiwhakahaere. While we have much to do, I believe that completing the MBA and this research project will reap many benefits for the League. Tena rawa atu koe e te Rangatira.

To all the wahine ataahua who willingly and generously gave their valuable time to share their stories, their life experiences, their challenges and their wisdom to this research project. I applaud you all for your achievements, for your strength and beauty to remain steadfast and true to yourselves, your principles, your whanau, hapu and iwi. Mana wahine! Brilliant, gorgeous, talented, and fabulous! You are true leaders of today and tomorrow. Let your light shine! Ano nei te mihi nunui ki a koutou katoa, nga wahine ataahua.

EXECUTIVE SUMMARY

“We need to actively honour, to celebrate the contributions, and affirm the mana of Maori women: those tipuna wahine who have gone before us; those wahine toa who give strength to our culture and people today; and those kotiro and mokopuna who are being born now, and who will be born in the future, to fulfil our dreams.”

(Irwin, 1992, p.1).

This research seeks to actively honour, celebrate the contributions, and affirm the mana of Maori women chief executive officers. These wahine toa give strength to our culture and people today and provide hope for our kotiro and mokopuna who aspire to corporate leadership roles. How do Maori women become chief executive officers in Aotearoa New Zealand today? What is it that they bring to this role that is different? What does this mean for the future of executive leadership in Aotearoa New Zealand?

Historically chief executive officer (CEO) positions have been the domain of men in both mainstream and Maori organisations. This is changing, albeit slowly. Maori women are in the workplace and are here to stay. They are an important part of the labour pool; making up around 50 per cent of the Maori population with many earning university degrees. Like their male counterparts they train for, and aspire to, senior level positions. Despite these realities, Maori women are disproportionately represented at the CEO level. Like all competent managers, Maori women bring a mix of skills and experiences. It makes good business sense for Maori businesses to draw on this pool of resource. A study of the views of a group of current Maori women CEOs offers the potential for understanding the environments in which they work and what they bring to the table. How do Maori women CEOs make the best use of their opportunity at the table and how do they continue to sit at the table? Is what they bring any different to the stereotypical perception of the CEO role?

While there is an abundance of literature focused on leadership, empirical research confined exclusively to the study of CEOs is rare. That is, leadership of organisations which involves responsibility for setting the mission and designing the architecture of the organisation (Storey, 2005). Zaccaro and Horn’s review of the leadership literature revealed that less than 5 percent has focused on executive leadership (cited in Storey, 2005, p.90); literature focused on Maori women in executive leadership is even rarer. Furthermore research on executive

leadership has been informed by theories and models that have primarily come from North America and European studies (McNally, 2009).

The lack of context-specific empirical research examining the CEO role has resulted in gaps in the body of knowledge about a role of critical importance to the success of an organisation. A deeper understanding of the role is valuable especially in the New Zealand context, beyond the traditional research environments of North America and Europe. This will assist in understanding the effectiveness or otherwise of an individual in the role.

This is a study of leadership within the context of Maori organisations or organisations that serve Maori, as told from the perspectives of Maori women who have achieved CEO positions. It is a story about purpose, contribution and service through leadership of an organisation. It is about work ethics, generosity of spirit and the creation of meaningful relationships to make a difference, to improve the lives of those they choose to serve.

“Success is to be measured not so much by the position that one has reached in life as by the obstacles which he has overcome.”

Booker T. Washington

CONTENTS

Acknowledgement	iii
Executive Summary	v
Contents	vii
Table of Tables	ix
Tables of Figures.....	x
1 Introduction.....	11
1.1 The text.....	13
2 Literature Review.....	15
2.1 Introduction	15
2.2 International status of women in executive leadership	16
2.3 Status of women in New Zealand	17
2.4 Organisational leadership	24
2.5 Maori leadership and Maori women	32
3 Research Methodology	35
3.1 Kaupapa Maori theory.....	35
3.2 Research methods.....	37
3.3 Description of Maori women CEOs.....	43
4 Waikato Taniwha Rau, He Piko He Taniwha	47
4.1 Ko wai au	47
4.2 No whea au.....	48
4.3 Te wa e tamariki ana	48
4.4 Ko taku puawaitanga	49
4.5 Te nekenga ki Poneke	50
4.6 Nga uauatanga	51
4.7 Nga painga.....	52

5	Research Findings.....	53
5.1	Defining leadership	53
5.2	Memorable leaders	54
5.3	Executive leadership aspirations	57
5.4	Executive leadership styles	58
5.5	Executive leadership personal experiences	58
5.6	Views on executive leadership	60
5.7	Executive leadership for the future	65
5.8	Surveys	69
6	Discussion / Analysis.....	75
6.1	Introduction	75
6.2	The leadership question.....	76
6.3	Early leadership influences	76
6.4	Executive leadership personal experiences	77
6.5	Leadership qualities.....	80
6.6	Model for future Maori CEOs.....	82
7	Conclusion	85
	Bibliography	87
	Glossary	93
	Appendices.....	97

TABLE OF TABLES

Table 1 - Women's participation in the labour force for the quarter ending March 2010	19
Table 2 - Private sector employment as at 14 May 2010.....	20
Table 3 - Public sector employment as at 1 December 2009.....	21
Table 4 - Women's participation in tertiary education 2008.....	21
Table 5 - Four main behavioural leadership styles	26
Table 6 - Leadership styles and situation.....	27
Table 7 - Characteristics of Servant leadership, a Maori perspective.....	30
Table 8 - Kaupapa Maori approach to data gathering, Grounded theory approach to data analysis	41
Table 9 - Participants personal characteristics.....	43
Table 10 - Participants professional characteristics.....	44
Table 12 - A model of leadership from Maori women's perspectives	81
Table 13 - He Tauria - Nga mahi a te rangatiraatira	82

TABLES OF FIGURES

Figure 1 - Leadership in New Zealand by Sector, with example sub-sectors.....	18
Figure 2 - Major occupational groupings for employed Maori ethnic group aged 15 years and over, 2006 census	20
Figure 3 - Survey 1: Barriers that prevent Maori women from obtaining CEO roles	70
Figure 4 - Survey 2: Top competencies of high performers	71
Figure 5 - Survey 3: Self-assessment of leadership competencies	71
Figure 6 - Survey 4: Most effective career advancement strategies	72
Figure 7 - Survey 5: Career advancement strategies used by participants	73

1 INTRODUCTION

*If there is Respect for the earth and each other,
Peace and Love in our lives and
Tolerance, Trust and the will to understand;
If there is forgiveness for past wrongs,
Diligence and integrity apparent in all our efforts;
Thence unity of purpose will forever be present within Maoridom.*

na Te Arikinui Te Atairangikahu, 1999

The chief executive officer (CEO) role is a monocultural concept framed by external models of leadership developed in North America and Europe (McNally, 2009). The current stereotype of a CEO is male, white, middle-class and middle-aged in a business suit. Studies show that women are under-represented at the highest levels of New Zealand organisations; that there exists a glass ceiling which impedes the progress of women to executive management positions both internationally and in New Zealand (Skipper, 2010; Najib, 2008; Schein, 2007; Pfeifer and Love, 2004; Pringle and Olsson, 2002; Fawcett and Pringle, 2000; Parry, 2000; Adair, 1999; Henry and Pringle, 1996). This is despite the development of strategies by the New Zealand Government to maximise women's contribution to the New Zealand economy (Human Rights Commission, 2010, p.8). In New Zealand women make up around 50 percent of the population and 50 percent of the labour force therefore, it would make sense for there to be greater numbers of women in CEO positions today (Ministry of Women's Affairs 2010; Human Rights Commission, 2010). However this is not the case. Both the *CEDAW 2010* and *New Zealand Census of Women's Participation 2010* reports show that the number of women on Boards and in executive management positions has declined (Vieito, 2012; Human Rights Commission, 2010; Ministry of Women's Affairs, 2010; McNally, 2009; Pfeifer & Love, 2004; Pringle & Olsson, 2002; Fawcett & Pringle, 2000; Catalyst, 1996).

Is this because women are not as capable as men? Studies have shown that "companies managed by a female CEO perform better than companies managed by males in large, medium and small sized companies" (Vieito, 2012, p.60, Zenger and Folkman, 2012). If this is true then why are there not more women CEOs? The Human Rights Commission reports

that only 4 percent (two women) hold top jobs as chief executives and 21 percent are in senior management among the top 100 NZSX (New Zealand Stock Exchange) companies (2010, p.23). The public service, which usually leads the way for advancing women's careers, has fewer women CEOs now than reported in the last *New Zealand Census of Women's Participation 2008* and no changes in senior management positions (Human Rights Commission 2010, p.55). The under-valuing of women's skills and experience means that New Zealand is not getting the best out of the skills of half the population (Vieito, 2012; Human Rights Commission, 2010; Ministry of Women's Affairs, 2010; Fawcett & Pringle, 2000).

The Maori economy is a \$36.9 billion economy (BERL, 2011). In the post Treaty of Waitangi (Treaty) settlement era with large amounts of assets being returned to hapu and iwi, a different set of leadership skills are required. The need for qualified, highly skilled and experienced CEOs has become crucial to ensuring that the management of assets are not only protected, but grow in value for current and future hapu and iwi shareholders. Effective executive leaders have a crucial role in the formulation and implementation of strategic decisions that can potentially have significant social, cultural, economic and environmental impact on the lives of Maori, current and future. This will require a shift in organisations from management to leadership, from controlling an organisation to bringing out the best in people, and being flexible to respond quickly to change. Never before has there been such urgent demand for skilled and experienced executive leadership and management. Maoridom needs access to the best intelligence, ideas and information that it has to offer (Katene, 2010; Diamond, 2003; Gibbons, Temara and White, 1994).

This research is about Maori women CEOs in Aotearoa New Zealand. The research will examine the CEO role, as an executive leadership role, from the perspective of current Maori women who hold this position, to identify their views on leadership as well as the leadership styles, skills, attributes and values that these Maori women CEOs bring to their roles, and explore what this means for the future of executive leadership in New Zealand.

The study will focus solely on current Maori women CEOs of Maori organisations or organisations that service Maori. These Maori women are seen as the pioneers, often the first or only Maori women in their positions. Their insight, hindsight and advice are valuable for aspiring future Maori women CEOs. This study will benefit governance boards of Maori organisations, public and private sectors looking at developing talent or tapping into this

valuable resource of Maori women primed for CEO roles. This study will also contribute to the dearth of research on Maori women in business and management, specifically at the CEO level.

For the purpose of this research, a CEO is defined as the individual who has overall responsibility for the conduct and performance of an entire organization. Therefore, the characteristics and actions of the individual are of critical importance both to the organisation and to its stakeholders. The findings of this project will form the basis of determining whether there are key common characteristics or elements that could shape the development of an indigenous executive leadership model. A different leadership style is required for Maori organisations today and in the future; an indigenous executive leadership style that shifts away from just management per se and is modeled on the natural leadership style of Maori women. The leadership style of Maori women provides a glimpse of what is required to take Maori organisations and their whanau, hapu and iwi stakeholders forward.

1.1 THE TEXT

This research project will start in chapter two where international reports and New Zealand official records on the status of women and Maori women are reviewed as well as the literature on organisational leadership, Maori leadership and Maori women leadership. Chapter three ‘Research Methodology’ focuses on discussing Kaupapa Maori theory and research methods, and provides a description of the group of Maori women CEOs participants that were interviewed for this study. Chapter four provides an insight of my journey and why this topic was selected. Chapter five will present the research findings of interviews as well as the surveys that were completed as part of the interview process. Chapter six will analyse, interpret and discuss using a modified form of Grounded Theory. The research is concluded in chapter seven ‘Conclusions’ with a framework for exploring and understanding Maori women leadership.

2 LITERATURE REVIEW

Ma te korero, ka mohio

Ma te mohio, ka marama

Ma te marama, ka ora ai tatou.

With communication, comes knowledge

With knowledge, comes understanding

With understanding, comes wellbeing for all.

2.1 INTRODUCTION

An assessment of the current literature related to this research topic reveals a paucity of information available on Maori women in executive management positions, especially Maori women in CEO roles. This paucity presents a critical contemporary issue in comparison with the vast library of leadership and management theory. The key theoretical areas explored are cached within the theory of leadership and management particularly on gender and culture.

This chapter provides a review of prior international and New Zealand research on women's participation and representation in leadership; organisational leadership; Maori leadership and Maori women to provide a context in which to locate the research topic as well as an understanding of some of the discourse on leadership as it relates to women, specifically Maori women. This section takes a view of the whole environment from the international to the national and then focuses in to look at women and Maori women. The main research questions are always uppermost in mind: how do Maori women become CEOs; what do they bring to the table; and what does this mean for the future?

Many theories have been presented to explain the under-representation and low participation of women in executive leadership roles. Although the literature covers a wide variety of such theories, this review will focus on four major themes which emerge constantly throughout the literature reviewed. These themes are: business case for women CEOs, barriers to women's advancement to leadership including the CEO role; ideal characteristics and competencies of CEOs; and women's ways of leadership.

2.2 INTERNATIONAL STATUS OF WOMEN IN EXECUTIVE LEADERSHIP

“While we have seen a positive increase in the number of female directors, the number of female CEOs and executives has not similarly increased... women are [still] being excluded from roles that would position them in the pipeline to leadership.” (Helen Conway, Director of Equal Opportunity for Women in the Workplace in the 2012 Australian Census of Women in Leadership (cited in Ernst & Young, 2012, p.2).

International research shows that women are underrepresented in executive leadership (Barsh, Devillard & Wang, 2012; Ernst & Young, 2012; Schein, 2012; Zahidi and Ibarra, 2010; Boon, 2003; Catalyst, 1996). The World Economic Forum introduced the Global Gender Gap Index in 2006, as a framework for capturing gender-based disparities and tracking their progress. The Index benchmarks national gender gaps and provides country rankings that allow for comparisons across regions and income groups, as well as over time. In 2010 an extensive survey was undertaken of some of the largest companies in the world to assess the participation of women in businesses in over 20 countries and 16 industries. Zahidi and Ibarra (2010, p.5) concluded that, “while the percentage of female employees in private companies differs from one country to another, in almost all countries, there is a clear pattern across the levels of positions (entry level, middle level, senior management and board positions); the more senior the position, the lower the percentage of women.”

From the sample of employers who answered the survey, “...the average number of women holding the CEO-level position was a little less than 5%.” The highest percentage of female CEOs were in Finland (13 percent), Norway (12 percent), Turkey (12 percent), Italy (11 percent) and Brazil (11 percent) (ibid, p.5). There are many studies that show that barriers to women in management exist globally and the higher the organisational level, the more glaring the gender gap (Barch et.al, 2012; Zahidi and Ibarra, 2010; Desvaux, Devillard-Hoellinger & Meany, 2008; Boon, 2003).

Catalyst, a non-profit organisation with a mission to expand opportunities for women and business, conducted a study of women in executive leadership, who had made it to senior management in North America in 1996. They found that businesses “...have not succeeded in eliminating structural and attitudinal factors that impede women’s advancement to leadership roles” (Catalyst, 1996, p.6). They also found that “...most barriers are not intentional” and that “...current impediments to women’s advancement in business organisations are not inevitable” (ibid). Furthermore, Catalyst (ibid) concludes that the biggest barrier to women’s

advancement to executive leadership is women's lack of significant general management line experience, and attributed their success to "...consistently delivering superior business results and developing a professional style that is comfortable to male colleagues and managers." Other studies claim a combination of structural obstacles, lifestyle choices, and individual and institutional mind-sets as barriers to the advancement of women to leadership roles (Barch et al., 2012; Ernst & Young, 2012; Zahidi and Ibarra, 2010; Desvaux, Devillard-Hoellinger & Meany, 2008; Boon, 2003).

In a survey undertaken by Zenger and Folkman (2012) in 2011 of 7,280 leaders found that the majority of leaders are still men (64 percent) and that the higher the level the more men there are. The study involved 360 degree evaluations where leader's peers, bosses, and direct reports were asked to rate each leader's effectiveness overall and how strong he or she is on 16 competencies that previous research by them shows are the most important to overall leadership effectiveness. The leaders were in some of the most successful organisations in the world both public and private, government and commercial, domestic and international. The study not only concurred with the stereotypes that female leaders excel at 'nurturing' competencies such as developing others and building relationships, but also revealed that women were rated higher than men for nearly every competency. Furthermore, the higher the level the wider the gap. The conclusion they came to is that women are better leaders than men and that many women have impressive leadership skills (Zenger and Folkman, 2012).

Globally, discrepancies still exist between women and those of their male colleagues and the underrepresentation of women in leadership roles, in particular at the CEO level, is not just a New Zealand, but also a worldwide, phenomenon.

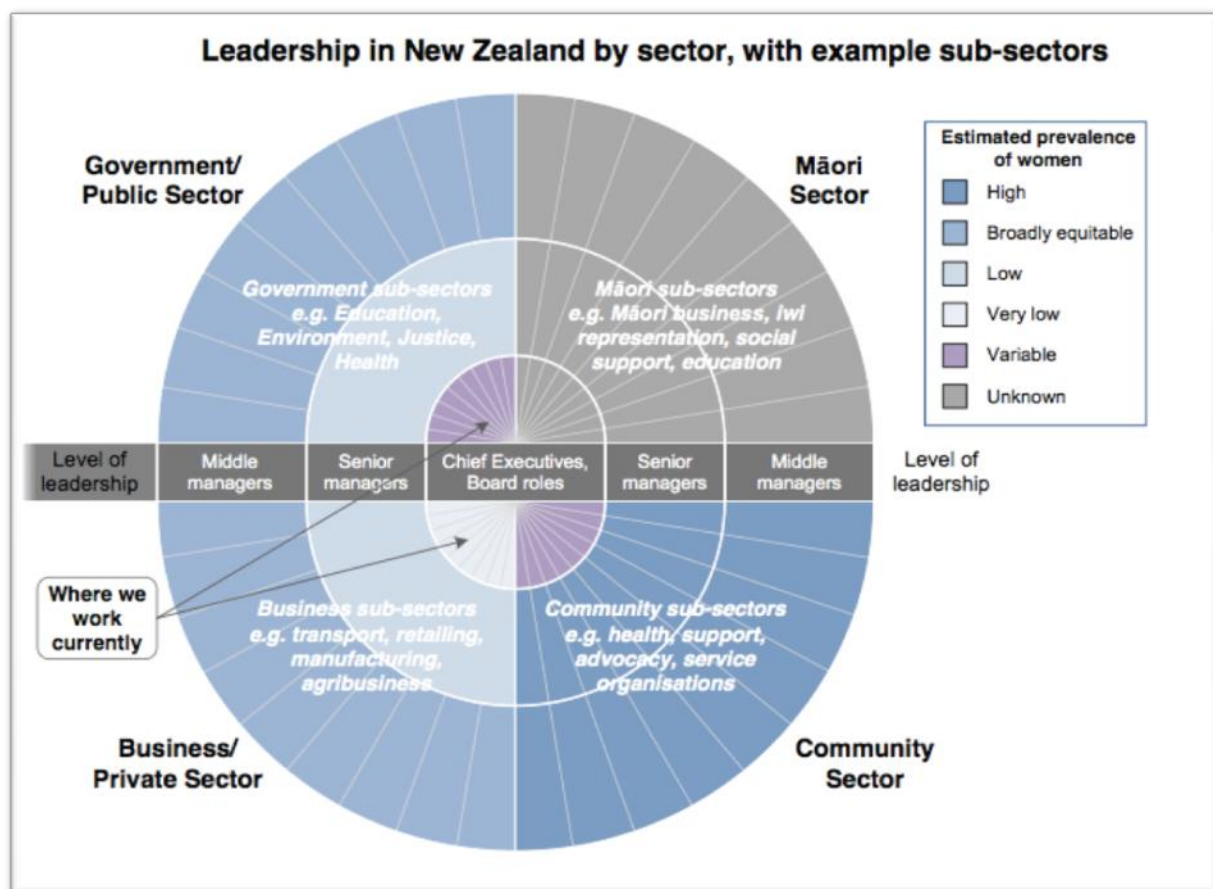
2.3 STATUS OF WOMEN IN NEW ZEALAND

The New Zealand government's overall goal for women in New Zealand is "Women having real choices to use their strengths to maximise social and economic success" (Ministry Of Women's Affairs, 2010a, p.3). One of the main priorities set by the government in 2010 for New Zealand women is "Women participating in leadership roles across the economy" (ibid).

The Ministry of Women's Affairs diagram below provides an estimate of the prevalence of women leadership in the various sectors of New Zealand. What it shows is that women are highly represented in the community sector in middle and senior management; 'broadly equitable' in the government / public sector middle management; and poorly represented in

the private sector middle management level. What it also indicates is that the closer women are to CEO and Boards roles, the fewer women there are. For example, there are low numbers of women in senior management in the private and public sectors, and very low numbers of women CEOs and on Boards in the private sector. The other notable fact that the diagram shows is that data on Maori women participation in leadership in the Maori sector is relatively unknown which makes a compelling case for more studies like this one.

FIGURE 1 - LEADERSHIP IN NEW ZEALAND BY SECTOR, WITH EXAMPLE SUB-SECTORS



Source: Ministry of Women's Affairs (2010b, p.1)

The business case for advancing more women generally into leadership is convincing. The most important factor of any country's competitiveness is its human talent—the skills, education and productivity of its workforce (Human Rights Commission, 2010; Ministry of Women's Affairs, 2010b; Statistics New Zealand, 2005). As women account for one half of the potential talent base in New Zealand, its competitiveness depends significantly on whether and how, it educates and makes use of its female talent (Human Rights Commission, 2010; Ministry of Women's Affairs, 2010a; Statistics New Zealand, 2005; Pringle & Olsson, 2002). According to Desvaux et al. (2008, p.1-2) companies that hire and retain more women

gain a competitive edge because they will be able to draw from “a broader talent pool in an era of talent shortages.” Furthermore, research shows a correlation between high numbers of female senior executives and stronger financial performance (Human Rights Commission, 2010; Ministry of Women’s Affairs, 2010a; Desvaux et al., 2008; Statistics New Zealand, 2005; Pringle & Olsson, 2002).

However, in New Zealand, men continue to outnumber women in almost every area of leadership and, comparable to other countries, the percentage of women decreases as the seniority of positions increases. Despite the government’s pledge to eliminate all barriers that inhibit New Zealand women’s full participation in society and the economy, women’s participation in leadership remains poor (Human Rights Commission, 2010; Ministry of Women’s Affairs, 2010a; Pringle & Olsson, 2002).

2.3.1 Women’s labour force participation

The labour force is defined as those people aged 15 years and over, who regularly work full-time or part-time for financial gain, work without pay in a family business, or are unemployed and actively seeking part-time or full-time work (Statistics New Zealand, 2006; Te Puni Kokiri, 2006).

In New Zealand, the majority of women are engaged in the paid economy. The participation rate (62.1 percent) of women in the New Zealand labour force is high by international standards. In 2009, women made up 46 percent of the labour force. The table below shows the participation of women – Pakeha and Maori - for the quarter ending March 2010 (Ministry of Women’s Affairs, 2010, p.19). It is worth highlighting that Maori women’s participation rate (61.5 percent) in the labour force is also high.

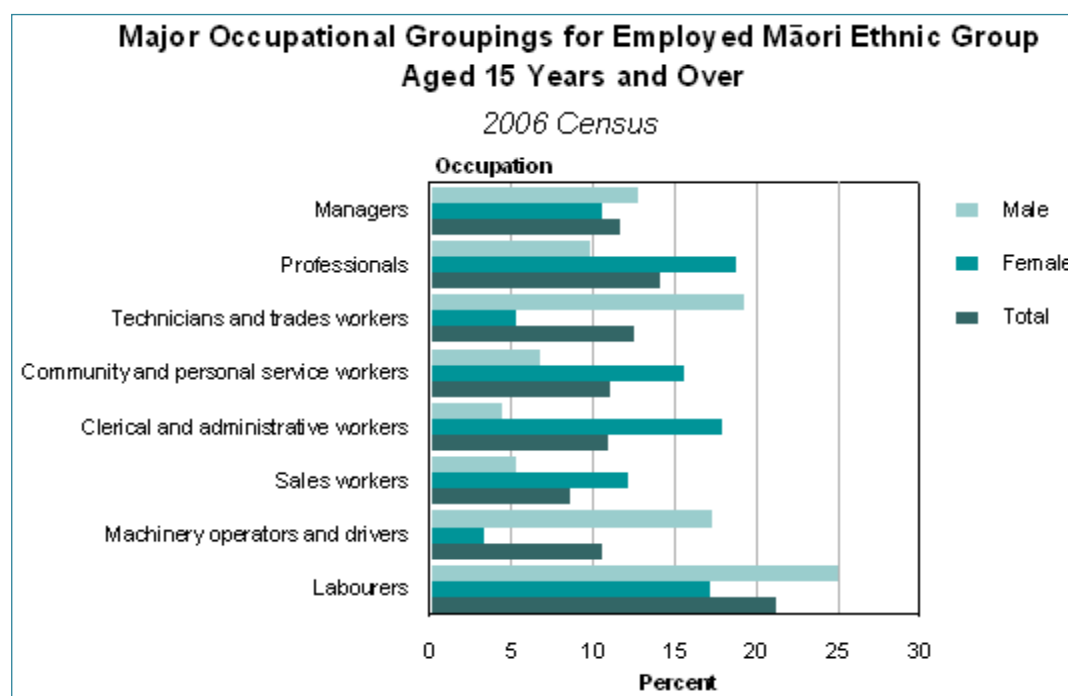
TABLE 1 - WOMEN'S PARTICIPATION IN THE LABOUR FORCE FOR THE QUARTER ENDING MARCH 2010

Women’s participation in the labour force for quarter ending March 2010	Percentage of women
All New Zealand women	62.1%
Pakeha women	63.9%
Maori women	61.5%

The following graph shows where Maori women are located within the labour force. The major occupational groupings for Maori women are: professionals; clerical and

administrators; labourers; community and personal service workers; and managers (Statistics New Zealand, 2006). This suggests that Maori women professionals and managers are in the pipeline for future CEO roles.

FIGURE 2 - MAJOR OCCUPATIONAL GROUPINGS FOR EMPLOYED MAORI ETHNIC GROUP AGED 15 YEARS AND OVER, 2006 CENSUS



Source: Statistics New Zealand (2006)

Women's leadership and skills remain significantly under-utilised across the economy. Women's participation in private sector leadership roles is extremely low (Ministry of Women's Affairs, 2010). The table below shows the percentage of women in leadership in the Top 100 companies on the New Zealand stock exchange (NZSX) as at 14 May 2010 (Human Rights Commission, 2010, p.23). Women make up only 8.7 percent of Board membership; 4 percent of CEOs and 21 percent of senior management.

TABLE 2 - PRIVATE SECTOR EMPLOYMENT AS AT 14 MAY 2010

Private Sector Employment as at 14 May 2010	
Position of leadership	Percentage of women
Board members	8.7% ¹
CEOs of NZSX Top 100 companies	4% (2 women)
Management positions reporting to CEOs of NZSC Top 100 companies	21%

¹ as at 2007

While the public sector has traditionally had higher representation levels of women in senior management, women's overall participation in public sector leadership is low in some areas as illustrated in the table below (Ministry of Women's Affairs, 2010, p.8-9; Fitzpatrick, 2011). As at 1 December 2009, the percentage of Ministerial appointments of women to state sector Boards is 41.5 percent; ministerial appointments of women to the Crown Ownership Monitoring Unit Boards is 3.5 percent; female CEOs in the public sector is 17 percent; and female in senior management positions is 38 percent (ibid).

TABLE 3 - PUBLIC SECTOR EMPLOYMENT AS AT 1 DECEMBER 2009

Public Sector Employment as at 1 December 2009	
Position of leadership	Percentage of women
Ministerial appointments on state sector boards	41.5% (1117 out of 2690 appointments)
Ministerial appointments to COMU ²	3.5% (10 out of 289 appointments) ³
CEOs	17% (6 out of 35 CEOs)
Senior management positions	38%

Women's knowledge, skills and experience are under-used in leadership in the New Zealand public sector.

2.3.2 Women's tertiary education participation

Women in New Zealand are more likely than their male counterparts to participate in, and complete, tertiary education (Ministry of Women's Affairs, 2010). This also applies to Maori women and tertiary education. In 2008, Maori women had the highest levels of participation (22.2 percent) overall followed by Pacific women (16.9 percent). Maori women's higher participation rate is primarily due to Maori women returning at a later stage of life (ibid, p.16).

TABLE 4 - WOMEN'S PARTICIPATION IN TERTIARY EDUCATION 2008

Women's participation in tertiary education 2008	Percentage of women
Maori	22.2%
Pakeha	11.1%
Pacific	16.9%
Asian	15.1%

² Crown Ownership Monitoring Unit

³ as at 1 August 2010

In 2003, the composition of Maori graduates was 69 percent female and 31 percent male. Between 1997 and 2003, the proportion of Maori female graduates to all female graduates was higher (as it always has been) than the proportion of Maori male graduates to all male graduates (Te Puni Kokiri, 2006).

Fields of study

Women graduates tend to dominate fields such as health, education, law, and management and commerce whereas men dominate information technology and engineering and related technology (Ministry of Women's Affairs, 2010, p.16-17). The common fields of study for Maori women are studies in human society, business and management, language and literature (Ministry of Education, 2012). Women, including Maori women, are developing their knowledge in business, commerce and management through tertiary education.

2.3.3 Data on Maori women in leadership

There is a problem around the reporting of data on Maori women. The problem is that gender analysis tends to assimilate the position of Maori women into that of women in general thus, not acknowledging the unique status and position of Maori women within Maori, and New Zealand society. This has the effect of the voice and views of, and information regarding, Maori women not being clearly or accurately articulated. For example, the data on Maori women's participation in leadership roles is unreliable and inconsistent. Statistics on leadership are rarely broken down by ethnicity or factors other than gender. This can be seen in that the data presented in this chapter shows glimpses of Maori women participation and representation in tertiary education, in the labour force and on COMU boards. While not a complete picture, it does suggest that more Maori women are developing their knowledge, skills and experience in business and management.

2.3.4 Women's leadership programmes

According to the *New Zealand Census of Women's Participation* (2012, p.2), there is a "slide backwards in a number of areas of female participation in governance, professional and public life." This is interesting considering a number of initiatives have been developed to encourage and increase women's participation in leadership including:

- The Equal Employment Opportunities Trust cross-company mentoring programme for ten women;

- Global Women launched ‘Women in Leadership BreakThrough Leaders’ aimed to build the next generation of female leaders in public, private and non-profit organisations. This is a year-long customised mentoring and coaching programme;
- Agri-Women’s Development Trust launched an accelerator programme for women in agribusiness; and
- The New Zealand Olympic Committee launched a trial mentoring programme called ‘The Women Governors Mentor Programme’ to boost women’s leadership in sport (Human Rights Commission, 2010, p.8).

In addition, some of the existing leadership programmes for women are starting to gain traction:

- The New Zealand Women in Leadership (NZWIL) programme for senior academics and general staff women in universities; and
- The Young Women’s Christian Association (YWCA) Future Leaders Programme mentors women aged 14-18 years (ibid).

While these mentoring programmes show promise across the different sectors, it may be too soon to see the benefits. Nevertheless, it would be interesting to know how many Maori women have participated in these mentoring programmes and what their experiences were. Of particular interest is the absence of leadership programmes developed specifically for Maori women.

This review has discussed both governance as well as executive leadership for two reasons. First, there is more data available on women in governance and second, the CEO role and executive management are feeders to membership on boards. This suggests that there is a correlation between women’s representation on boards and in executive management. Low representation of women on governance boards is indicative of low numbers of women CEOs and in executive management positions. Despite the high participation by women in the New Zealand labour force and tertiary education, it shows that the more senior the position, the lower the percentage of women in positions of leadership across all sectors of the economy. Women in New Zealand are clearly coming up against barriers that hinder their advancement to leadership positions.

The next section looks at leadership theories and styles to: explore the origins of the common stereotype of the CEO role as a male; understand leadership in organisations or managerial leadership; and introduce the servant-leader model.

2.4 ORGANISATIONAL LEADERSHIP

2.4.1 Leadership theories and styles

“Understanding the role and function of leadership is the single most important intellectual task of this generation, and leading is the most needed skill.”

G.W. Fairholm, Perspectives on Leadership

There are a number of leadership theories and styles in the literature of which the majority are firmly embedded in Western industrial models (McNally, 2009, p.3; Burchard, 2008; Covey, 2002; Greenleaf, 2002; Spears, 2002; Doyle and Smith, 2001; Eagly and Johannesen-Schmidt, 2001; Kouzes and Posner, 1997; Luthar, 1996). However there is a perception by some researchers that leadership behaviour is still not fully explained (McNally, 2009) as the values and assumptions that have dominated the field of leadership research, in the twentieth century, have been generated from these Western industrial models. As a result some claim that the formation of mental models of leadership is based within a heroic framework and that leadership research and theory have drawn on a limited set of voices with a bent towards a particular style and form of leadership (McNally, 2009, p.3; Burchard, 2008; Covey, 2002; Greenleaf, 2002; Spears, 2002; Doyle and Smith, 2001; Eagly and Johannesen-Schmidt, 2001; Kouzes and Posner, 1997; Luthar, 1996).

Early leadership theories focused on the distinguishing qualities between leaders and followers, while succeeding theories looked at other variables such as situational factors and skill levels (ibid). This section briefly assesses the classical models of managerial leadership - trait, behavioural, contingency and transformational.

For many, leadership is one of those qualities that one knows when it is seen but is difficult to describe and as such, there are many definitions. However most people associate leadership with one person leading and at least one person following. Doyle and Smith (2001) define leadership as comprising of the following four ideas:

1. Leading involves influencing others;

2. Leaders must have followers;
3. Leaders often become visible when an innovative response is needed; and
4. Leaders are people who have a clear idea of what they want to achieve and why.

Therefore, Doyle and Smith (2001) conclude that “leaders are people who are able to think and act creatively in non-routine situations – and who set out to influence the actions, beliefs and feelings of others.” In this sense being a ‘leader’ is personal and emerges from an individual’s traits and actions.

Burchard (2008, p.25-32) developed a guiding philosophy about leadership based on the following three principles:

1. Leadership is a collective, not a singular, activity;
2. Leadership is not management; and
3. Leadership is rooted in service.

According to Burchard (2008, p.25) the stereotypical heroic leader who is in charge of our fate and leads the way is a myth of leadership. Instead leaders collaborate with followers who are active in the leadership process in a common endeavor where they become communities of shared responsibility and accountability. In this sense followers are in fact ‘collaborators’ (ibid).

Managerial leadership

Managerial leadership is linked to roles such as manager or expert. It can be confusing because not all managers are leaders; and not all leaders are managers (Burchard, 2008; Doyle and Smith, 2001).

Four main managerial leadership theories are discussed:

1. Trait theories;
2. Behavioural theories;
3. Contingency theories; and
4. Transformational theories.

While there are a number of variations of the ‘classical model of leadership’ these four developments share some common qualities and are briefly discussed.

Traits theories

The basic assumption of trait theories is that people are born with inherited characteristics or traits and there are some traits that are for the most part suited to leadership (Doyle and Smith, 2001, Bennis, 1987). According to these trait theorists, some people have the right combination of leadership traits and people that do, make good leaders (ibid). Lists of leadership traits were developed based on studies of successful leaders and used as a predictor of leaders (Doyle and Smith, 2001).

The problem with these leadership lists is that most seem to be a mix of a person’s behavior and skills, and others were developed that are more to do with temperament and intellectual ability. Another problem with these lists is that the attributes associated with leadership are often viewed as male attributes, which may contribute to the barriers women confront in trying to climb the corporate ladder.

Behavioural theories

Behavioural theories of leadership are based on the assumption that leadership skills, abilities and attitudes can be taught and developed. Studies such as that carried out by Conger and Kanungo (1991) focused on what leaders actually *do* (cited in Katene, 2010). Thus, signaling a shift from focusing on leaders to leadership, where various patterns of behaviour were grouped together and labeled as styles. A number of formats appeared as a way of explaining people’s style of working. The four main styles are listed in the table below (Katene, 2010):

TABLE 5 - FOUR MAIN BEHAVIOURAL LEADERSHIP STYLES

Behavioural Leadership Styles	
1. Achievement oriented	Sets high-goals and objectives for followers and expects subordinates to perform at their highest level.
2. Supportive	Shows concern for those that are led.
3. Directive leadership	Provides structure, rules, guidelines and commands for others to follow.
4. Participative leadership	Decision-making is shared with others.

Bennis (1987, p.197-199) has also described four competencies of leadership, which are:

- Management of attention – through a set of intentions or a vision in the sense of outcome, goal, or direction;
- Management of meaning – to make dreams apparent to others and to align people with them, leaders must communicate their vision;
- Management of trust – the main determinant of trust is reliability or constancy.
- Management of self – knowing one's skills and deploying them effectively.

Bennis (1987, p.199) goes on to say that the effects of good leadership are that people feel significant, learning and competence matter, people are part of a community and work is exciting. This is empowerment.

Situations

Some researcher consider that the best action of a leader depends on a range of situational factors. The contexts in which leadership is exercised became the focus of their studies with the idea that what is needed changes from situation to situation (House, 1971). The processes by which leaders emerged in different circumstances were explored. Others considered the ways in which leaders and followers viewed each other in various contexts – for example in the army, political parties and in companies. It was assumed that, particular contexts would require particular forms of leadership. Leaders were those who were able to develop an ability to work in different ways, and could modify their style to suit the situation (ibid).

Contingency theories

The central idea of the contingency approach is that effective leadership is dependent on a mix of factors. For example, Fiedler (1997) argued that effectiveness depends on leadership style and the degree to which the situation gives the leader control and influence. Hersey and Blanchard identified four different leadership styles that could be drawn upon to deal with contrasting situations:

TABLE 6 - LEADERSHIP STYLES AND SITUATION

Hersey and Blanchard - Leadership Style and Situation		
Telling	High task/ Low	This style or approach is characterized by giving a great deal of direction to

Hershey and Blanchard - Leadership Style and Situation

	relationship behavior	subordinates and by giving considerable attention to defining roles and goals. The style was recommended for dealing with new staff, or where the work was menial or repetitive, or where things had to be completed within a short time span. Subordinates are viewed as being unable and unwilling to 'do a good job'.
Selling	High task/ High relationship behavior	Here, while the leader gives most of the direction, there is an attempt at encouraging people to 'buy into' the task. Sometimes characterized as a 'coaching' approach, it is to be used when people are willing and motivated but lacks the required 'maturity' or 'ability'.
Participating	Low task / High relationship behavior	Here decision-making is shared between leaders and followers – the main role of the leader being to facilitate and communicate. It entails high support and low direction and is used when people are able, but are perhaps unwilling or insecure (they are of 'moderate to high maturity' (Hersey 1984).
Delegating	Low task / Low relationship behavior	The leader still identifies the problem or issue, but the responsibility for carrying out the response is given to followers. It entails having a high degree of competence and maturity (people know what to do, and are motivated to do it).

While these models are helpful they are general in nature and based on northern American culture. There is indication to suggest cultural factors influence the way that people carry out, and respond to, different leadership styles. For example, some cultures are more individualistic, or value family, whanau, community as against bureaucratic models, or have very different ideas about how people address and talk with each other.

In addition there may be different patterns of leadership associated with men and women. Some have argued that women may have leadership styles that are more nurturing, caring and sensitive and that, women lean more towards relationships whereas men focus on tasks. Any differences between the style of men and women may be down to the situation. For example, in management, women are more likely to be in positions of authority in people-oriented sectors – so this characteristic of style is likely to be emphasised.

Transactional and transformational leadership

Transactional and transformational leadership are two distinctive managerial styles that seek to either maintain or change the organisation (Parry, 1996; Wright, 1996; Bass, 1985; Burns, 1977). Transactional leadership is principally characterised by a desire to maintain the normal

flow of operations, including the company's existing culture, policies, and procedures, using a reward-and-punishment based system to make employees perform. Whereas the transformational leadership style seeks to bring about change in the way the company operates (Burns, 1977). Leaders go beyond maintaining day-to-day operations and develop strategies that takes the organisational to the next level of performance and success. Leaders who display transformational leadership are often characterised as charismatic, inspiring, and motivating (Parry, 1996; Wright, 1996; Bass, 1985; Burns, 1977).

Servant Leadership

Servant leadership and transformational leadership ideas are very similar. Both theories share a common theme: that service is the root of leadership. Servant leadership puts others first— collaborators, employees, customers, community— in the hope of promoting a sense of community and shared power in decision making. Greenleaf (2002) writes, “It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant— first to make sure that other people’s highest priority needs are served. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants.”

Larry Spears (2002), editor of *Insights on Leadership*, further explains, “As we near the end of the twentieth century, we are beginning to see that traditional, autocratic, and hierarchical modes of leadership are yielding to a newer model— one based on teamwork and community, one that seeks to involve others in decision making, one strongly based in ethical and caring behavior, and one that is attempting to enhance the personal growth of workers [collaborators] while improving the caring and quality of our many institutions [communities].” This is servant-leadership. This is transformational leadership.

Transformational leadership, according to Burns (1978), occurs when people “engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” thus fusing the purposes of leaders and collaborators together.

From a Maori perspective, leadership is strongly aligned to the servant leader concept. There are lots of similarities. For example, the servant leadership characteristics such as working cooperatively, a focus on building communities, stewardship, a holistic approach to life, taking care of one’s physical and spiritual well-being, as well as that of the people that you

work or interact with are behaviours and values that are customary for Maori. Servant leadership also resonates with kaitiakitanga or acting as custodians of our environment and resources, and the desire to maintain these for the future generations while being considerate of the teachings of our tupuna (ancestors) who walked before us. In this sense we act as servants to the future generations and to our tupuna. In the following table are the ten core characteristics of the servant-leadership (Spears, 2002) with a Maori lens version using both whakatauki and perspectives (Graham, 2012).

TABLE 7 - CHARACTERISTICS OF SERVANT LEADERSHIP, A MAORI PERSPECTIVE

Characteristics of Servant Leadership	A Maori Perspective
Listening: the servant-leader seeks to identify the will of a group and helps that will. He or she listens receptively to what is being said and unsaid.	Ako ki te whakarongo, whakarongo ki te ako: <i>learn to listen, listen to learn.</i> Reinforcing communications through active listening.
Empathy: the servant-leader strives to understand and empathise with others. One assumes the good intentions of co-workers and colleagues and does not reject them as people, even when one may be forced to refuse to accept certain behaviours or performance.	Aroha o tetahi ki tetahi: <i>being respectful and caring of others.</i> Supporting people to realise their potential and acknowledging people for their special and unique spirits and contributions.
Healing: the healing of relationships is a powerful force for transformation and integration. One of the great strengths of servant-leadership is the potential for healing one's self and one's relationship to others.	He oranga ngakau, he pikinga waiora: <i>positive feelings in your heart will enhance your sense of self-worth.</i> The act of helping people who have broken spirits and suffer emotional hurt and make them whole again. A holistic approach to healing.
Awareness: general awareness and especially self-awareness strengthens the servant-leader. Greenleaf observed that "Awareness is not a giver of solace – it is just the opposite. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity."	Whakawhanaungatanga: This characteristic aligns with how Maori place importance on knowing their whakapapa (kinship ties). It is through the interconnections between knowing who you are, where you come from, and your relationship to others that provides solace. That solace provides a holistic or whole-istic approach to life and inner serenity.
Persuasion: the servant-leader seeks to convince others rather than coerce compliance. The servant-leader is effective at building consensus within groups.	Ta kai a te rangatira, he korero: <i>conversation is the food of leaders.</i> Language and conversations enable people to make connections and form relationships. When conversation is coupled with whanaungatanga (kinship ties and relationships) this forms the foundations for establishing and enhancing your relationships with others and can lead to consensus.
Conceptualisation and foresight: these two characteristics are closely aligned. Conceptualisation in a servant-leader seeks to nurture their abilities to dream great dreams. Foresight is a characteristic that enables the servant-leader to	Nga Ahuatanga Maori: there are many examples of Maori frameworks used for planning, design and decision-making that have their origins from Maori values, concepts and perspectives. Two well-known examples of these

Characteristics of Servant Leadership	A Maori Perspective
understand the lessons from the past, the realities of the present and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind.	frameworks are ‘Te Wheke’ by Rose Pere and ‘Te Whare Tapa Wha’ by Mason Durie, incorporating concepts and values from Te Ao Maori for the health sector. Many Maori concepts such as whakatauki, whakapapa, kaitiakitanga, mana whenua, mana, tapu, noa, mauri and marae are being used and interpreted in modern concepts and situations including policy, research and planning.
Stewardship: servant-leadership, like stewardship assumes first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion rather than control.	Kaitiakitanga: in a leadership context is a commitment to the physical and spiritual guardianship and sustainable management of the environment. In doing so, this role also acts as kaitiaki on behalf of whanau, hapu and iwi, future generations and ancestors.
Commitment to the growth of people: servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each and every individual within the organization. The servant-leader recognizes the tremendous responsibility to do everything in his/her power to nurture the personal and professional growth of employees and colleagues.	“Mehemea ka moemoea ahau ko ahau anake, mehemea ka moemoea a tatou, ka taea tatou” – together great things are possible. This whakatauki by Te Puea Herangi, a well-regarded ancestral leader from Tainui, epitomizes strength in leadership and her commitment to the growth of her people. Another whakatauki that reflects this characteristic is “E kore au e ngaro, he kakano i ruia mai i Rangiatea” I will never be lost for I am a seed sown in Rangiatea, which realizes that with each seed that is sown there is potential for growth and expansion; that the world is your oyster and that your journey will lead you to realization.
Building community: servant-leadership suggests that true community can be created among those who work in businesses and other institutions. Greenleaf said “All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his or her unlimited liability for a quite specific community-related group.	Whanaungatanga: (kinship and relationships) is a key principle of social organization and collectiveness that is characterized by a strong sense of interconnection and belonging between groups of people who have a moral belief of mutual respect and responsibility. Key elements of whanaungatanga are caring, fostering, relationships, cooperation, reciprocity, collective responsibility and a culture of inclusiveness and caring. The sense of community shows through leaders and followers working together for the collective good and is also reflected through the interconnectedness to whanau, hapu and iwi.

Source: Graham, T. (2012)

The combination of these characteristics, whakatauki and Maori perspectives affirms and strengthens Maori cultural values that align with this model of leadership. Spears, (2002), suggests that ‘servant-leadership is a long term transformational approach to life and work.’ For Maori, values and principles are entrenched in Maori cultural practices and therefore align with Spears thinking. The difference is that the long-term transformation is naturally

occurring for Maori because servant leadership characteristics are cultural values than come from a Maori cultural framework.

Stereotyping

The existence of gender stereotyping is well documented in the literature (Vieito, 2012; Zahidi and Ibarra, 2010; Schein, 2007; Pfeifer and Love, 2004; Parry, 2004; Pringle and Olsson 2002; Adair, 1999; Catalyst, 1996). The glass ceiling is often cited as the main barrier to women's progression into executive management and the CEO. There is a perception that there is a conflict between work and family from: the women themselves; and managers who don't see the women as having the right fit when considering them for top management because of this perceived work-family conflict. Social Role Theory also contributes to the gender stereotype of the CEO role. Social Role Theory suggests that managers have expectations from society that leaders require strong "technical and relational skills, as well as having a common perception of masculinity" (Skelly and Johnson, 2011, p.60). Research found that women are "less likely to be perceived as having these male-type qualities" (ibid).

2.5 MAORI LEADERSHIP AND MAORI WOMEN

According to Winitana (1967) Maori leaders within society today have either adopted or acquired leadership status by either adopting a traditional perspective, a European perspective, or a more contemporary Maori- European perspective (cited in Katene, 2010). A person who demonstrates superiority in any of these perspectives, while also having a close affiliation and attachment with Maoritanga, surfaces as a person worthy of leadership within the Maori communities (Te Rito, 2006).

There is some literature that supports the view of leadership within te ao Maori as being primarily the domain of men (Mead, 1996; Mikaere, 1994). However, this opposes the basic balance between men and women, and the relationship they had to all living things including the environment and whakapapa. It also detracts from the variety of leadership roles involved in te ao Maori. For example, Maori women had an important role, as sources of knowledge through waiata, whakatauki and haka, to deliver this to the next generation.

Leadership roles within Maori society often strengthened relationships amongst whanau, hapu and iwi; these were just as likely to be women. Whare Tupuna were named after women who took on the role of leading the hapū and iwi (Mikaere, 1994). This is particularly evident

around the East Coast tribes where women were predominant among the tribal leaders. When a woman was born into the position of leader within the whanau this was held in high regards. Marriage was another way of determining leadership within tribes. Leadership through whakapapa guaranteed constant lines of leaders within the iwi. Leadership was very important in te ao Maori and the role was taken seriously (Mead, 1996). These forms of leadership were attained through whakapapa, but there are also examples of leadership by women in order to save the tribe.

Balance

Mikaere (1994) suggests that in a traditional Maori view of the world there was a balance of the roles between men and women and that this context of balance was functioning before the arrival of Pakeha. Mikaere goes on to say, that the balance has been destroyed between men and women within Maori communities by colonisation and that the balance must be reinstated. According to Durie (1985:48) “the foundation of mana wahine and mana tane enables us to establish spiritual, as well as cognitive, emotional and physical connection.” According to Stanley (2002, p.83) “under the principle of mana tangata our bipartite partners are achieved through mana wahine.” Metge (1967a, p.214) also agrees with the complementary roles between woman and man emphasising that one cannot exist without the other but that each has different uniqueness and distinctiveness. Overall, there seems to be an agreement that men and women have differing but complementary roles and the balance between them both is an important aspect of humanity.

Contemporary leadership

In contemporary times a range of skills and expertise is required where the leader is compelled to work across cultures and nationalities. Over time Maori women have developed capability and advantage through leading and managing cultural diversity in their professional and personal lives. According to Mead (2006) leadership success for Maori is based on traditional principles while managing the interface. Being an effective leader is challenging for most and even more so for Maori women.

Leadership is no longer the sole domain of men. Maori women are slowly making grounds and there are, and have been, many outstanding Maori women leaders. As Henry (1994, p.200) states “Traditional patterns of Maori women’s leadership continue to be recognised and practised by Maori women who conform to the traditional leadership roles: that is; the

rangatira, kuia, whaea. Traditional Maori women leaders are translating their perceptions about leadership into contemporary organisational environment.”

3 RESEARCH METHODOLOGY

“In order to make sense of the reality of Maori women’s lives, our herstories must be told; they must be considered; alongside the stories of our iwi, our peoples; and of Aotearoa, our land. The history of Aotearoa since contact with Pakeha adds another dimension to our stories, as does our analysis of our international connections beyond our immediate waters”

(Irwin, 1992, p.1).

These words encapsulate for me the purpose of this chapter. I acknowledge the strength and exquisiteness of my kuia, my mother, my aunties, my sisters (kin and friends) and my daughter who have all had some influence in shaping me into who I am today through shared korero, waiata, laughter and tears.

I pay tribute to two great Waikato-Tainui female leaders, Princess Te Puea and Arikinui Te Atairangikaahu. Both had different leadership styles; both provide excellent examples of Maori women leadership.

I acknowledge my whakapapa to Tainui waka, Waikato iwi, Ngati Mahanga hapu, Te Papa-orotu marae kei Whatawhata tae atu ki a Whaingaroa. I acknowledge also Karioi and Taupiri maunga, Whaingaroa moana as well as Waipa and Waikato awa. As a Maori woman, a mother and grandmother, one of seven sisters, newly appointed to the General Manager role at the Maori Women’s Welfare League, it is from this position that I approach this research and present this kaupapa.

This chapter will describe the research methodology and research methods that have been used to help with researching the CEO role from the perspective of Maori women who currently hold this position, to identify their views on leadership, including the leadership styles, skills, attributes and values that these Maori women bring to their roles and explore what this means for the future.

3.1 KAUPAPA MAORI THEORY

The research methodology is based on the Treaty of Waitangi partnership framework that positions central Kaupapa Maori theory (within that, Mana Wahine theory) whilst acknowledging western ideologies, models and frameworks. Kaupapa Maori theory provides a way of examining the world from a Maori perspective, based on tikanga Maori

acknowledging Maori epistemologies, ideologies and knowledge. Kaupapa Maori assumes that:

- Maori knowledge and Maori ways of ‘doing’ are valid and legitimate in their own right;
- Tikanga Maori (ethics, philosophies and principles) informs the process of research, and the theoretical foundations of the research; and
- Research undertaken with or about Maori is for the benefit of Maori and in-line with Maori aspirations (Smith, 2012, p.24).

According to Smith (2012, p.193) “Kaupapa Maori is a social project; it weaves in and out of Maori cultural beliefs and values, Western ways of knowing, Maori histories and experiences under colonialism, Western forms of education, Maori aspirations and socio-economic needs, and Western economics and global politics.” In the context of this research a Kaupapa Maori approach is valuable in establishing the study as beneficial for Maori women. It is also important in informing the process of the research.

As a Maori woman holding a similar position, I state my position as an insider and an outsider to this research project. As an insider I share the same gender, ethnicity and employment position as the participants. I am also in the same age group range and have had similar childhood, educational and work experiences, and I know most, but not all, of the participants. I have ‘insider knowledge’ with regards to Maori behaviours and actions which made it easier to access Maori knowledge and Maori women than may otherwise have been the case. Maori women may have been cautious of participating in such a research project. However, I was able to use my own Maori networks and to identify potential participants. Furthermore, being Maori means that I am better able to understand some of the behaviours, knowledge and processes that I will be engaged in and observing. These advantages are an integral part of the research process (Smith, 2012, p.138-142).

While being an insider is an advantage, I was careful that I didn’t assume too much or take things for granted; that “I already know” because of the similarities. During the interviewing process, I was mindful that I asked every question and allowed the participant the time and space to answer by remaining silent and not interrupting. In the interpretation, analysis and writing of the research I was cognisant that I was not entirely neutral or objective and that my own beliefs, values and biases shaped the inquiry on all levels and in multiple ways.

Western research approaches state that the researcher should not be personally involved in the research; that an “outsider” is better able to observe and interpret behaviours as being of interest, or important (Davies and Dodd, 2002; Bannister, 1991). Kaupapa Maori theory maintains that the outsider approach to research does not work when working with Maori people due to Maori distrust of researchers, the inability to correctly understand certain behaviours, the possibility of missing certain nuances which do indicate issues of importance and the inability to relate to the participants (Smith, 2012, p.14-18).

3.2 RESEARCH METHODS

While mixed methods were used in this study, the primary method is qualitative guided by Kaupapa Maori theory as developed by a number of well-known Maori academics (Smith, L. 2012; Smith, G. 2003; Pihama, 2001; Bishop, 1999; Irwin, 1992).

Qualitative research is suited to a small number of participants and is able to capture the individual narratives of those being interviewed. It is effective in attaining culturally specific information about the values, opinions, behaviours, and social contexts of the selected group of participants (Konecki, 2008; Whiting, 2008).

The methods used are outlined as follows:

- Review official records and statistics on Maori women, women and/or Maori;
- Undertake in depth semi-structured interviews with selected key informants; and
- Utilise systematic data collection techniques (surveys for participants to complete during the interview process).

The mix of methods were used to achieve triangulation (confirmation of the same information by different methods or sources) to increase the validity of the results (Konecki, 2008, p. 14-15; Huettman, 1993, p.42). A short description of each of the methods is presented below.

3.2.1 Official records and statistics

Quantitative data, where available, was gathered from official records and statistics related to Maori women, women and/or Maori. Due to limited resources it was not possible to carry out large quantitative surveys and analysis on the population required. The main sources for this

information come from the Ministry of Women's Affairs (2010a), Ministry of Women's Affairs (2010b), the Human Rights Commission (2010), Statistics New Zealand (2006), Statistics New Zealand (2005), and Te Puni Kokiri (2006). These records provide the quantitative data that is currently available.

One of the problems of the current official data is that it is outdated due to the cancellation of the last Census planned for 8 March 2011, in the wake of the Christchurch earthquake on 22 February. The impact of this is that the data is more out of date than would normally be the case. The last year Census was held was in 2006; seven years ago. Whilst a census was held this year on 5 March the data is not yet available.

The purpose of using official records is to get a picture at the macro level of the status of women in New Zealand and their participation in New Zealand society. The Government has an important role in setting the legislative and regulatory environment for New Zealand. Their expressed commitment to improving outcomes for women and promoting women in leadership has led to a number of initiatives aimed at reducing discrimination and advancing women in executive governance as outlined in the literature review chapter. Reviewing these records and statistics gives an indication of any positive improvements since the last report. In addition information and statistics on Maori women as a separate group was sought. Unfortunately the information on Maori women in executive leadership was difficult to source.

3.2.2 Interviews

In-depth semi-structured interviews are used because of their ability to collect data on personal histories, perspectives and experiences (Krivokapic-Skoko & O'Neill, 2011; Konecki, 2008; Whiting, 2008). The advantage of this technique is that it can be used to obtain feedback and offers the opportunity to reveal issues that may not have been previously identified in the literature (Whiting 2008). It also allowed the participants to express their opinions, highlight their concerns and feelings. The fact that the interviews were semi-structured allowed the conversation to flow where it needed to in order to deal with issues as opposed to cutting someone off because they stray from a pre-determined approach to the topic (Letherby, Scott and Williams, 2012; Whiting, 2008; Davies and Dodd, 2002). Open ended questions were designed to guide the conversation.

In addition to demographic details the questions covered a range of topics including their views of leadership, early influences, role models, leadership competencies, characteristics required for CEOs, views on reasons why there are not more Maori women CEOs, career advancement strategies, barriers to Maori women obtaining CEO roles, the uniqueness of Maori women CEOs, Maori organisations and tribal leadership. While the conversation was allowed to flow there were some key questions that were important to the study and were put to every participant.

The disadvantage of this method is that the task of analysing the data is time consuming and resource intensive (Krivokapic-Skoko & O'Neill, 2011; Whiting, 2008; Davies and Dodd, 2002). This is discussed in more detail in Analysis of data. Consideration also had to be given to ensuring that confidentiality of participants was maintained as discussed in Ethical considerations.

3.2.3 Selection of participants

Identification of potential participants was through my professional and personal networks. I either knew them or asked my friends and whanau for recommendations of suitable participants. A list of 25 potential participants was drawn up and participants were selected based on the following criteria:

- Of Maori descent;
- Currently hold a CEO or similar role i.e. head of an organisation with overall responsibility for the conduct and performance of the organisation;
- Has knowledge and experience in leadership and management;
- Based in Wellington, New Zealand; and
- Is willing and available to participate.

Time constraints, logistics and costs restricted my selection to Maori women CEOs based in Wellington. The list was reduced to eight potential participants. My goal was to interview at least six Maori women CEOs.

3.2.4 Data collection

Eight participants were sent letters of introduction (Appendix 1) via email with a brief introduction of myself, the research project and an invitation to participate in a kanohi-ki-te-kanohi (face-to-face), one-on-one, semi-structured interview. A participant information sheet (Appendix 2) and a consent form for participation (Appendix 3) were attached to the email to ensure they had a clear understanding of the purpose of the research in preparation for the interview. Follow-up calls and/or emails were made to each participant confirming their participation and setting the time date and place for the interview.

All eight responded positively initially, however, in the end only six interviews were achieved. One could not meet until after the submission date for the research project and the other was cancelled due to her heavy workload. Participants were given the choice of venue. All six chose a quiet, private room in their workplace, and a date and time suitable for them. All agreed to be audio recorded. Notes were taken throughout all of the interviews. Interviews took about two hours in duration.

At the start of the interview a mihi was given to the participant explaining the purpose of the interview, clarification of the topic under discussion, format of the interview, approximate length of the interview, assurance of confidentiality, purpose of digital recorder and permission to use digital recorder was requested. In addition, the signed consent form was received and filed; explanation provided about the transcripts and timeframe for the participant to review; and an overview of the types of questions as well as a number of short surveys to be completed. All participants agreed to the process.

The recordings of all the interviews were transcribed by an external provider who signed a confidentiality agreement. The interview recordings were transcribed verbatim initially and then reviewed to remove anything that would identify the participant or her place of work. A transcription was then sent to each participant to check and make changes within a two week period. This allowed for people who during interviews may have disclosed material that they later wished to delete. All changes made by participants were accepted and the revised version used in the analysis. Previous versions were deleted.

3.2.5 Analysis of data

The data collated from the interviews was analysed using an approach based on qualitative grounded theory. Grounded theory is an inductive approach, introduced by Glaser and Strauss, where data collection and analysis are conducted together. It is a process of

discovery that examines the data collated to try to extract a theory rather than applying a theory to the data (Corbin and Strauss, 2008). Constant comparison and theoretical sampling are used to support the systematic discovery of theory from the data. Thus theories remain grounded in the observations rather than generated in the abstract (ibid).

Corbin and Strauss (2008) suggest there are 3 stages in analysis in grounded theory: open coding, axial coding and selective coding. I used a modified form of grounded theory drawing also on Kaupapa Maori methodology. The table below sets out the features that were utilised:

TABLE 8 - KAUPAPA MAORI APPROACH TO DATA GATHERING, GROUNDED THEORY APPROACH TO DATA ANALYSIS

Kaupapa Maori approach to data gathering	Grounded Theory approach to data analysis
Whakawhanaungatanga – personal and professional networks were utilised to identify potential participants. Letters of introductions were sent communicating my whakapapa links to my waka, tribe, rohe, hapu, awa, maunga, marae and whanau. The purpose of the research project and process were clearly explained and how it would benefit Maori women.	Open coding – was used to develop categories of information. This involved reading the transcripts for each participant, analysing paragraph by paragraph applying codes or categories to the data – in this case to the each paragraph. The categories are outlined in the paragraph following this table.
Aroha – all dealings with the participants were conducted with respect and the stories (data) they told were treated as taonga. Consent was sought first and signed consent forms required before interviews could proceed. Participants were made well aware of the intentions of the research, their ability to review their transcript and to make changes. Careful attention was made to ensure their identities were not revealed inadvertently by deleting anything that might identify participants or their workplace.	Axial coding – was used to interconnect the categories. This involves going through transcripts again and comparing the codes within each transcript and then with each of the other transcripts. Looking at what is going on or what is happening.
Kanohi Kitea – the main method utilised were face-to-face, one-on-one interviews. Participants were also invited to complete short surveys during the interview process. Interviews commenced with a short mihi; introduction to the kaupapa, explanation of the process and the option to withdraw.	Selective coding – was used to try to find a core concept or activity.
Manaaki Tangata – interviews were held in a safe, secure and private place selected by each participant at	Constant comparison – various methods of constant comparison were used in addition to the axial coding

Kaupapa Maori approach to data gathering	Grounded Theory approach to data analysis
a time convenient for them. The interview process was explained and it was made clear that they could withdraw at any time. The data (interviews and surveys) were protected at all times. Participants were given an information sheet with all the details of the research project.	in the analysis process. The categorised transcripts were compared with the surveys and the literature review. Additional literature reviews were carried out on a particular topic or category when promoted by the collected data (transcripts and surveys) in order to improve the development of the groupings.
Mana – Care was made to ensure that the research practices did not trample on the mana of participants. Participants were advised the purpose of the research project and that they would be sent a copy of the completed research project once it had been assessed.	

As a result the following main themes were identified:

- Defining leadership
- Memorable leaders
- Executive leadership aspirations
- Executive leadership traits and styles
- Executive leadership personal experiences
- Views on executive leadership
- Executive leadership for the future.

3.2.6 Ethical considerations

The identity of the participants interviewed for this research is confidential with pseudonyms used to protect them. All participants have the right to privacy, anonymity and confidentiality (Whiting, 2008, p.39). Information about the research, including ethical parameters, was supplied to all participants as part of their agreement to engage in the research.

Participants were provided with a consent form which offered copies of their own interview transcript summary and the opportunity to revise or withdraw any comments or statements within two weeks following receipt of their interview transcript summary. All sensitive information was treated appropriately. The audio recorder was turned off when requested.

3.3 DESCRIPTION OF MAORI WOMEN CEOS

Who are these women, what are their backgrounds and what do they have in common apart from being Maori, female and CEOs?

It is important to keep in mind throughout this study the unique characteristics of the group studied. They are Maori women aged mostly in their 40s to mid-50s who have come from challenging home environments where there was not a lot of money and while good education was valued, life was hard. They didn't grow up in affluent homes which could be described as comfortable. Despite their upbringing or perhaps because of it, they have broken barriers and succeeded, attaining their current roles, surviving and prospering in a mostly male-dominated and Pakeha world. These women represent the Maori women executive leadership of today. Their experience makes their perspective especially valuable in understanding what it takes to be a Maori corporate pioneer and at the same time, it makes their perspective unique, capturing the viewpoint of a particular generation of Maori women CEOs during a time when Maori women have recently been appointed to some key Maori organisations. The value and the uniqueness of the voices and opinions analysed in this study are worth highlighting.

3.3.1 Personal characteristics

The median age of the participants is 47 years; ranging from late 30s to mid-50s. Four of the participants are married or in a relationship and four have tamariki; two have mokopuna. The majority of participants have formal tertiary qualifications with two holding post-graduate qualifications which they achieved before becoming CEOs.

TABLE 9 - PARTICIPANTS PERSONAL CHARACTERISTICS

Participant	Age	Marital status	Tamariki	Mokopuna	Highest educational achievement
Hine	41-50	S	N	N	School Certificate
Tia	51-60	M	Y	Y	Post Grad Dip Maori Development
Hana	41-50	M	N	N	Post Grad Dip Business Management
Mere	31-40	S	Y	N	BHealthSc
Ani	51-60	M	Y	Y	BA
Kara	41-50	M	Y	N	BA

3.3.2 Professional characteristics

Five of the participants have the title “CEO” and only one has a Maori title. All are responsible and accountable for the conduct and performance of their organisations and report to a Board of Directors or Trustees.

Half of the participants lead a Maori organisation and half lead a mainstream organisation with Maori as their main customers. All are relatively new to their roles and their organisations with less than four years service; three have less than two years service. For five participants this is their first CEO role with only one having held a previous CEO role. Five of the participants have been in management roles for over 9 years; one has 6-9 years management experience. Five of the participants work for not-for-profit organisations primarily in social services and health. Four participants also hold governance roles in their community.

Participants are leading small to medium size service organisations; primarily not-for-profit in the health and social services sector. Half of the participants have less than five staff; two have 25-30 staff and one has 80 staff. Half of the participants have a budget of between \$1 - \$5m, one has a budget of less than \$1m and two have a budget of between \$5 - \$10m. The salaries range from \$80,000 to \$200,000 with an average of \$133,000; the median is \$140,000; five participants earn more than \$100,000 annually. Salaries reflect the size of the organisation.

TABLE 10 - PARTICIPANTS PROFESSIONAL CHARACTERISTICS

Participant	Current Title	Length of time in current position	Length of time at current organisation	Type of organisation	Industry	How many staff ⁴	Budget	Salary
Hine	Tumu Whakarae	<1 year	6-9 years	Not for Profit	Social Services	3 FTE	\$1-5m	\$80-100k
Tia	CEO	1-3 years	1-3 years	Not for Profit	Business	2 FTE	\$1-5m	\$120-140k
Hana	CEO	1-3 years	1-3 years	Not for Profit	Health	25 FTE	\$1-5m	\$140-160k
Mere	CEO	<1 year	<1 year	Not for Profit	Health	1 FTE	>\$1m	\$100-120k
Ani	CEO	3-6 years	3-6 years	Not for Profit	Health	80 FTE	\$5-\$10m	\$180-200K
Kara	CEO	1-3 years	1-3 years	Crown Entity	Public Service	30 FTE	\$5-\$10m	\$160-\$180k

⁴ Excludes the CEO

3.3.3 Board of Directors composition

The Board of Directors or Trustees has an important role in not only setting the direction for the organisation and working with the CEO, but also in terms of the recruitment and appointment of the CEO. As most of the participants are new appointments (less than 4 years) it is useful to have an idea of the composition of the Board in terms of gender and ethnicity. The table below shows that all, except one, of the participants' organisations have men in the Chair role and all have women represented on their boards. This suggests that men in the Chair role are appointing Maori women to CEO positions. However what isn't clear is if the decision was influenced by having Maori women representation on the Board. The other question that arises is, is it because of the industry that they are in? In other words most of the participants are leaders of health and social services organisations, where there is a sizeable concentration of Maori women working and greater numbers of Maori women in middle and senior management. This is an area that would be of value exploring further in another study.

Participant	TOTAL	Female	Male	Maori	Non-Maori	Organisation type
Hine	8	4	4	4	4	Mainstream
Tia	7	7	0	7	0	Maori
Hana	6	3	3	6	0	Maori
Mere	7	1	6	7	0	Maori
Ani	5	2	3	2	3	Mainstream
Kara	5	2	3	5	0	Government

4 WAIKATO TANIWHA RAU, HE PIKO HE TANIWHA

*Haere mai ki ahau
Ki Te Papa-o-Rotu
Ki te au tē rena,
Ki te urunga tē taka,
Ki te moenga tē whakaarahia.
Ahakoa iti taku iti
He rei kei roto.*

*Come to me
To Te Papa-o-Rotu
To the unstirred current
To the pillow that falls not
And the undisturbed sleep.
Although I am small
I have teeth.*

4.1 KO WAI AU

I was born in Te Awamutu in the Waikato, one of eight children (seven girls and one boy), to David Reynolds and Ngarongo (Nancy) Kahira Reynolds (nee Tamati). I am a middle child; I have three older sisters and three younger. I was born after my brother, who many people think is the baby, implying that my parents kept on having children until they had a boy. My father was a good provider, working all his life in a labouring job five to six days a week. I don't ever recall him having a sick day off work. He was definitely the 'head' of the whanau. Not that he said a lot but when he did speak, we all listened. He was the strong silent type and had an autocratic style of leadership in that he made the decisions based on his own judgement. Growing up we were a little scared of him. I'm not sure why because he never laid a hand on us. I think it was because our mother would threaten to "Tell your father" whenever we misbehaved. We would then spend the time until he came home scared about what might happen. However, the worse we ever got was a growling and for some reason it was bad if that ever happened. I came to respect authority.

In hindsight, it probably wasn't the growling that upset us so much as the fact that we fell out of favour with our father, if only for a little while. To us it was like the end of the world and I realise later that I had spent a lot of my life trying to please my father.

4.2 NO WHEA AU

When I was four we moved to the Dinsdale / Frankton suburb of Hamilton where my parents lived for the rest of their lives. The great thing about Dinsdale / Frankton is that it is close (10kms) to Whatawhata; which is where my mum is from. We would often go out to Whatawhata to visit whanau, especially my koro Whati Tamati and nanny Turi, who lived opposite Whatawhata Primary School. They lived a very simple life and I can remember seeing eels hanging from the fence and trees to dry and newspapers on their walls as wall paper. The front part of their property was a huge vegetable garden. This is how they survived. The worse part for me as a child was the long-drop and I used to hold on until I got home. My koro seemed ancient to me and was. His English wasn't good and he would always korero Maori to us. Every time he saw me he would stare for ages which made me uncomfortable. What on earth was he staring at? Later my mother told me that he would always ask after those of us that had Maori names from our kuia – my older sisters Rata (Awhirata), Kahu (Kahuone), me and my younger sister Titipo. My koro was a devoted supporter of the Kingitanga and used to travel around promoting and supporting the kaupapa which he had done all his life. He is well respected in our hapu and still remembered today. I am often referred to as Whati Tamati's mokopuna when I go home.

He must have been in his fifties when my mother was born. I know that he used to always ask my mother why she didn't speak Maori to us all the time. This must have been hard for my mother because my father didn't encourage her to speak Maori in our home. As the second youngest of 18 children, my mother grew up without a mother; her mother passed away when my aunty (the youngest) was an infant. My mother was raised by her elder sister, Tuwairua, who gave me my name. This had a huge impact on my mother's life – a mother who died when she was very young and a father who was always away doing work with and for Maori.

4.3 TE WA E TAMARIKI ANA

I had a happy childhood. While there wasn't a lot of money, my childhood was safe and secure. I was able to participate in as many sporting activities as I liked which was just as

well because the two things I enjoyed most as a child were school and sports. I did well in school. I enjoyed learning which was fortunate because my father would encourage us all to study. Education was important to him. Both my parents were ‘readers’ as were my sisters, my brother and I. We used to get books out of the public library on a regular basis and I would spend hours in my room reading especially during the school holidays.

My father didn’t like us going to the marae too often and we were never allowed to stay overnight. He was very protective and strict about where we went and who we were with. We always had to be home by a certain time. We thought he was mean and grumpy. It wasn’t until we became parents that we realised the huge responsibility it must have been having seven daughters. My father taught us all to be strong and independent, and to value education. We have all completed some form of tertiary education. Our life was quite regimented and revolved around school and my father’s working hours which were long. He used to start early but was often home by 5pm. Dinner was always on the table by 5.10pm. We had to be home before 5pm, washed and sitting up at the table for dinner.

Unbeknown to me at the time, a lot of our whanau lived in our neighbourhood. I didn’t always make the connection, even when my mother would tell me. As I got older she would often explain who was who and how they were related to us. Sadly, I didn’t listen. Sometimes when we were out an old man or woman would pass us and acknowledge her with a “Kia ora aunty!” I would laugh out loud at these ‘old’ people calling her aunty. My mother was obviously younger than them but she said they were right to call her that. I never understood that back then. I do now. I wish I had paid more attention to what she was trying to pass on to me. I did not value the knowledge of our whakapapa that she had.

4.4 KO TAKU PUAWAITANGA

I adapted well to the Pakeha way of life. I liked the structure of school and the discipline required to study and play sport. After sixth form I went to Waikato Polytechnic and studied computer programming which in those days was Basic and COBOL. I ended up working in ICT (Information, Communication and Technology) for the next 14 years mostly in the private sector. During that time I got married and had two children; a boy and a girl. It was about that time that I started to feel something was missing in my life. The company I was working for went through a restructuring, I was asked to apply for a role but I decided that as my children were young, 3 years and 18 months, I would take the time to be with them and

finish a computing degree I had started extra-murally through Massey University, transferring to Waikato University. I took some te reo Maori and Maori development papers and ended up changing to a Social Sciences degree majoring in Political Sciences. It was an awakening for me and for my whanau.

Things that I felt but couldn't articulate started to fall in place. I had married a man like my father who liked to be the 'boss' of the whanau making all the key decisions without my input. However unlike my father he was not a good or consistent provider. I was the main bread winner even while studying. Going to university was the beginning of the end of our marriage.

I spent six years at uni: three doing my under-graduate degree; two on my masters; and one year full-time total immersion in te reo Maori. I didn't finish my master's thesis. The kaupapa was about Mixed Member Proportional (MMP) Representation and what it meant for Maori. I interviewed most of the Maori Members of Parliament (MPs) that entered parliament under the new MMP voting system. Somewhere in the middle of writing it, I lost focus and interest. After uni I moved to Wellington with my two children who were 9 and 7 years old, leaving their father. I under-estimated the huge impact this would have on my children. My focus was on providing a better life for us. It was tough raising children on my own as a single mother in a new city, away from the love and support of my wider whanau in the Waikato. I had to be spiritually, mentally, emotionally and physically strong.

4.5 TE NEKENGA KI PONEKE

Wellington is exciting. I have been working in Maori development since 1999 and love it. It has been challenging at times but I have been exposed to experiences that I wouldn't have had if I had stayed in the Waikato. I have worked in Treaty claims, education and health, always, with an emphasis on Maori development. My roles have usually had a national focus, which has enabled me to travel to various parts of the country. I have had the honour and privilege to work with different Maori communities including whanau, hapu and iwi, Maori claimant groups, Maori organisations, kohanga reo, Maori Primary Health Organisations (PHOs) and Maori health workers and now the membership of the Maori Women's Welfare League.

Living in Wellington and away from the Waikato has made me appreciate the uniqueness of who I am and where I'm from. I appreciate the Kingatanga and the regular gatherings that

occur back home such as the Poukai, the Koroneihana even the Regatta – things I took for granted and which I didn't always support when I lived there. Now in Wellington I do my best to travel back to the poukai in my rohe, at my marae, Te Papa-o-roto, every year as well as attend the Koroneihana. I enjoy sitting and listening to everything on the marae – the karanga, the whaikorero, the waiata and even the running commentary and laughter from those around me about the proceedings. I prefer to sit on my own and watch and listen, and take in the atmosphere. It always feels great to be home and amongst my own.

4.6 NGA UAUATANGA

In March 2011 an email arrived in my Inbox. Inside was a panui about a new programme that was going to be started at the Waikato-Tainui Research and Development College (formerly the Endowment College) in Hopuhopu in partnership with the University of Waikato's Executive Management School. The programme on offer was a Master's of Business Administration (MBA), a two year programme, with an indigenous lens. It was the very first programme to be delivered at this college. I immediately talked to my manager about it, got approval and support from the organisation, and signed up for the course in a matter of days. I applied for the programme not because it was a MBA - I could have done that at the University of Victoria or Massey University - but I was attracted to the fact that: it was the first programme at the college and I wanted to be a part of the inaugural group; it was in the Waikato and meant I would be going home on a regular basis; and it would be an all Maori class with a focus on management from a Maori indigenous perspective.

The two year journey has been full of a number of personal and professional challenges. A few months earlier I had major surgery and my first mokopuna was born. Both were significant events in my life. In addition I had already committed to running in the New York marathon in November of that year. My first year was tough because not only did I have a new baby in the house but I also had some serious marathon training to do. In the second year, there were major renovations that needed to be done to my apartment building because it was a 'leaky building'. The renovations took 12 months and drastically impacted on our quality of life. Our living space was reduced significantly.

4.7 NGA PAINGA

They say from challenge comes growth and I have grown a lot over the past two years. I have enjoyed most but not all of my learning. Most of the lecturers have been white middle-class men who brought their own world views and theories into the classroom. Some were conscious of it and some weren't. Our group challenged the system, the processes, the papers, the content and the facilitators. At times our group discussed Maori women in leadership but it became quite contentious at times so we often just left it for the sake of peace. The interesting point is that the majority of students in our cohort were women.

I have chosen Maori women CEOs as my research topic for a number of reasons, including: the desire to profile the voices and contributions of Maori women in executive management; the desire to acknowledge the fabulous Maori women I have met along the way who have influenced me with their strength and resilience; and the potential to facilitate positive change for Maori women throughout the motu.

I have also been exposed to a range of different managers and management styles. I have seen people appointed to senior management roles because they have been working for an organisation for years; I have seen people appointed because of their knowledge of tikanga Maori and proficiency in te reo Maori; I have seen people appointed because of their whakapapa links or who they know. I have also seen some fabulously talented Maori women do wonderful things and not get recognition. This study is my contribution to recording Maori women sharing their stories and in doing so I hope to bring these women and their stories into the light. As Irwin (1992, p.1) so eloquently puts it -

“...as women we have a right to our herstories. Throughout our story as a people, Maori women have been successful innovators and leaders. Our work and deeds have had a significant impact on Maori culture and society, breaking new ground often in radical ways. And yet, our stories have been buried deeper and deeper in the annals of time by the processes of oppression that seek to render us invisible and keep us out of the records.”

5 RESEARCH FINDINGS

“Character cannot be developed in ease and quiet. Only through experience of trial and suffering can the soul be strengthened, ambition inspired, and success achieved.”

Helen Keller

How did these Maori women become CEOs in New Zealand? What were the key influences? What do they bring to the role that is different from other CEOs? What does this mean for the future of executive leadership of organisations for New Zealand?

The research findings from the interviews and the surveys will be presented in this chapter. The findings are presented based on the following seven themes:

1. Defining leadership;
2. Memorable leaders;
3. Executive leadership aspirations;
4. Executive leadership styles;
5. Executive leadership personal experiences;
6. Views on executive leadership; and
7. Executive leadership for the future.

5.1 DEFINING LEADERSHIP

What is leadership? There is a plethora of books on leadership and lots of ways of defining leadership based on traits, styles and situation as discussed in the literature review. Therefore the objective of the first part of each interview was to understand what leadership meant to the participants and discover if there were any early influences or role models that shaped their views. What was found is that many of the participants had problems articulating exactly what was leadership for them and that there was no singular answer. Rather their definitions of leadership were shaped by their experiences as follows:

“Inspiring people to give the best of themselves. You have a clear direction so people know where they’re going.” (Hana)

“A combination of learned skills, academically trained, personal skill set – integrity, the way that you treat people. For me it’s easier to see what bad leadership is and knowing what not to do. It’s also the way you communicate. You have to do the hard yards. I’ve seen a lot of people with qualifications be put in positions where they are out of their depth in managing people and don’t know how to do operations.”
(Mere)

“...actually being able to know yourself and really know your people.”(Hine)

“My own style which is a servant-leader. I am a servant leader as much as I provide strategic guidance I am also prepared to do the work to get there and apply hands on” (Tia)

“Leadership is a mixture of belief, motivation, drive and strategy. Those things are what help the organisation to achieve its goals. It only achieves its goals through its people and people work to their beliefs. Leadership has to build trust. The leader’s behaviour has to be enabling. People need to know where you’re going and why you’re going there.” (Ani)

“My earliest recollection of leadership was my kuia. They represented marae-based Maori leadership. The kuia were the GM of the marae. They were decisive. When you’re exposed to that kind of leadership, that decisive action, the real grounding, the awesomeness of our tikanga that is what leadership looks like.”
(Kara)

5.2 MEMORABLE LEADERS

5.2.1 Identifying memorable leaders

While participants struggled to define leadership, they knew it when they saw it. Participants identified a number of memorable leaders in their lives who had made an impression, both male and female, from personal and professional spheres. Nearly all participants identified their fathers as a significant influence:

“My dad. He loved his land. He didn’t talk much, he didn’t criticise. He valued education. I saw him as a rock.” (Hana)

“I have to say my dad. He exposed me to tribal politics.” (Mere)

“My father had a huge influence in my life. One because he was quite chauvinistic so I did everything I could to show him women were just as great.”(Tia)

“My father played a solid support role which was an enabling function.” (Kara)

Some participants also acknowledged their grandfathers:

“...also my grandfather... He was a Labour stalwart and I got that strong advocacy from him.” (Mere)

"My grandparents had a huge influence."

Male managers and sports coaches were also mentioned:

"...business owner, I worked for, who gave me some good advice. Also another manager was very influential..." (Ani)

"I had a banking boss who displayed every aspect of empowering staff and I feel I picked up his style." (Tia)

"...there were a couple of men in my life who were instrumental in guiding me. They put some structure around my life." (Hine)

Women were also acknowledged as key influencers:

"Primarily they have been women..." (Hana)

"Yeah, all of my nannies. The old people back home..." (Kara)

"Our iwi is really run by the women. A lot of the kuikui from home influenced me. My aunties, my mother." (Mere)

"The second one who hugely influenced my life was my mother who was the work horse." (Tia)

5.2.2 Qualities of memorable leaders

Once they had identified who a memorable leader was, the participants were asked why the leaders they chose were memorable. The responses were varied, with some suggesting it was because they were strong in character:

"I admired his style of leadership, authoritarian but happy to mix and mingle, be sociable but at all times humble." (Tia)

"Dad didn't talk much that when he did, people listened." (Hana)

"My grandfather was an Anglican minister but was raised in the Ringatu faith. He was a tohunga too. He was a man of few words but when he did speak you listened." (Kara)

"[My aunties] weren't scared of what needed to be said - being forthright. I had a right to have my say and I have carried that value. Only spoke when they needed to, only what was important." (Hana)

"The way that he operated in terms of managing governance. Learned how to be diplomatic. A lot of my stuff in terms of leadership came from there." (Mere)

"[A previous manager] was very influential because he was absolutely true to himself." (Ani)

Others suggested, the leaders were memorable because of the support, advice and opportunity that these leaders gave to the participants:

“I had a banking boss who displayed every aspect of empowering staff and I feel I picked up his style. He empowered me to be the best person I could. In that environment Maori were not prevalent in the industry let alone women. He was quite inspirational.” (Tia)

“They showed me attention over and above what was available to the greater group. I received positive feedback and encouragement.” (Hine)

“My father taught me to question myself; to reflect on my own behaviour. He said “If you don’t like what you’re getting, stop what you are doing. Hard advice to follow.” (Ani)

“[A previous manager] was real and personable. He gave me opportunity.” (Ani)

Some suggested the leaders were memorable because of their knowledge:

“One aunty knew our whakapapa and she passed that knowledge on. She was also a great weaver.” (Hana)

“Leadership is based on a deep knowing. When your knowledge based is that firm and solid that gives you a whole capacity to make the right decision at the right time with the right kind of motivation. That is the leadership exemplar I’ve been exposed to all my life. ” (Kara)

“One of my aunts absolutely knew who she was and knew her subject matter. She could challenge people. She’s funny, practical, gentle, very strategic and inspirational.” (Mere)

5.2.3 Leaders who motivated / inspired

The participants were asked to reflect on how the leaders they identified motivated them as individuals. Many of the responses identified characteristics of these leaders such as discipline, passion, tenaciousness and work ethic:

“She was diligent. I liked her discipline and I loved her passion for education. She was a professional with her book keeping. She had high standards. I try to emulate her but it’s hard.” (Mere)

“...they were dynamic, forthright, clear, passionate Maori women who were deemed radicals and feminists not that I understood that when I came to know them – I was very young. I got swept up in the voices, the passion and the energy of a collective of Maori women. These women influenced me into growing an identity as a woman.” (Hine)

“My mother was a work horse and I admired her tenacity.” (Tia)

“I aspired to have her work ethic. She inspired me to just go for it. In terms of women stuff for me, the sky was the limit.” (Mere)

One response reflected on being encouraged to go pursue education, while another was motivated by the wisdom shared.

“I went to boarding school and to university.” (Hana)

“I follow his advice – Never believe your own PR; Say what you’re going to do and do what you said; Be careful of summaries – they are someone else’s views about what happened.” (Ani)

5.3 EXECUTIVE LEADERSHIP ASPIRATIONS

When participants were asked about their aspirations to be leaders, most said they didn’t make a conscious decision to be a leader or a CEO; they simply “fell into it”. Overall participants said that they just like to get things done. They liked responsibility and were not afraid of hard work:

“It grew on me. I never had a clear idea of being a CEO particularly. I can’t stand things not being done right and I thought I can do that. I discovered I like responsibility. The more responsibility I’m given the better I am. I love this role” (Ani)

“...when I put my hand up for this role it was different from being a senior manager. The CEO is responsible for the setting the direction and inspiring people to do their jobs. I’d rather be in an environment where I can influence in a positive way.” (Hana)

“No there wasn’t. My definition of a leader is someone who gets on and does stuff. So yes, since I was young I took on responsibility to get things done and see things done.” (Kara)

Participants also talked about being exposed to leaders who through their actions set expectations and provided direction:

“There wasn’t such a time as such. I was privileged to be around a whole lot of leaders. When you’re around a whole lot of leaders you can’t help but be influenced by that. My grandfather had conversations with us all the time and I know a lot of kids that didn’t have that same thing. I was around a lot of leaders who engaged with me so I had to think and I had to speak.” (Mere)

For one of the participants, they felt that leadership wasn’t so much an aspiration but more something they had grown up with and seemed to come naturally to them:

“I don’t think I ever made a conscious decision, I think it’s inherent. For example at high school I was always the leader of some sports group, the leader of kapahaka, the leader of this, the leader of that. I think I like to be in control. My parents taught me that hard work gets you places. That’s why I’ve always succeeded in my roles I haven’t been afraid to start at the bottom and work my way up. I’ve been determined to be at the top no matter what role I’ve had.” (Tia)

5.4 EXECUTIVE LEADERSHIP STYLES

Given that these Maori women are now in CEO roles asking them what kind of leader they would like to be is really asking them what kind of leaders they think they are. The responses included being a visionary, a servant-leader, developing others and succession planning came through strongly:

“Fair. I want us to do new things that people haven’t done before, for us to be innovative. I want us to have enduring partnerships. Pay attention to what their needs are. I want to keep my word. I don’t want to say one thing and people say it doesn’t happen. I have to work on being more inspiring because I think I’ve been doing tidying up. It’s taken a while but it’s about getting our whariki right before we can move on.” (Hana)

“To be brave. To present my views with conviction and to hear others, empowering people. My style of leadership is to lead from behind – that is empowering others to do so, however, when it’s necessary to lead from the front.” (Hine)

“I want to be a good mum. I want to be a leader and be able to influence. I want to have a succession plan. I see so many of our leaders who sell out or who compromise themselves for a whole lot of reason. I want to make this organisation professional. I want to build us up so that we have a funding budget of over \$1m. There’s so much potential in this organisation. I want to leave this place in a better place than I found it in. I’ve seen so many Maori leaders at the prices of their own ambition destroy so many other people’s lives, particularly the ones who work under them.” (Mere)

“I aspire to be a servant leader because I believe it suits me most, it’s what has inspired me in the past and I like getting into the nitty-gritty to actually truly serve my purpose.” (Tia)

“A learning leader, I’m still learning. I hope I am an enabling leader. I want to leave this place with capable leaders. I spend a lot of time trying to groom people, to think outside the square, to look at other issues outside of their role of discipline. I do that by asking questions – what about this, what if, have you talked to.” (Ani)

“I like to be the kind of leader that enables people around them. As Maori we respect leaders who lead. For me it’s about leading by doing, by enabling others to take a share of the glory.” (Kara)

5.5 EXECUTIVE LEADERSHIP PERSONAL EXPERIENCES

5.5.1 What was the most important factor in getting your CEO role?

Overall the most important factor for every participant is that they applied for their position; they saw an opportunity and put their hand up for the role. In preparation for their interview participants did their homework by becoming familiar with the organisation, preparing for the

interview based on the intelligence they had gathered about the organisation and presenting a potential future strategy for the organisation. In their presentation they were able to demonstrate characteristics such as forward-thinking, inspiring a shared vision and competence:

“From what I was told, it was the fact that I turned up with a strategy for the organisation and talked them through it. There was no requirement to do so. I didn’t have to prove I had done my homework at all. That was the difference. I thought I had a real cheek applying for this role. I am not an experienced CE, never worked in central government, never lived in Wellington. I was surprised when I got shortlisted. Then I did my homework. I looked at the strategy. Great ideas. Zero details in terms of implementation and I thought I can help them. I prepared my presentation because I was terrified. The interview was 2½ hours long. I saw myself as a ranked outsider. It was an amazing experience.” (Kara)

“I inspired them. I gave a presentation which showed that I was engaging and I could handle staff and deal with the media. I am hopeless at leadership questions. They asked me questions and asked for examples of how I had dealt with situations. You’ve got to be able to answer – the situation, your action and the outcome. It’s simple but you’ve got to be able to do it. I got the job because I ticked all the boxes they wanted. I could lead a mainstream organisation to deliver a Maori outcome. I was the best person for the job.” (Ani)

“From the feedback I got I presented really well. I got asked to apply for this job and at the same time I wanted to get out of [previous organisation]. They were restructuring. My first reaction was okay then I thought I wasn’t qualified and then I read the job description and I thought why not?” (Mere)

“Having vision. Demonstrating a willingness to be innovative and brave.” (Hine)

“My diverse background. I worked in mainstream and on Maori policy. I’ve worked in operations where I had accountabilities for all sorts of communities including Maori. I’d run big budgets; delivered projects, had a speaking profile at conferences in related areas. I had different types of leadership roles. I was the only person that ticked everything.” (Ani)

In addition to preparing and presenting well at the interview, it was important that the values of the participant aligned with the values of the organisation and being the right fit with the organisation:

“The most important thing was preparing for it to ensure I had market intelligence on the organisation and ensured that my values matched. I wouldn’t go for any job that didn’t align with my values. I was already a CEO for an iwi, that was hard yacker and as much as I loved every minute of it, it nearly took me to my grave. Our values suited 100 percent.” (Tia)

“The Board saw me as a pair of safe hands. I’d been in senior management for a long time and I knew a lot of people in the Ministry.” (Hana)

5.5.2 Biggest challenge in the role

Having secured the CEO position, participants were asked what their biggest challenge was in the role. Most of the participants discovered a number of dysfunctions within the organisation:

“I followed an influential leader who took the organisation from being a baby. I came into an environment where everything was done a particular way. There were some bad behaviours that had been normalised. I had to make decisions about how much do I want to clean this up so I put a timeframe around it. I’m not doing any more of that, we are going to do it this way otherwise you will have to make some choices. It was a test for me. We weren’t focused on what we were doing. I think we’re in a much better environment.” (Hana)

“When I arrived into the organisation we weren’t as tidy as we should have been in terms of meeting our financial and legislative requirements. Also [the organisation] had a long history of dysfunction and had developed a culture of entitlement and passive acceptance of dysfunction.” (Kara)

For one participant the challenge was a lack of institutional knowledge and poor systems and processes:

“My biggest challenge has been sorting out this organisation in terms of its functions particularly its backroom functions. It’s simple stuff like policy and procedure manuals and [the organisation] has been around since 1991. We haven’t done the fundamentals. The governance expertise on the Board is not strong – we have no institutional knowledge on the Board.” (Mere)

Other challenges included maintaining self-belief and trust within a toxic environment and bringing people together through inspiring a shared vision.

5.6 VIEWS ON EXECUTIVE LEADERSHIP

5.6.1 Maori stereotype of the CEO Role

There are lots of studies on gender issues and the perceived stereotype of the CEO role which is male, white, middle-class and educated. The objective of this section is to understand if there is there a Maori stereotype of CEOs. Most participants thought there was a Maori stereotype of the CEO:

“I think there is and it’s a racist one. You get hit with the ugly stereotype from our own, and Pakeha. If you are a Maori you are going to employ your family and are a bit dodgy. From our own if you are a CEO then you’re a sell-out. Often we are seen as feathering our own nests.” (Kara)

“Yes the preference is for a Maori male. I don’t think in Maori society males dominate, there’s a traditional expectation that it’s males. As a society we allow that shit. We are much harder on Maori women than we are on Maori men. Professionally, Maori males get away with much more than Maori women because we allow it, we allow incompetent leaders. Maori women seem to know our content a lot more and we allow unprofessional behaviour by our Maori men and yet we don’t tolerate it from Maori women.” (Mere)

“Yes you don’t see Maori women of big government organisations so I take my hat off to Michelle. She has broken the glass ceiling that has existed.” (Hana)

“It probably comes down to the organisation but I think there is a perception that you have a Maori CEO for a soft job not a hard job, soft like social services which is not true. This is a brutally hard organisation, it’s got a contact centre, it has hard metrics, it’s got challenging financial issues because it’s got fixed budgets, increasing demand for service but there’s a perception that it’s a soft job. It doesn’t matter so much if things go wrong. Totally not true.” (Ani)

5.6.2 What is the biggest challenge that most Maori women face in executive leadership?

Participants were asked what they thought was the biggest challenge that most Maori women face in executive leadership. The majority stated that it was dealing with the prejudice that a woman is only there because she is the token Maori, and self-belief and confidence issues:

“Self-belief and confidence are critical. I am in an environment that is predominantly white, male ad middle class. I have to be passionately vocal in a short amount of time. I have a long Maori name, work for an organisation with a long Maori name, and am a Maori woman. You need energy to assert your leadership in this sector. This is a specialist area where there is a high representation of Pakeha women and men.” (Hine)

5.6.3 Why aren’t there more Maori women CEOs?

The statistics show that women generally in New Zealand are underrepresented at the CEO level. However the statistic for Maori women is much lower. The responses to the question on why there aren’t more Maori women CEOs were varied. Career success is a joint effort. It requires a combination of the efforts of Maori women as well as support and encouragement from their employers. The responses suggest that women need to overcome challenges around self-belief and confidence, and focus on their own professional development:

“It probably a mixture of Maori women belief in themselves and a career pathway. You can’t be a CEO if you haven’t learnt stuff. It’s not just another job. It’s a whole quantum leap. You have multiple

stakeholders, competing priorities, you have all the issues, you have to want it; it's a sacrifice. Your life is not your own. Not everyone wants it." (Ani)

"Generally women don't apply for jobs. The research shows that men will apply for jobs when they are only 20 % competent to do and women when they are 80%. Maori women probably wait until they can do 100%. We are not socialised to being a leader. I was always told not to talk about myself but in the Pakeha world you have to talk about what you can do otherwise you don't go anywhere." (Hana)

"I see a lot of able Maori women in critical support role for less abled Maori men. They advance the career of their boss and don't pay attention to their own growth and development. I've been fortunate Maori men have supported me and my development. Some of the Pakeha women bosses have supported me in my development." (Kara)

The efforts of organisations also matter. Some participants suggest that the reason why there aren't more Maori women in CEO roles is because of institutional racism; recruiters not being proactive enough, and the lack of support for women juggling whanau commitments and chauvinism:

"Institutional racism which begins with recruitment approaches. These often do not proactively seek Maori and/or diverse cultures. It's about opportunities." (Hine)

"They get culled out in middle management. They get burnt out and family commitments take over. We are not good at supporting women juggling their whanau commitments." (Mere)

"I think it's a man's world and it's also the case in non-Maori organisations. I think we will start to get there as more Maori women are being better educated than Maori males at this present time. There's still a lot of chauvinistic aspects. I hope Maori women are being mentored into applying for these roles because they should. They have as much capability and ability as their counterparts." (Tia)

5.6.4 What are the differences between Maori women CEOs and non-Maori women CEOs?

The objective of this section is to explore further what Maori women bring to the CEO role that is different to that of Pakeha women CEOs. Participants suggested that Maori women's successes are linked closely to Maori values and that Maori women have more flair and commitment to their whakapapa. Participants reflected that Pakeha women CEOs tend to be more self-focused and career-focused, and come from more privileged backgrounds than Maori women CEOs:

"Pakeha women tend to be self-focused and that is a cultural thing for them. They tend to be career focused. Most Maori women find themselves in leadership positions because of their desire to advance the kaupapa. Pakeha women act in the interest of themselves first and foremost and everything else after that."

Maori women I meet are wired up the other way and tend to put themselves last which can be equally as bad for you.” (Kara)

“Pakeha women come from a place of inherent privilege. They are all middle-class. They are privileged in the sense of the whole feminism thing but what sits behind that is they have no knowledge of Maori feminism and they don’t really care.” (Mere)

“This will change over time but most Maori women CEOs have come from quite challenging home environments and not a lot of money. They have an appreciation of how hard it is to pull yourself up and out of a situation. It’s a product of social-economic status not culture or gender. For Maori women that have come from diverse backgrounds they are more empathetic and understanding.” (Ani)

“I’m less trusting of Pakeha women these days. I see that the EEO movement was just about them getting more. They always side with Pakeha men over Maori women so their rights are held up over ours. They’re bullies.” (Hana)

5.6.5 What is different about working for Maori organisations compared with mainstream organisations?

This section seeks to identify if there are additional challenges that Maori women CEOs face when working for Maori organisations. Participants talked with pride about Maori values and how Maori culture and tikanga is woven into everything, as well as how vibrant and resilient Maori are. However there is a lot more to contend with in Maori organisations:

“I think Maori organisations serve two masters. The kaupapa and whoever is putting the money in their bank.” (Kara)

“I think there’s an expectation that because we are a whanau we don’t have the accountabilities to each other and we abuse those privileges. I’ve seen more challenges in Maori organisations around conduct and behaviour because it’s harder to challenge among your own. The values system is such that it makes management of things like going to tangi really hard.” (Ani)

“I have found it easier to work for a mainstream organisation than a Maori organisation.” (Mere)

“For Maori collective and pro-active responsiveness occurs faster – not so with non-Maori. For Maori, there is less debate, such as what does this mean. There’s commitment, it’s not focused on why, more on how do we make the necessary changes.” (Hine)

“It’s harder to work for Maori. The expectations are enormous. Our people expect big action in short order. When I think back to my ex-boss, she was Pakeha, she was about growing and developing me and it was her Pakeha ideas about professional development and self-growth and she wanted me to afford the benefit of all that. Most Maori have thrashed me to get what they can out of me. That’s not to say I wasn’t given opportunities to grow, sometimes we are hard on our own people. I appreciate the time she took to

develop me. When you're grounded in te ao Maori there's an assumption you don't need anything."
(Kara)

Participants all agreed that an additional set of skills, attributes, characteristics and values are required to lead a Maori organisation and that dual-competencies including being bi-literate and bi-lingual are essential:

"Yes. You need to work twice as hard. In terms of leading a Maori organisation you need to know te ao Maori, tikanga – you need to know the kinds of mechanisms that need to be in place." (Mere)

"Knowing your whakapapa. Maintaining your connections to your hapu, iwi." (Hine)

"Since coming here I have worked on strengthening my cultural competency. It's important as it underpins our whole society. We share responsibilities." (Hana)

"If you don't understand the Maori world, if you can't engage with Maori people as a Maori person it is difficult to communicate successfully. It's difficult to bring the right decisions to bear or the right influences to bear on policy decisions. It is difficult to apply resource correctly if you don't understand your target audience or target community so you need to be skilled in both worlds. The Kohanga world called it bi-literacy and bi-numeracy. They talked about the importance of being able to function successfully in te ao Maori and te ao Pakeha. That's the critical skill difference if you're going to lead a Maori organisation and arguably any organisation in Aotearoa that is focused on our resident population. The public service should be bi-literate and bi-lingual." (Kara)

"You have to be squeaky clean, more so than Pakeha particularly around the financials." (Mere)

5.6.6 What learnings or skills have you transferred from home to your CEO role?

The aim of this question was to find out what skills, training or experience from the whanau, hapu, iwi or community environments helped to prime these women for their current roles.

"I probably broke my teeth with my marae and my hapu. I was secretary of the marae. I always had jobs of responsibility. I got to blend in with that leadership. I was very fortunate." (Tia)

"Heaps. When I am dealing with something difficult or awful I often reflect on a time I got to spend with those pakeke or listening to my koroua giving us a kauhau in church and the way he held the crowd. He spoke of things that were meaningful. He stayed in touch with where they were at. It is good grounding, a good reminder of what is important. Lest our egos run away with us." (Kara)

"At our marae everyone has a right to have a say. I brought that here. I'm clear everyone here has their own voice. I look to kaumatua for leadership." (Hana)

5.6.7 Do Maori women make better CEOs than Maori men?

Most participants agreed that Maori women make better CEOs than Maori men because Maori women care more, are much more passionate, and have to fight more. Examples were given of when Maori women led the charge for change such as Dame Whina Cooper and the 1975 Land March, the Maori Womens Welfare League and the Kohanga reo movement were led by women.

“Absolutely because we care more than Maori men.” (Tia)

“Maori women are much more passionate. We have always led the charge for change. Te Puea’s influence is still evident today. Maori women have to fight all the time.” (Mere)

“I think it’s a case of horses for courses. Sometimes Maori men have done an excellent job and sometimes Maori women have done a crap job. It’s a case by case basis. It depends on the state of the organisation or it depends on the remit for that organisation. There are so many variables in what is a good and what is a bad CEO. I do think women bring a different skill set or perspective but that is not always going to be the best fit for every role. For example, bringing a Maori women skill set into a company like Meridian that may or may not bear fruit for that company if the focus is to return a greater profit for your shareholders. Speaking for myself I don’t think I have the skills set to bring a positive result to a role like that but for a role like this someone with a range of skills like mine will be best fit for this role.” (Kara)

5.7 EXECUTIVE LEADERSHIP FOR THE FUTURE

The purpose of this section is to paint a picture of what the ideal characteristics and competencies critical for a Maori CEO to take Maori businesses into the future, as well as ask, what Maori women bring to the table and how do we get more Maori women into CEO roles.

5.7.1 Ideal characteristics for future Maori CEOs

Participants were asked what, in their view, are the ideal characteristics that future Maori CEO’s should have? Passion, hard work, commitment and vision were listed as important characteristics for future Maori CEOs to have:

“Have passion not only about their industry but for the organisation. Be prepared to work hard. Have vision. I’d like to think that vision is about improving and making change so once you’ve achieved one aspect of that vision, are you going to rest on your laurels or are you going to seek a new domain? There’s room for growth. CEO’s should be prepared to seek help whether that be professional or one-on-one mentoring. I’ve always thought any CEO should further educate themselves especially on aspects that they may not be overly confident in; and generally love what they are doing.” (Tia)

“In order to be a good CE you have to make peace with yourself, you have to be grounded. You have to be comfortable in your own skin. You’re going to face challenges all the time. If you are not solid on your feet you can be toppled, knocked about and when that happens to CEs the kaupapa or the tari suffers. You are the face of credibility of your office. You need to be committed to the kaupapa of the organisation that you lead, particularly as a Maori person. Be a people builder and enabler of relationships and exercise good judgement.” (Kara)

Values, principles, and self-awareness also rated highly as important characteristics for future Maori CEOs:

“Rangimarie. It’s important when things get stressful that you don’t show that to the rest of your team, you deal with it. I like leaders who are predictable. Being calm is important and being forthright. This is the standard I expect. Take people with you. Motivate people so they internalise your vision and start doing the things you want them to do under their own steam.” (Hana)

“Culturally grounded and informed. Ngakau mahaki. Socially and politically aware. Approach every situation with humility.” (Kara)

One participant talked about smart leadership as an ideal characteristic:

“Know your people, be current. Know your champions, those that will advocate with and for you. Effectiveness is based on smart leadership.” (Hine)

Another mentioned the importance of having a strategic perspective:

“Empathy with people. Long term view. Big picture. The ability to manage the day-to-day competing priorities. Strategy and analytical competency. There’s a constant tension between the long term view and the day-to-day priorities. You need to always have the long term view in mind and take the people with you.” (Ani)

Strong technical or professional expertise in management and human resources was also suggested:

“Strong management and strong HR. You are dealing with people and you are influencing people. Also being self-aware. I learnt this a lot at [a previous organisation] around the lack of self-awareness some people have and what comes out of their mouths, their body language.” (Mere)

In addition to the ideal characteristics presented above Maori CEOs have additional accountabilities placed on them:

“You have to be beyond reproach. The moment you slip it’s the front page. There is an inequitable scrutiny that is applied to Maori.” Kara

5.7.2 Ideal competencies for future CEOs

Having asked the about the characteristics of future leaders, participants were asked what key competencies will future CEOs require. Participants strongly agreed that future CEOs would have to have dual competencies:

“All the tikanga perspectives, manaakitanga even wairuatanga. All aspects of tanga because Maori organisations these days have to be dual-focused – the Maori world view and the mainstream world view. In the mainstream world you have to tick the box and in the Maori world you have to massage your relationships, you have to implement in a different style.” (Tia)

“Dual competencies in terms of your cultural competence, in terms of who you are and technical competence, knowing how to read finance and what the HR strategies are, knowing how to get the best.” (Hana)

“We need to be culturally and technically competent.” (Kara)

One participant talked about commitment:

“Loyalty, longevity of commitment. Represent views of Maori, do that with conviction and be able to compromise. Be socially and politically conscience.” (Hine)

Another participant believed being technically proficient would be needed.

“Gone are the days when just because you have a management background that you can walk into anywhere and manage. You need someone with experience in that area and can manage as well. Personal skills. Strong financial literacy. I’ve seen lots of leaders who are good at waha but doesn’t match the written – you need both. A good CE is one who has ethics. You need to be transparent. I have to manage complex relationships and have to ensure all the right processes are in place and I have to manage perception, it’s massive for a CEO.” (Mere)

One participant believed that future CEOs needed to understand and work with, and for, Maori:

“The ability to understand and work with and for our Maori clients. While we are not a Maori organisation – 24 percent of our clients are Maori. Everyone is chasing the Maori client. Your leaders and your front-line staff have to absolutely understand the needs of the Maori client – we are a diverse population. Your leaders, and not just one or two Maori leaders, need to be accountable up and down for delivering effectively for Maori. They have the right to ask the right questions and measure the right things.” (Ani)

5.7.3 What do you think Maori women bring to the table?

The objective of this section is to explore the notion that Maori women bring something different to the CEO role - that is different from the stereotypical role; different from Maori men CEOs and different from Pakeha women CEOs. Most participant views were similar in that they said that Maori women bring a deeper, broader more holistic approach to problems as well as their approach to finding solutions which are often focused on the whole whanau or community. Furthermore Maori women are used to juggling multiple roles both personal and professional:

“Maori women bring a deeper level of insight to a situation. Men can be shallow or hurried in their thinking. Women look for a solution, leaving no stone unturned. There is tension to get things done but a thorough analysis takes time. It’s good and keeps both sides honest. Women are socialised into being responsible for others from a young age. Being a person who cares for others is a trait socialised into women particularly Maori women. Being bearers of children is further embedded and strengthened. A thing that naturally extends itself in a whanau setting and bringing that into a business setting. When I look at misconduct for example, I look at it from all aspects. I will look at their medical history, whanau situation, their work history, what projects and responsibility that person has, looking at it broadly rather than just an incident.” (Kara)

“Women bring a sense of the greater good to their work, the breadth of goal and plans can be broader in scope. Men often take a segmented or linear view. So if someone is a good speaker on the paepae the tendency is to overlook other more private behaviours that are not good. Women think holistically and are less likely to excuse other behaviours. We have got to stop tolerating the bad behaviours of our own. The leader sets the bar and has to operate above it.” (Ani)

“Generally what I know of Maori women CEOs is that they come with heart and a great story around their struggles. Not only their struggles to get where they are but more so their struggles around life because women bear that on their soul forever. So you know they’ve worked harder to get where they are, whereas men when they are in these positions it’s really as of right.” (Hana)

5.7.4 How do we get more Maori women into CEO roles?

If New Zealand and Maoridom want to access and utilise a better and bigger talent pool then what are some specific career strategies that could make a difference. Responses ranged from establishing a mentoring programme and having a line-up of women with different stories and journeys to forming associations for Maori women. These were aimed primarily at developing initiatives to support and encourage Maori women efforts rather than look at what organisations could do to improve their strategies to advance Maori women:

“There are two things we could potentially do to address that. Establish a mentoring programme for women who are identified as CEO material and developing that relationship with Maori CEOs gives them

access. It opens you up to what is possible. Most Maori women don't think about their career and having the notion of CEO normalised for women. (Hana)

Having a line-up of women with different stories and journeys, whatever you do in that space can be powerful. My experience relating to networks is that as Maori women we are conscientious and work focused; we don't have time to play golf, go for a drink or socialise. The relationships I have formed have been on a needs basis. I know who I can ring when I need advice or to bounce an idea off. We could do better around forming associations for Maori women.” (Kara)

“I think those who are CEOs need to do a bit more mentoring and take hold of middle management Maori women and set them up to aspire to greater positions. I know that the Ministry of Women's Affairs does a bit of work promoting women but I think there needs to be more effort around Maori women. We probably need to approach Maori organisations to educate them on good sound policies.” (Tia)

Mere suggested that some Maori women need to be decolonised and should not be threatened by other women:

“We need to de-colonise and not compete with each other and not be threatened by each other. We have to raise our standards about how professional we are. I've had to work hard at building a relationship with the sole female representative on the board. I think she was threatened. I've had to be explicit about offering support to her.”

Ani recommended that women have to be prepared to move to increase their management experience and take advantage of more career opportunities:

“You have to be prepared to leave home. It's hard if you've got children. You have to move to get the management experience. I stayed in Wellington for my daughter but you have more opportunities in Wellington and you get a national view. You are better for your people if you have more exposure.” (Ani)

5.8 SURVEYS

During the interviews participants were invited to complete surveys. There were five surveys in total which sought to gather data on barriers to Maori women becoming CEOs, competencies and characteristics of CEO and career advancement strategies. The results of the surveys follow.

5.8.1 What are the barriers that prevent Maori women from obtaining CEO roles?

Participants were asked to rate the top three barriers they believe prevent Maori women from obtaining CEO roles. The highest scores identified the top barriers which were: male stereotyping and preconceptions of women; too busy “doing” and expect to be recognised for

their efforts; and exclusion from the boys' networks and lack of mentoring. Lack of awareness of organisational politics, few women can or want to do what it takes to get to the top and ineffective leadership style did not rate at all. The table was sorted after the results were calculated for ease of reading.

FIGURE 3 - SURVEY 1: BARRIERS THAT PREVENT MAORI WOMEN FROM OBTAINING CEO ROLES

STRATEGY	TOTAL SCORES	RATE
Male stereotyping and preconceptions of women	6	1
Too busy "doing" and expect to be recognised	4	3
Exclusion from the Boys' Networks	3	2
Lack of mentoring	3	2
Lack of management experience	2	4
Unsupportive corporate culture	2	4
Commitment to family responsibilities	1	5
Lack of awareness of organisational politics		
Few women can or want to do what it takes to get to the top		
Ineffective leadership style		

5.8.2 Top Competencies of High Performers

Participants were asked to rate from the list, in the table below, competencies in order from 1 to 15, (1 being the highest and 15 the lowest) the top competencies of high performing CEOs. These competencies were taken from the Zenger and Folkman (2012) study which listed the Top Competencies Top Leaders Exemplify Most. These competencies were used to rate leader's overall effectiveness as leaders and concluded that women are better leaders than men. The scores were added together to arrive at a total score. Each competency was rated based on the total scores. The lowest total score is rated the most important competency through to the highest total score which is rated the least important competency. The top competencies of high performers as rated by the participants were: results driven; integrity and honesty; inspiring and motivational; builds relationships; and communicates powerfully. Self-development and technical or professional expertise were rated the lowest. The table was sorted after the results were calculated for ease of reading.

FIGURE 4 - SURVEY 2: TOP COMPETENCIES OF HIGH PERFORMERS

COMPETENCIES	TOTAL SCORE	RATE
Results Driven	19	1
Integrity and Honesty	25	2
Inspiring and Motivational	25	2
Builds Relationships (Whanaungatanga)	25	2
Communicates Powerfully and Prolifically	29	3
Champions Change	31	4
Initiative	35	5
Develops Others (Tautoko, manaaki)	42	6
Collaboration and Teamwork (Kotahitanga, mahitahi)	43	7
Innovates	46	8
Solves Problems and Analyses Issues	54	9
Connects Group to Outside World	55	10
Develops Strategic Perspective	56	11
Self-Development	60	12
Technical or Professional Expertise	64	13

5.8.3 Self-Assessment of Leadership Competencies

Participants were asked to review the list of competencies in the table below and assess where they thought they were on a scale of ‘Strong’, ‘Good’, ‘Not too bad’ or ‘Needs Developing’ for each of the competencies. The total scores in each of the columns indicate the collective response of the group. Given that there were six participants, the maximum number of ticks is 6 and minimum is 0 or blank. All participants rated themselves strongly as having integrity and honesty, and being results driven. Overall they rated themselves strongly or good for most of the competencies. Technical or professional expertise was rated lower than the other competencies by some of the women. The table was sorted after the results were calculated for ease of reading.

FIGURE 5 - SURVEY 3: SELF-ASSESSMENT OF LEADERSHIP COMPETENCIES

COMPETENCIES	STRONG	GOOD	NOT TOO BAD	NEEDS DEVELOPING
Integrity and Honesty	6			
Results Driven	6			

COMPETENCIES	STRONG	GOOD	NOT TOO BAD	NEEDS DEVELOPING
Initiative	5	1		
Builds Relationships (Whanaungatanga)	5	1		
Champions Change	5	1		
Solves Problems and Analyses Issues	5	1		
Innovates	5	1		
Develops Strategic Perspective	5	1		
Develops Others (Tautoko, manaaki)	3	3		
Collaboration and Teamwork (Kotahitanga, mahitahi)	3	3		
Communicates Powerfully and Prolifically	3	3		
Connects Group to Outside World	3	3		
Self-Development	2	4		
Inspiring and Motivational	2	4		
Technical or Professional Expertise	2	2	2	

5.8.4 Most Effective Career Advancement Strategies

Participants were asked to choose what they thought were the three most effective strategies for career advancement. These were added together to arrive at a total score. The three most effective strategies rated by the participants were: leadership training; increasing one's profile, succession planning, executive development programmes and increase proficiency in te reo Maori. Four strategies were received equal rating. Networking as a strategy was rated the lowest as effective for advancing career. The table was sorted after the results were calculated for ease of reading.

FIGURE 6 - SURVEY 4: MOST EFFECTIVE CAREER ADVANCEMENT STRATEGIES

STRATEGY	TOTAL SCORE	RATE
Leadership training	4	1
Increasing one's profile / visibility	3	2
Succession planning	3	2
Executive development programmes	3	2
Increase proficiency in Te Reo Maori	3	2
Mentoring programmes	2	4
Networking in Te Ao Maori	2	5
Networking	1	4

5.8.5 Career Advancement Strategies use by participants

Participants were asked to rate how important each of the career advancement strategies, in the table below, were in getting them to where they are today. The highest total score in the Critical column is rated the most important e.g. 6, 5, 4. The top strategies used by participants to advance their careers included: gaining management expertise; moving from one functional area to another; previous experience working with Maori; being Maori; living Maori values; and consistently exceeding performance expectations. Seeking visibility for accomplishments and developing a style that men are comfortable with rated them lowest. The table was sorted after the scores were calculated for ease of reading.

FIGURE 7 - SURVEY 5: CAREER ADVANCEMENT STRATEGIES USED BY PARTICIPANTS

STRATEGY	CRITICAL	FAIRLY IMPORTANT	NOT IMPORTANT	DID NOT USE
Gain management experience	6			
Move from one functional area to another	5	1		
Previous experience working with Maori	5	1		
Being Maori	5			1
Living Maori values	5			1
Consistently exceed performance expectations	4	2		
Understanding of and support for the kaupapa	4	2		
Fluency in Te Reo	3	2		1
Develop leadership outside office	3	1	2	
Be able to relocate	2	4		
Upgrade educational credentials	2	3	1	
Change companies	2	3	1	
Whakapapa links	2	2	1	1
Have a mentor	2	2		2
Seek difficult or high visibility assignments	1	5		
Gain international experience	1	4		1
Initiate discussion regarding career aspirations	1	3	2	
Rub shoulders with influential		5	1	

STRATEGY	CRITICAL	FAIRLY IMPORTANT	NOT IMPORTANT	DID NOT USE
leaders				
Seek visibility for accomplishments		3	3	
Develop style that men are comfortable with		2	2	2

5.8.6 Summary

In summary, participants considered ‘Male stereotyping and preconceptions of women’, and ‘Too busy “doing” and expect to be recognised’ as the key barriers that prevent Maori women from gaining CEO roles. The top competency of high performers selected by the participants was ‘Results driven’. ‘Integrity and honesty’, ‘Inspiring and motivational’, and ‘Builds relationships’ rated second equal. In terms of their own competencies they rated themselves strongly as having ‘Integrity and honesty’ as well as being ‘Results driven’. The most effective career strategy is ‘Leadership training’ and the main strategy that they used to advance their own careers was to ‘Gain management’ experience.

6 DISCUSSION / ANALYSIS

Ko te puawaitanga o nga moemoea, me whakamahi.

Dreams become a reality, when we take action.

Te Puea Herangi

6.1 INTRODUCTION

The perceptions of the participants in this study are influenced by their environment and their experiences. That is, the histories of colonial New Zealand, the Western theories and models developed in North America and Europe, the narratives of Maori traditional and contemporary times as well as their upbringing and their personal experiences. However, it is the European colonial experience that has dominance in New Zealand which emphasises a democratic, individualistic view of leadership.

The findings of this study have relevance to the organisations of the participants that took part in this research. Namely, small to medium size Maori organisations or mainstream organisations with a sizeable Maori client base. Implicit in the consideration of the data collation and analysis is the Treaty of Waitangi. It is not the intention of this study to test the applicability of Western models, although some Western models are considered. Rather, this study used grounded theory or research-generated theory to bring visibility to the way that Maori women are exercising leadership of organisations in Aotearoa New Zealand, and to bring to light any potential alternative forms and styles of leadership behaviour.

An analysis of the data collated from the interviews and the surveys revealed a high level of awareness by the participants of the influence of Pakeha colonisation and its tradition. There was also the same high level of awareness of the Treaty of Waitangi and the struggle for the voice of Maori women to be heard as a distinct group from women in New Zealand, and within Maori society. This is not surprising. Both Irwin (1992) and Pihama (2001) argue that Western theories are inadequate in understanding and explaining Maori experiences, particularly the experiences of Maori women. The participants spoke of the challenges of being in their CEO role including stereotyping, organisational dysfunctions and working with Maori men in this space. Contained within their experiences are a number of learnings and suggestions for the future.

The themes identified in the analysis of the data are discussed in this chapter but have been rearranged as follows:

1. The leadership question;
2. Early leadership influences;
3. Executive leadership personal experiences;
4. Leadership qualities; and
5. A model for future Maori CEOs.

6.2 THE LEADERSHIP QUESTION

Defining leadership is a difficult task. Leadership means different things to different people depending on the context, the situation or the task. The fact that participants didn't have a singular answer is reflected in the literature. Some people focus on the characteristics and competencies of leaders, some on their knowledge or expertise, and others focus on the behaviour of leaders. People seem to know leadership or a good leader when they see it.

In their attempts to define what leadership was for them, participants referred to leadership traits and competencies, leadership styles, positions' of authority as well as leadership roles in whanau, hapu and iwi. 'Hard work', 'Diligence', 'Decisiveness' 'Trustworthiness', 'Courage' and 'Skill in dealing with people' were some of the expressions used by the group. These were followed by being 'Inspiring' and 'Enabling'.

What came through in the discussions about leaders and leadership was the importance of having a clear vision and being able to communicate that vision in a meaningful way to followers. Participants also expressed a sense of mission or purpose and service. For most, their role is a calling, a desire to make a difference, to improve the way that things are done. In conclusion, leadership involves a leader and followers in an influencing relationship to effect change for mutual purposes. Thus, suggesting a leadership process.

6.3 EARLY LEADERSHIP INFLUENCES

This study sought to find out if early experiences and influences had an impact on where the participants are today and how they attained their roles. It sought to find out what their

understandings of leadership were, who were the key influencers in their lives, why did they have such an influence and when did the participants aspire to an executive leadership position.

6.3.1 The impact of fathers

An interesting theme that emerged from the study is the significant influence their fathers had on nearly all of the participants early on in their lives. Given the age of most of the women this would have been in the post WWII era, during the 1950s – 1970s which saw the migration of many Maori whanau from rural to urban centres. Men were the main providers and heads of their whanau. Overall participants admired their decisiveness, sense of authority and respect given to their fathers by others. Although one participant wanted to show her father that women were just as capable as men.

Mothers, aunties and kuia were admired for their work ethic in the home and on the marae as well as their knowledge. These Maori women CEOs had taken on these behaviours of working hard, consistently delivering great results, and ensuring they know their subject matter thoroughly as revealed, for example, in their discussion about the recruitment and interview process for their current role. It would be interesting to find out about the next generation of Maori women to see how many were raised by single mothers and what impact, if any, this had on them.

6.4 EXECUTIVE LEADERSHIP PERSONAL EXPERIENCES

None of the participants aspired to be CEOs. Not one had a 5, 10 or 20 year plan or career path mapped out. They worked hard, enjoyed challenges and responsibility, and liked “getting things done”. This is how most of the participants got to where they are today – through hard work, exceeding performance and delivering outstanding results. This is consistent with the surveys – participants rated ‘Results driven’ as the number one competency of high performers and they also rated this competency the highest along with ‘Integrity and Honesty’ in their self-assessment of their own competencies.

Some of the reasons given for the low representation of women in leadership positions are: ‘women don’t aspire to leadership roles’; ‘they lack confidence to apply’; ‘they have a perception that they need to have 100 percent of the competencies in the job description before applying’; or they ‘lack general management experience’. These Maori women are the

exception. They took the opportunity and, with encouragement from their supporters, applied for the CEO role. In addition, they were well prepared for their interview making the most of the presentation to demonstrate their skills, knowledge and leadership traits.

This suggests that Maori women are applying for, and getting, executive positions. The recent appointments of Maori women to Te Puni Kokiri, the Waikato Raupatu Lands Trust and Te Runanga o Ngai Tahu are other examples of Maori women coming into these roles. However, what isn't known, is how many are applying but not getting shortlisted for interviews to executive positions, and how many are shortlisted, but not successful in obtaining the CEO role.

Organisational culture

The biggest challenge in the role for nearly every participant was the shape they found the organisation to be in. Nearly all were external appointments and they were surprised to find dysfunction, bad behaviours, and inefficient or lack of office systems and processes. Participants found that they had to focus on changing the culture of the organisation and communicating powerfully and prolifically the strategic direction. According to Bass (1990) one of the ways for a leader to emerge and demonstrate their leadership qualities is in a crisis or during an important event. In this case, participants accepted the challenge and set about sorting out what needed to change, improving the status quo and putting their mark on the organisation.

Barriers

There is a Maori stereotype for the CEO role and the preference is for a man. With more Maori women entering and completing tertiary studies, and more Maori women in the labour force, it is in the best interests of organisations, Maori or otherwise, to look at the full extent of the talent pool and select the best person for the role. Barriers still exist. For example, in the community sector there is a high prevalence of women in middle and senior management but variable numbers of female CEOs. The same could be said of the Maori sector. Maori men outnumber Maori women in positions of leadership. And senior men mostly hire other men.

The participants did not seem to have a lot in common with Pakeha women, as Pakeha women appeared to be more focused on themselves and their careers, and came from more privileged middle class backgrounds. In their view, Pakeha women have no understanding or

interest in Maori feminism and they tend to side with Pakeha men. Maori women today have had to struggle for most things in their lives.

Career paths

Another theme that came through, is that Maori women need to spend more time on their own professional and career path development, and seek opportunities to overcome challenges around self-belief and confidence. Maori women are inclined to put all their energy into doing the best possible job in their current position. They also tend to think that if you work hard and get great results then you'll get noticed and promoted. Not so. While they often have a critical role in supporting men and advancing the careers of their male managers or partners, this is at the risk of their own growth and development. Interestingly, participants rated 'Leadership Training' as the most effective strategy for career advancement in the survey.

Leadership training

One way of encouraging and supporting Maori women into executive leadership may be the development of leadership training specifically for Maori women based on a kaupapa Maori approach. The leadership training would provide much more than mentoring; it could, for example, include active promotion, support for applying for executive positions, workshops on presentations, practising interview techniques as well as ongoing professional support and coaching once they are in their roles. While there are existing leadership programmes aimed at women, what came through strongly in the study is that Maori women's successes are linked closely to Maori values and their commitment to the kaupapa of advancing the cause for Maori. A kaupapa Maori leadership programme aimed at Maori women would easily accommodate these features.

A Maori women's leadership programme could also include connecting Maori women in the pipeline with current Maori women CEOs in a mentoring or coaching relationship; sharing stories and journeys; or forming an association that works for Maori women being mindful of their propensity to focus on their work. Networking does not work for these busy Maori women. What has worked for participants is gaining management experience and being prepared to move to another functional area to broaden and strengthen their skill base. In addition, developing Maori cultural competencies is consistent with their view that future

Maori CEOs need to be dual-focused and have dual-competencies. A Maori women leadership academy could look at including all these components.

Maori women executives database

In addition, the development of a database of Maori women in management would support the leadership academy initiative. This would include Maori women currently in middle and senior management across all sectors. The objective would be to actively develop, support and promote members to key decision-makers. 'Increasing one's profile' and 'Succession planning' rated second equal in the survey of most effective career advancement strategies. While most participants are on the databases currently managed by the Ministry of Women's Affairs and Te Puni Kokiri, they have rarely been contacted about any positions. Nearly all participants expressed an interest in going on to another CEO role and Boards in the future.

Maori women make better CEOs

According to the participants Maori women make better CEOs than Maori men because they care more, are much more passionate and have had to fight more. Maori women have often led the charge for change as we have seen with the kohanga reo movement and the 1975 Land March. Generally, women more than men, bring to leadership a more complete range of the qualities modern leaders need including self-awareness, greater emotional competence, humility and authenticity. Women not only develop others, build relationships, collaborate and practise self-development but also take the initiative, drive for results and solve problems, and analyse issues. This is supported by the Zenger and Folkman's (2012) international study of 7,280 leaders which concluded that women make better leaders than men. According to the participants, the reason why Maori women make better CEOs is that: they bring a deeper, broader more holistic approach to assessing a problem; they focus on what is good for the whole whanau or community when considering a solution; and they are more likely to involve others in the development of solutions.

6.5 LEADERSHIP QUALITIES

Leadership is learned, and the skills and knowledge processed by the leader are often influenced by his or hers attributes and traits, such as beliefs, values, ethics and character. It is the blend of the skills, knowledge, attributes and traits that give a leader particular characteristics that make him or her exceptional. In the discussions about memorable leaders

and what was memorable about them, what came through was their strength of character. These key influencers were memorable because of what they were (“humble”), what they did (“managing governance”) or what they knew (“whakapapa”). Participants were inspired by leaders who demonstrated discipline, passion, tenaciousness and work ethic. Therefore it was not surprising that participants believed passion, hard work, commitment and vision were important characteristics for Maori CEOs to have.

The table below provides a Maori perspective of the leadership qualities required for future CEOs.

TABLE 11 - A MODEL OF LEADERSHIP FROM MAORI WOMEN’S PERSPECTIVES

A MODEL OF LEADERSHIP QUALITIES FROM MAORI WOMEN’S PERSPECTIVES	
Mahia te mahi	Leaders just get on and do what needs to be done. This is about work ethic, discipline, commitment and tenaciousness. This is about staying focused on what needs to be done and seeing it through to completion.
Ako ki te whakarongo, whakarongo ki te ako	Leaders are good listeners. They learn to listen and listen to learn.
Aroha o tetahi ki tetahi	Leaders are respectful and caring of others supporting them to realise their potential, celebrating achievements and recognising the contributions of others.
He oranga ngakau, he pikinga waiora	Leaders are passionate, enthusiastic and positive. They are clear about their mission. When guided by their heart they have a sense of wellbeing. This is about doing the right thing.
Whakapapa	Leaders know who they are and where they’re from. They are grounded and connected. They have a heightened sense of awareness of self and others.
Te kai a te rangatira, he korero	Leaders understand the importance of meaningful and regular communication to mobilise and sustain action and support over time.
Nga Ahuatanga Maori	Maori leaders understand the importance and relevance of using Maori frameworks for planning, design and decision-making that have their origins in Maori values, concepts and perspectives.
Kaitiakitanga	Leaders are committed to serving the needs of others. This is also about nurturing leadership within others, or succession planning, to enable them to come through.
Mehemea ka moemoea ahau ko ahau anake, mehemea ka moemoea a tatou, ka taea tatou	Leaders do not lead by themselves but with others making it possible to achieve great things thus blurring the leader-follower distinction.
Whanaungatanga	Leaders create a strong sense of interconnection and belonging – a sense of community based on mutual respect and responsibility. The sense of community shows through leaders and followers working together for the collective good and is also reflected through the interconnectedness to whanau, hapu and iwi.

6.6 MODEL FOR FUTURE MAORI CEOS

Participants strongly agreed that future CEOs should be dual focused with dual competencies. An effective modern Maori executive leader will require a blend of intellectual qualities (the ability to think analytically, strategically and creatively) and emotional qualities (including self-awareness, empathy and humility). They need to be grounded in te ao Maori and culturally as well as technically competent. Interestingly, technical or professional expertise along with self-development rated the lowest in the survey of the top competencies of high performers and in their own self-assessment survey, indicating these were the least important competencies. There's at least two possible interpretations. It may be that in their current role as leaders of organisations, they have a more hands-off, strategic overview of the running of the organisation and specialists skills are provided by their team, and as previously discussed women do not make self-development a priority.

Having certain leadership characteristics and knowledge of leadership styles is only part of the leadership process. To be a leader involves engagement in the leadership process and deployment of one's skills to make it a reality.

During the interviews a number of common behaviours became evident from the participants. They all had very a clear vision of where they wanted to take their organisations; they were mindful of the need to communicate the vision clearly and consistently to their followers and to make it meaningful to get them on board; they were cognisant of the importance of modelling the appropriate behaviour and showing how things can be done; they recognised the need to constantly encourage and support people to come with them on the journey; and they also recognised the need to empower people with the right information to make good decisions and to not be afraid to make mistakes. These activities are outlined in the model below.

TABLE 12 - HE TAUIRA - NGA MAHI A TE RANGATIRAATIRA

HE TAUIRA - NGA MAHI A TE RANGATIRA	
WHAKAIRO	Envisaging ways of doing better by inspiring a shared vision and sharing the vision in a meaningful way that can be easily understood. This is about clearly communicating expectations and future states and demonstrating a commitment to shared goals.
WHAKAKOTAHI	Enlisting support in determining how to perform better. This is about stimulating enthusiasm and teamwork, and fostering collaboration. Thus working in a team in a

HE TAUIRA - NGA MAHI A TE RANGATIRA

participatory manner is an effective way of getting desired results.

WHAKATINANA	Embodying the principles and behaviour you wish others to model. Model the way. When the process gets tough a leader gets in and shows that it can be done. This is about setting the benchmark of performance that others can look up to. This is about doing the right thing at the right time for the right reason.
WHANGAI	Encouraging others to support the journey to grow and become wiser, freer, more autonomous and healthier. This is about strengthening others.
WHAKAMANA	Enabling and empowering others with information, decision-making, authority and autonomy to do so.
WHIRIWHIRI	Evaluating the vision, ethics and performance, and their progress. This is about searching for opportunities and experimentation.

7 CONCLUSION

He mea ake naku kia tika rawa te whakahaere.

Kia tika atu i nga tika katoa. Kia tino tika a koutou whakarite.

Ka mauria e au i roto i oku ake ringa ko era tikanga e pono ana, e whai oranga ai te katoa.

No reira, ki te pono a koutou whakahaere, ka u aku kupu ki era.

Let the future management be better than the best. Let your actions be just.

I will carry in my own arms that which is right, and that which is good.

Let your administration be just, and my word will be fixed upon that.

na Kingi Tawhio, 1882

The collective responses of the group of Maori women CEOs (the participants) contribute to our understanding of leadership of Maori organisations or organisations that serve Maori, in Aotearoa New Zealand. Nearly all of the participants have embraced the servant-leader model, espoused by Robert Greenleaf, whether they are aware of it or not. Most participants saw leadership as being about service to others and empowering others, usually followers. “It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead” (Greenleaf, 2002, p.9).

There is a perception by most people that women are better at nurturing competencies such as building relationships and developing others. While this may be valid, the participants rated ‘Integrity and honesty’, ‘Inspiring and motivational’ as the top two competencies in the survey. In considering some of their role models, these top competencies were what they had observed, admired and to some extent wished to model themselves. International studies show that women excel across a number of leadership competencies, not just the stereotypical ones, and many women have impressive leadership skills which correlate to organisational success.

Leadership is something these Maori women were called to do. They have responded to a range of social, cultural, economic and environmental issues that face Maori women. They have struggled against colonial powers, structures and

definitions. They have seen programmes and efforts implemented to address the difficult challenges. They have become involved and made changes to the way that their world works. These women are the change agents and key influencers of their organisations as well as their whanau, hapu and iwi. They have developed personal strength. They have ambition and initiative, essential traits of leaders.

Leadership is within all of us not just a select few. It starts as an inward journey and through the reflective and participative processes of leadership, ambitions and values are unearthed – and so it has been with these participants. They have achieved a higher sense of self through helping others. Executive leadership is not just for those who possess attributes informed by Western models of leadership. There is opportunity to move away from traditional Western models and to explore indigenous forms and styles of leadership or develop a model unique to the Aotearoa New Zealand context that embraces the Treaty of Waitangi and its indigenous culture.

Are good leaders made or born? The findings of this study suggest that early influences, hard work, opportunity and support can help shape and prepare one for leadership roles, and through a continuous process of self-development, knowledge and experience good leaders can emerge. Leadership did not come naturally to these Maori women but through constant work and review they have become great leaders who thrive on challenge and responsibility.

It is my belief that the Maori women ways of leadership hold the key to the future management of our organisations. These Maori women CEOs have all said that Maori expectations of future CEOs is that they must be dual-focused and have a dual set of competencies, in cultural as well as technical skills, well positioned in te ao Maori.

Ka haere tonu te mana o nga wahine Maori. Mauri tu, mauri ora!

BIBLIOGRAPHY

- Adair, C. K. (1999). *Cracking the glass ceiling: Factors influencing women's attainment of senior executive positions*. Dissertation.com USA.
- Bannister, R. C. (1991). *Sociology and scientism: The American quest for objectivity, 1880-1940*. UNC Press Books.
- Barsh, J., Devillard, S., & Wang, J. (2012). The global gender agenda. *McKinsey Quarterly*. Retrieved from <http://www.globalwomen.org.nz/site/globalwomen/files/pdfs/Reports/read%20mckinsey%20gender.pdf>
- Bass, B. M., & Avolio, B. J. (1994). Shatter the glass ceiling: Women may make better managers. *Human Resource Management*, 33(4), 549-549.
- Bennis, W. (2010). Leadership competencies. *Leadership Excellence*, 27(2), 24-24. Retrieved from <http://ezproxy.waikato.ac.nz/login?url=http://search.proquest.com/docview/204633686?accountid=17287>
- Bennis, W. (1987). The Four Competencies of Leadership. *School Library Media Quarterly*, 15(4), 196 – 99.
- BERL. (2011). *The Asset Base, Income, Expenditure and GDP of the 2010 Maori Economy - report to Te Puni Kokiri*. Wellington, New Zealand: Te Puni Kokiri.
- Bishop, R. (1999). Kaupapa Maori Research: An indigenous approach to creating knowledge. *Māori and Psychology: Research and Practice*, Department of Psychology, University of Waikato, Hamilton, 1-6.
- Burchard, B. (2008). *The Student Leadership Guide*. Morgan James Publishing. Kindle Edition.
- Burns, J. M. (1978). *Leadership*. New York: Harper & Row
- Byron, I. (2002). *Nga Perehitini. The Presidents of the Maori Women's Welfare League 1951–2001*. Auckland, New Zealand: Maori Women's Development Inc.
- Catalyst. (1996). *Women in Corporate Leadership: Progress and Prospects*. New York: Catalyst.
- Corbin, J. M. and Strauss, A. L. (2008) *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. Thousand Oaks: Sage 3rd ed.
- Covey, S. R. (2002). Servant-leadership and community leadership in the twenty-first century. In L. C. Spears, & M. Lawrence (Eds.), *Focus on leadership: Servant-leadership for the 21st century* (pp. 27-33). New York: John Wiley.

- Davies, D., & Dodd, J. (2002). Qualitative research and the question of rigor. *Qualitative Health Research*, 12(2), 279-289.
- Diamond, P. (2003). *A fire in your belly: Māori leaders speak*. Wellington, New Zealand: Huia Publishers.
- Doyle, M. E. and Smith, M. K. (2001) 'Classical leadership', *the encyclopedia of informal education*, HYPERLINK
["http://www.infed.org/leadership/traditional_leadership.htm"](http://www.infed.org/leadership/traditional_leadership.htm)
http://www.infed.org/leadership/traditional_leadership.htm
- Desvaux, G., Devillard-Hoellinger, S., & Meaney, M. C. (2008). A business case for women. *The McKinsey Quarterly*. Retrieved from
<http://www.globalwomen.org.nz/site/globalwomen/files/pdfs/A%20Business%20case%20for%20women.pdf>.
- Eagly, A., & Johannesen-Schmidt, M.C. (2001). The Leadership Styles of Women and Men. *Journal of Social Issues*, 57(4), 781-797.
- Ernst & Young. (2012). *In their own words: Women in leadership*. Retrieved from
http://www.globalwomen.org.nz/site/globalwomen/files/pdfs/Reports/Final_Women%20in%20leadership_4th%20report_March%202013.pdf.
- Fawcett, R., & Pringle, J. K. (2000). Women CEOs in New Zealand: Where are you? *Women in Management Review*, 15(5/6), 253-260.
- Fitzpatrick, A. C. (2011). *Report on representation and development of women for top leadership roles in the New Zealand public service*. Wellington, New Zealand: Victoria University of Wellington.
- Forbes, J. B., Piercy, J. E., & Hayes, T. L. (1988). Womens executives: Breaking down barriers? *Business Horizons*. November-December, 6-9.
- Gibbons, S., Temara, A., & White, T. (1994). *Change Or Be Damned - Leadership Culture And Change: Implications For The Maori Organisation of The Future*. Unpublished paper. Retrieved from
<http://www.firstfound.org/vol.%202/gibbons.htm>.
- Graham, T. (2012). *Leadership, Transformation and Growth*. (unpublished assignment). Hamilton, New Zealand: University of Waikato.
- Grant Thornton. (2013). Women in senior management: setting the stage for growth. *Grant Thornton International Business Report 2013*. Retrieved from
<http://www.globalwomen.org.nz/site/globalwomen/files/pdfs/GW%20Documents/Grant%20Thornton%20Women%20in%20Senior%20Management%20013.pdf>.
- Greenleaf, R. K. (2002). Essentials of servant-leadership. In L. C. Spears & M. Lawrence (Eds.), *Focus on leadership: Servant-leadership for the 21st century* (pp 19-25). New York: John Wiley.
- Henry, E., & Pringle, J. (1996). Making Voices, being Heard in Aotearoa/New Zealand. *Organization* 3(4), 534-540.
- Henry, E. Y. (1994). *Rangatira Wahine: Maori Women Managers & Leadership*. (Doctoral dissertation, University of Auckland).

- Heuttman, E. (1993) Using Triangulation Effectively in Qualitative Research. *The Bulletin*, September 1993, 43.
- House, R. J. (1971). A path-goal theory of leader effectiveness. *Administrative science quarterly*, 16(3), 321-339.
- Human Rights Commission. (2010). *New Zealand Census of Women's Participation 2010*. Wellington: New Zealand Human Rights Commission.
- Irwin, K. (1992). Towards Theories of Maori Feminism. In R. Du Plessis et al (Eds.), *Feminist Voices: Women's Studies Texts for Aotearoa/New Zealand* (pp. 1-21). Auckland: Oxford.
- Irwin, K. (2005). *Maori Women and Leadership in Aotearoa / NZ*. Paper presented at the WIPCE Conference, University of Waikato, Hamilton.
- Katene, S. (2010). Modelling Māori leadership: What makes for good leadership? *MAI Review*, 2010.
- King, M. (1977). *Te Puea, a biography*. Auckland: Hodder and Stoughton.
- Kirkwood, C. (2001). *Te Arikinui: And the Millennium of Waikato*. Ngaruawahia, New Zealand: Turongo House.
- Konecki, K. (2008). Triangulation and dealing with the realness of qualitative research. *Qualitative Sociology Review*, 4(3), n/a. Retrieved from <http://ezproxy.waikato.ac.nz/login?url=http://search.proquest.com/docview/1002330040?accountid=17287>
- Kouzes, J. M., & Posner, B. Z. (1997). *The leadership challenge: How to keep getting extraordinary things done in organizations*, 2nd ed. San Francisco: Jossey-Bass.
- Krivokapic-Skoko, B., & O'Neill, G. (2011). Beyond the qualitative-quantitative distinction: Some innovative methods for business and management research. *International Journal of Multiple Research Approaches*, 5(3), 290-300.
- Letherby, G., Scott, J., & Williams, M. (2012). *Objectivity and subjectivity in social research*. SAGE Publications Limited.
- Luthar, H. K. (1996). Gender Differences in Evaluation of Performance and Leadership Ability: Autocratic vs. Democratic Managers. *Sex Roles*, 35(5-6), 337-361.
- Mahuika, A. (1992). Leadership: Inherited and achieved. In M. King, *Te ao hurihuri: Aspects of Māoritanga*. Auckland, New Zealand: Reed Books.
- Matthews, Nathan. (2011). Leadership Reflections. *MAI Review* 3. Retrieved from <http://www.review.mai.ac.nz/index.php/MR/article/viewFile/457/689>.
- Mikaere, A. (1994). Maori Women: Caught in the Contradictions of a Colonised Reality. *Waikato Law Review*, 2. Hamilton, New Zealand: University of Waikato.

- Ministry of Education, (2012). *Maori students in tertiary education, 2011*. Retrieved from HYPERLINK "http://www.educationcounts.govt.nz/statistics/maori_education/tertiary-education" http://www.educationcounts.govt.nz/statistics/maori_education/tertiary-education .
- Ministry of Women's Affairs. (2010a). *CEDAW Report 2010: The Status of Women in New Zealand*. Wellington: Ministry of Women's Affairs.
- Ministry of Women's Affairs. (2010b). *Briefing to the Incoming Minister of Women's Affairs December 2010 2nd tier briefings*. Retrieved from <http://mwa.govt.nz/sites/mwa.govt.nz/files/briefing-to-the-incoming-minister-2010-2013-2nd-tier-pdf.pdf>.
- McNally, B. (2009). *Executive leadership in New Zealand: A monocultural construct?* Lower Hutt, New Zealand: The Open Polytechnic of New Zealand.
- Parry, K. (2000). Women behaving as leaders. *New Zealand Management*, 47(5), 25-27.
- Pihama, L. E. (2001). *Tihei mauri ora: honouring our voices: mana wahine as a kaupapa Māori: theoretical framework* (Doctoral dissertation, ResearchSpace@ Auckland).
- Pfeifer, D., & Love, M. (2004). *Leadership in Aotearoa New Zealand: A cross-cultural study*. PRism 2. Retrieved from http://www.prismjournal.org/fileadmin/Praxis/Files/Journal_Files/Pfeifer_Love.pdf
- Pringle, J. K., & Olsson, S. (2002, September). Sites of Hope and Success? A cross-perceptual study of executive women in the New Zealand public and private sectors. *NZ Centre for Women and Leadership Working Paper Series*. New Zealand: Massey University.
- Rogers, A., & Simpson, M. (1993). *Te Timatanga Tatau Tatau: Early Stories from Founding Members of the Maori Women's Welfare League*. Wellington, New Zealand: Bridget Williams Books.
- Schein, V. E. (2007). Women in management: reflections and projections. *Women in Management Review* 22(1), 6-18.
- Simmonds, N. (2011). Mana wahine: decolonising politics. *Women's Studies Journal* 25, 11-25.
- Skipper, H. (2010, July). *Resilience of Maori Women in Leadership*, (unpublished master's thesis). University of Waikato, Hamilton, New Zealand.
- Smith, G. H. (2003, October). Indigenous struggle for the transformation of education and schooling. In *Keynote address to the Alaskan Federation of Natives (AFN) Convention, Anchorage*.
- Smith, L. T. (2012). *Decolonizing Methodologies: Research and Indigenous Peoples, second edition*. Dunedin, New Zealand: Otago University Press.

- Spears, L. C. (2002). Introduction: Tracing the past, present, and future of servant-leadership. In L. C. Spears, & M. Lawrence (Eds.), *Focus on leadership: Servant-leadership for the 21st century* (pp. 1-15). New York: John Wiley.
- Statistics New Zealand, (2006). *QuickStats about Maori: Census 2006/Tatauranga 2006*. Wellington, New Zealand: Statistics New Zealand.
- Statistics New Zealand, (2005). *Focusing on women, 2005*. Wellington, New Zealand: Statistics New Zealand.
- Storey, J. (2005). What next for strategic-level leadership research? *Leadership, 1*(1), 89-104.
- Te Puni Kokiri, (2006). *Maori Graduates Fact Sheet*. Retrieved from <http://www.tpk.govt.nz/en/in-print/our-publications/fact-sheets/maorigraduates/>.
- Van der Boon, M. (2003). Women in international management: an international perspective on women's ways of leadership. *Women in Management Review 18*(3), 132-146. doi 10.1108/09649420310471091.
- Vieito, J. P. T. (2012). Gender, top management compensation gap, and company performance: Tournament versus behavioral theory. *Corporate Governance: An International Review, 20*(1), 46–63. doi: 10.1111/j.1467-8683.2011.00878.x.
- Zahidi, S., & Ibarra, H. (2010). The corporate gender gap report 2010. In *World Economic Forum, Genf*.
- Zander, R. S., & Zander, B. (2000). *The art of possibility: Transforming professional and personal life*. 24-53. Boston: Harvard Business School.
- Zenger, J. & Folkman, J. (2012). Are Women Better Leaders than Men? http://blogs.hbr.org/cs/2012/03/a_study_in_leadership_women_do.html
- Zimmer, L. (1988). Tokenism and women in the workplace: The limits of gender-neutral theory. *Social Problems, 35*(1), 64-77.

GLOSSARY

Glossary

Ano nei te mihi nunui ki a koutou katoa, nga wahine ataahua - *again many, many thanks to you all, you beautiful women*

Ao – *world*

Aotearoa – *land of the long white cloud*

Arikinui Dame Te Atairangikaahu – *Maori female sovereign, from Waikato, reign 23 May 1966 to 15 August 2006, b: 23 July, 1931, d: 15 August, 2006.*

Aroha – *love, compassion*

Awa – *river*

Dame Whina Cooper – *Te Rarawa female leader, first President of Maori Women's Welfare League 1951, b: 9 December 1895, d: 26 March 1994*

Haka – *Maori dance*

Hapu – *sub-tribe*

Hauora – *health, wellbeing*

Iwi - *tribe*

Kai – *food, to eat*

Kaitiaki – *guardian*

Kaiwhakahaere – *general manager*

Kanohi kitea – *the face that is seen – present, visible*

Kanohi ki te kanohi – *face to face*

Kaore e ko atu, kaore e ko mai – *it goes without saying*

Karakia – *prayers, blessing*

Karanga – *call of welcome*

Kauhau – *preach, sermon*

Kaumatua - *elder*

Kaupapa – *philosophy, topic*

Kawa – *protocol*

Kia ora – *greeting, be well*

Kingitanga – *provides for the Maori sovereign*

Koha – *gift, donation*

Kohanga – *nest*

Kohanga Reo – *language nest, also a movement for Maori early childhood education*

Koroneihana – *coronation*

Koroua – *elderly male*

Kotiro – *girl*

Ko taku puaiwaitanga – *my awakening / blossoming*

Ko wai au? – *Who am I?*

Kuaretanga – *ignorance*

Kuia – *elderly female*

Kumara – *sweet potato*

Kupu - *word*

Mahau – *porch, shelter*

Mana – *prestige, authority, control*

Mana wahine – *prestigious women*

Mana Whenua – *authority over the land*

Manaaki/manaakitanga – *care for, provide hospitality*

Manuhiri – *visitor, visitors*

Maori – *indigenous person (singular) or peoples (plural) of Aotearoa New Zealand*

Maoridom – *all that is Maori?*

Maoritanga – *provide for Maori*

Marae - *courtyard or traditional communal gathering place*

Marama – *clarify, alight, a calendar month*

Maunga - *mountain*

Mauri – *life force*

Moana - *sea*

Mohio - *understand*

Mokopuna – *grandchild (singular), grandchildren (plural)*

Motu – *island*

Nei ra te mihi mahana ki a koutou – *a warm welcome to you all*

Ngakau mahaki - *amenable*

Nga mihi aroha, miharo hoki e te tuakana – *greetings of love and happiness to you my elder sister*

Ngati Mahanga – *a hapu of Waikato-Tainui*

Nga painga – *the benefits*

Ngati Porou – *a tribe of Te Tairāwhiti or the East Coast of the north island*

Nga uauatanga – *the challenges / difficulties*

No whea au? – *where am I from?*

Pakeha – *European, non-Māori, western or mainstream*

Pakeke – *adult male or female*

Papatuanuku – *mother earth*

Poukai – *Waikato-Tainui tribal and political annual event for 33 hapu*

Powhiri – *welcome / welcome ceremony*

Rangatira/ rangatiratanga – *figurehead, leader / sovereignty*

Rangimarie – *peaceful , calm*

Ringatu – *a Maori faith that owes its existence to Te Kooti Tikirangi of Rongowhakaata tribe*

Rohe – *area, boundary*

Tangata Whenua – *people of the land – people of the specific area*

Tangihanga – *bereavement, all parts of the bereavement and funeral process*

Taonga – *treasure, highly valued*

Tapu – *sacred*

Tari - *department*

Tauīwi – *non-Maori*

Te ao Maori – *the Maori world*

Te ao Pakeha – *the European world*

Te nekenga ki Poneke – *my move to Wellington*

Tena rawa atu koe e te Rangatira – *many thanks to you a person of status, a leader, or figurehead, in this case madam President of Maori Women's Welfare League*

Tena rawa atu koutou e te whanau - *many thanks to the family*

Te Papa-o-roto – *name for principal mare of Ngati Mahanga sub tribe*

Te Puni Kokiri – *ministry for Maori affairs responsible for xxx*

Te Puea Herangi aka Princess Te Puea – *Waikato female leader, b: 9 November, 1883 d: 12 October, 1952.*

Te Reo Maori – *the Maori language*

Te Ropu Wahine Maori Toko i te Ora – *Maori Women's Welfare League Inc*

Te Whakatoputanga o nga rohe – *consolidation of regions*

Tikanga – *custom*

Tipuna – *ancestor (singular), ancestors (plural)*

Tipuna wahine – *female ancestor or ancestors*

Toa - *strong*

Tohunga – *priest, expert*

Tono – *bid, command, apply, bequest, send, request, demand (depending on context)*

Tuakana/teina – *older sibling/younger sibling, used to denote a way of learning from each other*

Tuhoetanga – *Tuhoe (a tribe) culture, language beliefs*

Tupapaku – *deceased person*

Wahine – *female, woman (singular), women (plural)*

Wahine toa – *strong woman, strong women*

Waiata – *song*

Waikato-Tainui – *tribe and descendents from the ancestral canoe of Tainui, Waikato tribal region*

Wairua/ wairuatanga – *spirit, spirituality*

Waka – *ancestral canoe*

Whaikorero – *oration, formal speech*

Whakaiti – *show humility, be humble*

Whakanoa – *make free from tapu (sacredness)*

Whakapapa - *genealogy*

Whakatauki – *proverbial saying*

Whanau – *family, extended family, group of people together for similar purpose*

Whanaungatanga – *relationships, kinship ties*

APPENDICES

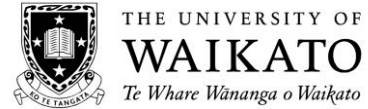
Appendix I

Letter of introduction

Letter of Introduction

Waikato Management School

Te Raupapa



Tēnā koe [participant name]

Nga mihi ki a koe i runga i nga ahuatanga o te wa.

I am a student at the University of Waikato and the Waikato-Tainui Research and Development College currently completing my Masters in Business Administration (MBA). One of the requirements of the MBA programme is to complete a Major Research Project. The focus of my research project is Maori Women CEOs in New Zealand and what this means for the future of executive leadership in New Zealand.

The purpose of the research is to examine the CEO role from the perspective of current Maori women CEOs to identify the leadership styles, skills, attributes and values that Maori women CEOs bring to their roles and explore what this means for the future of executive leadership in New Zealand. The findings of this project will form the basis of determining whether there are key common characteristics or elements that could form the development of an indigenous executive leadership model.

I would like to interview you for this project as the CEO of [organisation name] Can you please confirm whether you'd be interested in a kanohi ki te kanohi interview sometime within the next 2-3 weeks? It will take up to 2 hours and can be at a time and place suitable for you?

I have attached a 'Participant Information Sheet' giving full details and expectations for your participation and also a 'Participant Consent Form' for you to consider.

Please do not hesitate to contact me on [cell phone number] if you require any further information. I look forward to your response.

Hēoi anō, ngā manaakitanga ki a koe.

Pai marire

Awhimai Reynolds

University of Waikato – MBA Student

Appendix II

Participant Information Sheet

Participant Information Sheet

Waikato Management School

Te Raupapa



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Teena koe e te Rangatira

Re: Major Research Paper – Māori Women CEOs: A glimpse of the future?

Ko Tainui te waka, ko Taupiri raaua ko Karioi ooku maunga, ko Waikato raaua ko Waipa ooku awa, ko Waikato tooku iwi, ko Ngaati Maahanga tooku hapuu, ko Te Papa-o-roto tooku marae, ko Awhimai Reynolds teenei e mihi atu nei ki a koe.

Thank you for agreeing to participate in my major research project, which is a requirement of my Masters in Business Administration (MBA). The focus of this research project is on Māori Women Chief Executive Officers in New Zealand and what this means for the future of executive leadership in New Zealand.

Purpose of the research

The purpose of the research is to examine the CEO role from the perspective of current Maori women CEOs to identify the leadership styles, skills, attributes and values that Maori women CEOs bring to their roles and explore what this means for the future of executive leadership in New Zealand. The findings of this project will form the basis of determining whether there are key common characteristics or elements that could form the development of an indigenous executive leadership model.

The overarching goal is therefore to undertake research that will contribute to the body of knowledge about Maori women CEOs – a role of critical importance to the success of an organization. The research is imperative to developing a deeper understanding of the CEO role within a Maori context and it could potentially shape the development of an indigenous model of executive leadership.

What's involved for participants?

In this project, I would like to discuss your experiences, perceptions and reflections of your conduct and performance in your CEO role as a Maori woman. It will involve a one-to-one interview of up to 2 hours at a place convenient for you. I will take notes and seek your approval to record the conversation by digital recorder.

A series of questions will be asked to:

- identify if there are key characteristics and elements that Maori women in CEOs roles share;
- determine if there is anything special or different about Maori women CEOs;
- determine if there is sufficient evidence of an emerging indigenous model of executive leadership; and
- consider what this means for the future of executive leadership in New Zealand.

The purpose of the interviews is to:

- identify leadership styles, skills, attributes and values of Maori women CEOs;
- identify key factors of success
- ascertain how Maori women make sense of their context and the tensions and paradoxes they encounter in their roles; and
- gather their reflections on the future of CEOs in New Zealand.

What will happen with the information?

You will have the option of whether you wish to be identified or not. Private and confidential information will remain confidential. Data will be password-secured on my computer and identities will be protected by using pseudonyms instead of real names. I will be the only person who will have access to the data collated. All caution will be taken to ensure any sensitive information is treated appropriately.

If you take part in this research project, you have the right to:

- refuse to answer any question(s) or completely withdraw from the research within 2 weeks of your interview;
- after completion of the interview, retract all your data from the study without any explanation; and
- be given access to a summary of the key findings after completion of the study.

A Consent Form is attached for consideration. This will allow me to use the information you provide to conduct my research. I will also require your consent to record your interview. This is to ensure I don't miss any valuable sharing of information. All information will be secured throughout the duration of this project and destroyed at the completion of the MBA programme.

What other information do I need to know?

The interviews will be conducted at a venue and time suitable to you within Wellington region. These interviews can be conducted at your work place or office to make it more convenient for you. I can also arrange for you to come to my office as an alternative.

Who can I contact?

The supervisor of my research is Dr Kathie Irwin. Our contact details are:

Awhimai Reynolds
Researcher
Ph: 027 269 6852
Email: awhimair@gmail.com

Dr Kathie Irwin
Supervisor
Ph: 027 66 44678
Email: contact@hopebrokers.co.nz

Dr Sarah-Jane Tiakiwai
Academic Director
Ph: 021 223 7081
Email: saraht@waikatotainui.ac.nz

Please do not hesitate to contact me if you require any further information.

Heoi ano, nga manaakitanga ki a koe.

Pai marire

Awhimai Reynolds

University of Waikato – MBA Student

Appendix III

Consent Form for Participants

Consent Form for Participants

Waikato Management School

Te Raupapa



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

MĀORI WOMEN CEOs: A glimpse of the future?

Consent Form for Participants

I have read the **Information Sheet for Participants** for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study up to two weeks after having seen the transcript, or to decline to answer any particular questions in the study. I agree to provide information to the researchers under the conditions of confidentiality set out on the **Information Sheet**.

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

Signed: _____

Name: _____

Date: _____

Researcher's Name and contact information:

Awhimai Reynolds

Researcher's phone no.

Researcher's email

Supervisor's Name and contact information: Dr Kathie Irwin

Supervisor's phone no.

Supervisor's email

