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**Ngā Tuituinga o te Pōtae:  
Rangatahi Perspectives of Leadership within Ngāti Maniapoto**

A thesis  
submitted in partial fulfilment  
of the requirements for the degree  
of

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By

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# **Abstract**

Research on youth leadership development is often saturated by adult perceptions and thus the literature often lacks youth voice and youth perspective on what integral areas are needed for successful youth leadership development. This research focuses on the rangatahi of Ngāti Maniapoto and their perspectives of leadership within the iwi to aid the gap in academic literature relating to youth perception of leadership development.

Maniapoto has an abundance of leadership examples from the plethora of tūpuna that have developed the iwi to the leaders of contemporary Maniapoto pushing the iwi forward. The purpose of this research is to delve into the perspectives of rangatahi Maniapoto that pertain to good leadership qualities, their perception of leadership, unique leadership styles within Maniapoto, rangatahi leadership skills and perspectives of youth development within the iwi. By interviewing rangatahi with strong connection to Maniapoto this information of their perspectives revealed four integral areas of rangatahi leadership development were collated into a model for dissemination and use within the iwi for youth development practices. This model is named Ngā Tuituinga o te Pōtae and has four areas, education, collective, communication and vision. Education was identified by rangatahi as they found that learning Maniapoto reo and tikanga was integral for a Maniapoto leader, in addition they saw an opportunity to establish a wānanga to future proof our Maniapototanga. A collective approach to leadership was highlighted as the rangatahi perceive that Maniapoto leaders need to be well known in the community and have good relationships with iwi members to be successful. Rangatahi reported that communication was an important attribute for leaders to have, not just speech but communicating by doing was essential for a Maniapoto leader. Finally, rangatahi explained that leaders need to have a vision for the taiao and a vision for our people to be a successful leader, and be able to take the iwi to a place they have not been to before.

This study adds to the scarce literature on youth perceptions on youth leadership development and definitively answers the question on how rangatahi of Maniapoto perceive leadership and how rangatahi of Maniapoto would develop leadership within Te Nehenehenui. The key findings presented in this thesis indicate that rangatahi from Maniapoto engage and identify leadership in many ways, however they do agree that leadership development is necessary for Maniapoto to flourish in the future. Applying this model and research within the iwi will create new foundations for leadership to grow within Maniapoto, and fill the gap of leadership for the iwi that rangatahi have identified.

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# Table of Contents

Abstract.....	ii
Acknowledgements.....	iii
Table of Contents.....	iv
List of Figures .....	vii
Chapter One - Introduction.....	1
1.1    Setting the scene.....	1
1.2    Aim of this research .....	2
1.3    Key Question .....	3
1.4    Chapter Breakdown and framework.....	4
Chapter Two - Context .....	9
2.1    Te Whenua - The Foundations .....	9
2.2    Te Taenga mai o Tainui - The Arrival of the Tainui Waka .....	9
2.3    Ko wai a Ngāti Maniapoto - Who is Ngāti Maniapoto? .....	11
2.4    Ko Maniapoto te Tangata - Maniapoto the Ancestor .....	14
2.5    Maniapoto Leadership examples:.....	15
2.6    Pepeha of Maniapoto: .....	17
2.7    Te Kawenata o Maniapoto - The Covenant .....	18
2.8    Kīngitanga .....	19
2.9    Maniapoto Trust Board.....	21
2.10    Maniapoto Settlement and the Post Settlement Governance Entity .....	22
2.11    Conclusion - Te Pukeroa.....	23
Chapter 3 – Literature Review .....	25
3.1    Introduction .....	25
3.2    What is leadership: .....	25
3.3    Indigenous Leadership .....	26
3.4    Defining Māori leadership .....	27
3.4.1    Traditional Māori leadership.....	27
3.4.2    The change of Māori leadership: .....	29
3.4.3    Contemporary Māori Leadership.....	31

3.4.4	Summary .....	33
3.5	Youth/Rangatahi Leadership.....	33
3.6	Defining rangatahi.....	34
3.7	Youth Leadership .....	35
3.8	Youth perceptions of leadership:.....	36
3.9	Youth do not perceive themselves as leaders. ....	36
3.10	Indigenous youth leadership.....	37
3.11	Indigenous health models as leadership development tools: .....	38
3.12	Conclusion.....	42
Chapter 4 – Methodology and Findings.....		43
4.1	Introduction .....	43
4.2	Methodology.....	43
4.3	Discussion of interviews.....	46
4.3.1	Rangatahi perceptions of good leadership qualities: .....	46
4.3.2	Who rangatahi perceive Maniapoto leaders to be:.....	47
4.3.3	Maniapoto... A unique leadership style? .....	50
4.3.4	What is leadership amongst rangatahi? .....	52
4.3.5	How Rangatahi would lead Maniapoto: .....	53
4.3.6	How Maniapoto rangatahi would develop youth leadership: .....	55
4.4	Summary .....	57
Chapter 5 - Discussion.....		58
5.1	Introduction .....	58
5.2	Rangatahi perspective and the literature .....	58
5.2.1	Indigenous and Māori leadership: .....	58
5.2.2	Youth leadership and youth perspectives: .....	59
5.2.3	Rangatahi and governance: .....	59
5.2.4	Indigenous youth leadership.....	60
5.2.5	Summary .....	60
5.3	Interview Findings .....	60
5.3.1	Education .....	61
5.3.2	Collective.....	61
5.3.3	Communication.....	62

5.3.4	Vision.....	63
5.3.5	Summary .....	63
5.4	Formulating a Model.....	64
5.5	Applications of Ngā Tuituinga o te Pōtae .....	67
5.6	Why do we need to apply this? .....	68
5.7	Challenges and limitations .....	68
5.8	Summary .....	69
Chapter 6 - Conclusion .....		71
6.1	Introduction .....	71
6.2	Key findings .....	71
6.3	Contribution to research.....	72
6.4	Recommendations for the future and potential areas for further study .....	73
6.5	My journey as a Kairangahau and concluding statements. ....	73
Reference: .....		75

## List of Figures

Figure 1: Tainui Map .....	10
Figure 2: 1883 Waimarino block and Taupouiatia block .....	12
Figure 3: Rohe Pōtae Block .....	13
Figure 4: The Circle of Courage model.....	39
Figure 5: The Medicine Wheel framework .....	40
Figure 6: Anishinaabe Bimaadiziwin .....	40
Figure 7: Ngā Tuituinga o te Pōtae.....	65



# Chapter One - Introduction

“Haere mai ki ahau ki Maniapoto”

## 1.1 Setting the scene

Kia whakarongo ake au ki te tangi a te manu nei,  
Tui, tui, tui, tuia  
Tuia i runga  
Tuia i raro  
Tuia i roto  
Tuia i waho  
Tuia te here tangata  
Ka rongō te pō  
Ka rongō te Ao  
Tuia i te mukutangata  
I take a mai i Hawaiki nui, i Hawaiki roa, i Hawaiki pamamao  
Ki te hono te wairua ki te whai ao ki te ao marama  
Haumi e, hui e, tahiki e

**Ko Tainui te waka,**  
**Ko ūpoko Karewa te maunga**  
**Ko Mangaokewa te awa**  
**Ko Ngāti Maniapoto te iwi**  
**Ko Ngāti Rōrā te hapū**  
**Ko Te Piruru Papakainga te marae**

Born and raised in Te Kūiti I often shied away from my Māori side of life, although I have strong connections to my marae, Te Pirurutanga-mō-ngā-uri-o-Puku, it was quite difficult to engage with any other iwi (tribe) kaupapa. It wasn't until I attended Te Whare Wānanga o Waikato that I discovered my love for Te Ao Māori (the Māori world). Through this, a passion for rangatahi (youth) development flourished which saw myself in attendance of many rangatahi leadership development kaupapa (Programme). From Te Ahurutanga, a Māori leadership programme that runs from The University of Waikato, to Ngā Pakiaka, a program designed to build and develop rangatahi Māori through film.

However, one kaupapa had the greatest effect on my life. One that I would perceive as one of the greatest kaupapa for rangatahi Māori to engage with for re-discovery of their whakapapa (genealogy) and a passion and drive for leadership development, this kaupapa is named Tuia.

Tuia is an “intentional, long term, intergenerational approach to develop the leadership capacity of young Māori in communities throughout New Zealand” (MTFJ, n.d.). The name derives from the ancient

tauparapara (Māori proverbial saying) that opened this chapter, the tauparapara explains the potential that people hold and their connections to the past, present and future (Tuia, 2021). From 2011 to 2020 Tuia have had 56 councils, 19 Participating Iwi and Organisations and over 350 rangatahi participate in the kaupapa (MTFJ, n.d)

The Tuia experience is made up of three pou (pillar), mentoring, community contribution and Wānanga (forum or conference) (Tuia, 2021) at a grassroots level, mayor from across Aotearoa will select a rangatahi Māori from their district to develop a mutually beneficial mentoring relationship that will encourage and enhance community contribution (Tuia, 2021). Rangatahi will also attend five wānanga over the year in different parts of the country to build and obtain networks amongst like-minded rangatahi within Aotearoa. I was fortunate enough to be selected for the Tuia program in 2019 and then contribute to facilitation in 2020. Through my experience I have met and interacted with many talented rangatahi from across Aotearoa, I also created strong relationships with rangatahi within Ngāti Maniapoto that had previously been involved with Tuia.

From these connections, a conversation was sparked one night at the Te Kūiti BP petrol station by the rangatahi of Maniapoto to create a Tuia experience that would be implemented within Te Nehenehenui. From this interaction stemmed my interest in developing leadership research for rangatahi within Maniapoto. After examining literature on Maniapoto, it was apparent that research on rangatahi of Maniapoto was scarce, thus new research would have to be developed, and the question was then, what is the best way to create development strategies for rangatahi. Literature shows that development strategies that are youth-informed and youth-constructed can increase engagement and buy-in from youth for leadership development (Mortensen et al., 2014), therefore by interviewing rangatahi from Maniapoto and collating their whakaaro (ideas), I will be able to produce a youth-informed development strategy strictly for Ngāti Maniapoto.

## **1.2 Aim of this research**

This thesis focuses on the leadership within Maniapoto from the perspectives of its rangatahi. By interviewing youth from Maniapoto, this thesis will identify rangatahi perspectives and ideas about good leadership attributes, examples of leadership within Maniapoto, who rangatahi perceive leaders to be, if Maniapoto has a unique leadership style, what leadership is amongst rangatahi and how would they lead the iwi.

The information from the interviews will then be used to highlight key areas of leadership interests and then be collated to create a framework or model that can be used for leadership development within Ngāti Maniapoto.

Numerous studies on youth show that when they are involved with decision making within communities and organisations, it can help fill the often-neglected youth perspective space (Frank, 2006; Stoneman, 2010) and can assist in promoting youth capacity and needs, and can nurture youth to create positive community change (Stoneman, 2010; Soleimanpour et al., 2008; Libby et al., 2005). This thesis will show

that engaging with rangatahi perspectives can effectively make positive change in developing leadership for the future of Ngāti Maniapoto.

At the end of this thesis I will be able to show what rangatahi of Maniapoto perceive leadership to be and be able to identify integral areas of leadership in relation to Maniapoto specific leadership development. These integral areas of interest will be presented in a model for dissemination and use within the Iwi for leadership development.

### **1.3 Key Question**

There are two key questions for this research that will aid in the creation of a model to assist with leadership development within Ngāti Maniapoto:

- 1) What are rangatahi perspectives on leadership within Maniapoto?
- 2) How can we develop rangatahi leadership within Maniapoto?

There are many sub-questions for this thesis that will assist in answering the two key research questions. The first set of questions will be answered in the context and literature review chapters and the second set of questions will be answered by the rangatahi during the interviews:

#### **Sub-questions Set I:**

Who is Maniapoto?

What is Maniapoto?

What is leadership?

What is Indigenous leadership?

What is Māori leadership?

What is a rangatahi?

What is youth leadership

What is Maniapoto leadership?

#### **Sub-questions Set II:**

Rangatahi perceptions of good leadership qualities?

Who do rangatahi perceive as leaders?

Does Maniapoto have a unique leadership style?

What is leadership amongst rangatahi of Maniapoto?

How would Maniapoto rangatahi lead the iwi?

How would Maniapoto rangatahi develop youth leadership?

## 1.4 Chapter Breakdown and framework

This thesis will identify perspectives of Maniapoto rangatahi and therefore needs a methodology to complement and reflect the objectives of this research. Unfortunately, there is no methodology that is specific to Ngāti Maniapoto research, thus I desired to create a new Methodology to use for my thesis.

Exploring different iwi frameworks, I came across one example of interest, the Wharenui model that is unique to Tūhoe and created by Dr Rangi Matamua. Matamua attributes different parts of a Tūhoe wharenui (meeting house), named Te Whai o Te Motu, to each chapter of his thesis (Matamua, 2006), an example within his research is the use of the tāhū or the ridgepole to guide his introductory chapter. Matamua explains that the tāhū is the main support beam for the marae and therefore it is attributed to the first chapter as it establishes the structure of the thesis (2006). This model takes different parts of a specific Tūhoe wharenui and applies it to a chapter that reflects the attribute of that certain chapter.

Using this idea, I contextualised a Maniapoto specific framework that uses the well-known Maniapoto waiata (song) 'Haere mai ki Maniapoto' written by Doug Te Ruki to a tune created by Sonny Tahi. Similar to the Tūhoe wharenui model used by Matamua, I have taken different parts of the waiata and attributed it to each section of my research. This framework will assist in guiding each chapter of my thesis and in turn, intrinsically assist the flow of my research. The waiata and the framework is explained below;

### Haere mai ki Maniapoto

Haere mai ki ahau, ki Maniapoto e!  
Haere mai i Ngāherenga  
Ki te Moenga Pukeroa  
Ko taku rourou-iti-a-haere  
Maringi kai whenua  
Ko taku rourou-iti-a-haere  
Maringi kai moana  
Haere mai ki ahau, ki Maniapoto e!

Te Torohanga o te whenua  
Te Torohanga o ngā ringa  
Ka whakahua mai i ngāku ruruhi,  
I ngāku koroheke  
Mai i te awa whakarite ki Tongariro  
Te Nehenehenui e  
Haere mai ki ahau, ki Maniapoto e!  
Haere mai ki ahau, ki Maniapoto e!

### **Haere mai ki Maniapoto**

Come, thrice welcome to Maniapoto  
From Ngāherenga came Maniapoto, Kinohaku,  
Te Rongorito and others to the bed stool, Pukeroa  
While small is my offering  
It is cultivated provision  
While small my offering  
It is a seafaring provision  
Come, thrice welcome to Maniapoto

Welcome to the extended land of Tāwhao  
The extended arms of the people  
'Twas the elderly folk who said  
Te Nehenehenui commences at the sanctified  
Waters of Tāwhiao to the sational plateau of  
Tongariro  
Come, thrice welcome to Maniapoto

As waiata were traditionally used to hold, teach and disseminate information (Forster, 2008; Warren, 2006) this section will examine the waiata and give deeper understanding of the knowledge and information that this song holds. According to Ruki, this song was not composed by him, but by everyone in the iwi. The words were given by the tupuna (ancestors) and each line holds many treasures and stories of our ancestors (Personal communication, May 8, 2021). Te Ruki on the Taringa podcast, explains that many Maniapoto waiata were composed to only be sung within the rohe (district) boundaries, for example a waiata named 'e tū e Maniapoto', thus this song was written to be sung outside of the iwi (Gloyne & Te Anga, 2017).

Haere mai i Ngāherenga  
Ki te Moenga Pukeroa  
Ko taku rourou-iti-a-haere  
Maringi kai whenua  
Ko taku rourou-iti-a-haere  
Maringi kai moana

Ngāherenga, located at the foot of Mount Pureora (Patete, 2002), refers to where Maniapoto and some of his siblings lived, Moenga Pukeroa refers to the final resting place of Maniapoto located on Pukeroa near Hangatiki (Te Ruki, Personal communication, May 8, 2021). According to Ruki, Maniapoto resided at Ngāherenga but desired to return to Waihikurangi located near Otorohanga (2020), as he travelled to Waihikurangi he noticed his two younger sisters, Kinohaku and Te Rongorito following him, in his surprise he turned and uttered the words of one of his ancestors "He aha rawa kōrua e haere mai i te rourou iti a haere, tē noho atu i te Tokanganui a noho" "Why did you come with the small basket of the traveler?

Better if you had stayed away with the large basket of the home dweller” (Adams & Meredith, 2005). Maniapoto referred to this saying as his sisters were following a lonesome traveler with diminishing resources, therefore it would be wiser to stay home where the food is plentiful (Gloyne & Te Anga, 2017). ‘Maringi kai whenua’ and ‘Maringi kai moana’ refer to the two sisters that followed Maniapoto and their abilities and expertise in certain areas, Kinohaku having expertise with food collection from the ocean and fresh waterways, and Te Rongorito being an expert healer and protector of lands (Gloyne & Te Anga, 2017).

Te Torohanga o te whenua  
Te Torohanga o ngā ringa  
Ka whakahua mai i ngāku ruruhi,  
I ngāku koroheke  
Mai i te awa whakarite ki Tongariro  
Te Nehenehenui e

‘Te Torohanga o te whenua’ refers to the extended lands of Tāwhao and his two sons Whatihua and Tūrongo, Tūrongo being the great grandfather of Maniapoto. Whatihua and Tūrongo were arguing over who would inherit the lands of their father, after the argument Tāwhao decided to give Whatihua the west side of his lands and Tūrongo the east (Gloyne & Te Anga, 2017). ‘Te Torohanga o ngā ringa’ refers to Kahu an ancestress of Tainui, from Kawhia and the action of the people who resided near Ōtorohanga welcoming and supporting her during her travels (Gloyne & Te Anga, 2017). ‘Ruruhi’ and ‘koroheke’ are Maniapoto specific words for elderly, ruruhi for elderly women and koroheke for elderly man, Ruki explains that it is from his elders and ancestors that the information for this waiata was created, to be handed down to the people of Maniapoto (Personal communication, May 22, 2021). The last part of the waiata refers to the boundaries of Maniapoto, ‘Te awa whakarite’ refers to the river Puniu which was used as a restrictive border after the Waikato invasion, from Puniu to Tongariro the end point of Maniapoto is Te Nehenehenui, another name given for Ngāti Maniapoto (Gloyne & Te Anga, 2017).

Haere mai ki Maniapoto is a beautiful waiata that elucidates information of Ngāti Maniapoto ancestors, locations and stories and is a perfect structure to base my thesis upon.

## **Chapter One - “Haere mai ki ahau ki Maniapoto”**

Chapter One introduces the research and sets the scene for this thesis, it also covers the key questions and the theoretical framework that will be used for the research. The line ‘Haere mai ki ahau ki Maniapoto e!’ has been used to guide this chapter as it essentially invites the reader to examine the foundations of the thesis.

## **Chapter Two - “Haere mai i Ngāherenga, ki te moenga Pukeroa”**

Chapter Two presents an overview of historical knowledge needed to engage with this research and give the reader a Maniapoto lens to truly understand the research with knowledge of tupuna, geographical

landscape and boundaries of Maniapoto. The line “Haere mai i Ngāherenga, ki te moenga Pukeora” has been used to guide this chapter as the line represents the travelling of Tupuna from Maniapoto to the lands that is now known by the name Ngāti Maniapoto. This chapter helps to show not just the path of the tupuna but outlines important information to be able to contextualise a Maniapoto perspective.

### **Chapter Three - “Ko taku rourou-iti-a-haere, Maringi kai whenua, Ko taku rourou-iti-a-haere, Maringi kai moana”**

Chapter Three presents an overview on the literature related to leadership, traditional Māori leadership, contemporary Māori leadership and youth leadership. It also highlights literature on youth perceptions of leadership, indigenous youth leadership and then examines different indigenous frameworks that have been used for youth leadership development. The line “Ko taku rourou-iti-a-haere, Maringi kai whenua, Ko taku rourou-iti-a-haere, Maringi kai moana” has been used to guide this chapter as it collates the literature to create a small condensed offering of leadership literature and also covers the small but quality literature on youth perspective on youth development.

### **Chapter Four - “Te Torohanga o te whenua, Te Torohanga o ngā ringa”**

Chapter Four presents the findings of the interviews held with the rangatahi of Maniapoto and answers the second set of sub-questions; it collates the information that has been shared by the rangatahi to the researcher. The chapter also presents the research process and ethical considerations used when engaging and interviewing the rangatahi of Maniapoto. The line “Te Torohanga o te whenua, Te Torohanga o ngā ringa” was used as this chapter covers new information and thus extending the research and information about rangatahi Maniapoto perspectives on leadership.

### **Chapter Five - “Ka whakahua mai i ngaku ruruhi, I ngaku koroheke, Mai i te awa whakarite ki Tongariro, Te Nehenehenui e”**

Chapter Five discusses the research findings that the rangatahi shared in chapter four. Firstly, it compares and contrasts the literature covered in chapter three and then proceeds to examine and collate the information that the rangatahi shared into particular areas of interest. These areas of interest are then used to create a model for rangatahi leadership development, specifically for rangatahi within Maniapoto. It then discusses potential uses of the model within Maniapoto by using the whakaaro from the rangatahi and then examines the challenges and limitations the research had. The line “Ka whakahua mai i ngaku ruruhi, I ngaku koroheke, Mai i te awa whakarite ki Tongariro, Te Nehenehenui e” was used to guide this chapter as this chapter uses kōrero (narrative) from the rangatahi that identified Ruruhi, Koroheke and tupuna stories to identify what rangatahi need to become great Maniapoto leaders.

## **Chapter Six - “Haere mai ki ahau, ki Maniapoto e!”**

Chapter Six concludes the thesis by firstly identifying the key findings of the research, secondly identifying what areas of research this thesis has or could potentially contribute too and lastly it ends with future research recommendations and then my experiences as a Kairangahau (researcher). The line “Haere mai ki ahau, ki Maniapoto e!” was used to invite the reader not to examine the information of this thesis, but invite the reader to come forth to Maniapoto and apply the knowledge they have learnt.



# Chapter Two - Context

**“Haere mai i Ngāherenga, ki te moenga Pukeroa”**

This chapter sets the foundations for this study and provides a historical sketch of Maniapoto as the context for engaging in this research.

## **2.1 Te Whenua - The Foundations**

‘Haere mai i Ngāherenga ki te moenga Pukeroa’ likened to Maniapotos’ travels from Ngāherenga to his final resting place at Pukeroa, this chapter will conceptualise who is Maniapoto, what is Maniapoto and what are examples of traditional Maniapoto leadership. Through pūrākau (oral narratives and historical accounts), the boundaries and geographical location of Ngāti Maniapoto will be shown. It is integral that we start with Hoturoa and the arrival of the Tainui waka (canoe) as genealogy shows that Maniapoto is the twelfth descendant of Hoturoa (Crown, 2004) and his arrival from Hawaiki signifies the birth of Māori in Aotearoa. Additionally, we will examine examples of leadership from Maniapoto the tupuna, traditional Maniapoto leaders and pepeha (tribal motto/proverbs) of Maniapoto. This chapter will illuminate what traditional leadership in Ngāti Maniapoto looked like, as well as provide a clear path and foundation to explain what rangatahi leadership is within the iwi today.

## **2.2 Te Taenga mai o Tainui - The Arrival of the Tainui Waka**

Hoturoa the captain of the Tainui waka guided his people across the oceans from Hawaiki to Aotearoa, as the Tainui canoe approached the shore at Whangaparāoa (Phillips, 1989), they finally reached the east coast of Aotearoa. However, this was not the resting place of the Tainui people. Travelling the east coast of the North Island and through the Tāmaki plains, they found their way to Kāwhia. The place where Hoturoa decided to create a settlement for his iwi and the first instruction he gave was to build learning centers. Phillips (1989) notes, “When Tainui arrived at Kāwhia, the first concern of Hoturoa appears to have been the establishment of a whare wānanga” (p. 13). The people of Tainui soon thrived as they expanded and covered many maunga (mountains) and awa (rivers) throughout the North Island of New Zealand.

We have discussed the waka that brought the Tainui people from Hawaiki to Aotearoa, but in today's context the name Tainui, also identifies and is synonymous to the iwi (people) and their geographical residence. This is in the following pepeha:

"Ko Mokau ki runga,  
Ko Tāmaki ki raro,  
Ko Mangatoatoa ki waenganui,

Ko Pare Waikato Ko Pare Hauraki,  
Ko Te Kaokao-roa-o-Patetere ki Te Nehenehe-nui"

"Mokau is above,

Tāmaki is below,

Mangatoatoa is between.

The boundaries of Hauraki, the boundaries of Waikato.

To the long-outstretched armpit of Patetere to the great forests of Te Nehenehenui" (Papa, 1997, p. 3)

Figure 1: Tainui Map



Note: Tainui Geographical make up. From the Tainui settlement area. Sourced from Te Ahukaramū Charles Royal, 'Waikato tribes - The Waikato confederation', Te Ara - the Encyclopedia of New Zealand

Examining the landmarks of the map above with the pepeha, we can indicatively identify the iwi boundaries and can also be used to describe the metaphorical waka that is Tainui. This waka is made up of various iwi, and at the stern of the waka we arrive at Ngāti Maniapoto or Te Nehenehenui the iwi that this research will focus on, and brings us to the questions, ko wai a Ngāti Maniapoto?

### 2.3 Ko wai a Ngāti Maniapoto - Who is Ngāti Maniapoto?

Ngāti Maniapoto has many names and with each name comes a different explanation for the boundaries of the iwi. As a result, it can be hard to determine the exact boundaries for Ngāti Maniapoto and it will often change depending on whom you talk to. For the purpose of this study, we will look at one set of boundaries for Ngāti Maniapoto known as Te Rohe Pōtae.

According to Crown, in 1882 Ngāti Maniapoto, Ngāti Tūwharetoa, Ngāti Raukawa and Whanganui gathered for a hui (meeting), to discuss the political landscape of the time and how the land ownership changes would have an effect on the people (2019). With Europeans arriving in the mid seventeenth century (Winiata, 1967) the impacts from the settlers on the Māori people at this time was notable. This meeting is an example of Māori resistance from European enlightenment and the power that Māori leaders held during the colonial era of Aotearoa.

A story stems from this meeting, around discussions with the crown and George Grey, one of the Governors for New Zealand at the time. Grey proposed that they cut the land and divide it into sections. Wahanui Huatere, a rangatira (chief) who attended, instructed Governor Grey to hand over his hat to which Governor Grey agreed. Then “Wahanui took off his hatchet and was brandishing it as if to strike and halve the Governor's hat. Gore-Browne said to Wahanui, "Hang on, just a minute. What are you doing?" Wahanui said, “You want to chop our land in half, but you are fearful lest we chop your hat in half” (Crown, 2019, p. 11). His hat was then used by Wahanui, placed over the map and then used to show the boundaries of Maniapoto. This coined the term, Te Rohe Pōtae or the area of the hat. Later in the year 1882, Wahanui stood before the Māori land court and stated on oath that the boundaries of Te Rohe Pōtae was set as being:

“Mai Rangitoto ki te marangai, Tuhua ki te tonga, mai i waenganui O Taupō moana i te aranga o te rā, ki te hauauru ka tapotu atu ki te Moana-Nui-a-Kiwa, rua tekau mā wha maero te tāwhiti atu ki waho. Ko te rohe o te hauāuru rere tika atu ki Karewa ki te marangai, ki Wai Pingāo ki te tonga” (Native Land Court, 2011).

From Rangitoto in the North to Tuhua in the South, from the middle of Lake Taupō in the East, continuing out West into the Pacific Ocean for a distance of twenty-four miles. This western boundary runs parallel with the coastline from Gannett Island in the North to the Wai Pingao River in the South” (Crown, 2019, p. 12), using these landmarks a partition was then presented to Parliament in the following year in June 1883. It was signed by Rewi Maniapoto, Wahanui, Taonui and 412 others on behalf of Ngāti Maniapoto, Ngāti Raukawa, Ngāti Tuwharetoa and Whanganui and contained around 3,500,000 acres (Native Land Court, 2011).

The area shown in Fig 2 shows the original partitioned area for Te Rohe Pōtae, however before the crown would define the Rohe Pōtae block through the Native Land Court, the actual block size compared to the

original partitioned block would be much smaller due to two applications being filed to the Māori Land Court. Firstly, on October the 31st 1885 the Paramount Chief of Ngāti Tuwharetoa, Horonuku Te Heuheu, held a hui and in turn filed an application for the Ngāti Tuwharetoa tribal lands, this application was named the 'Tauponuiatia block', the application included a large southwest portion of the original Rohe Pōtae area (Fig 2) (Native Land Court, 2011). The second major blow for the original partitioned block was the filing of the 'Waimarino block' application made by Whanganui groups on the 27th of December 1885, three chiefs applied for the hearing, Te Rangihuatau, Tawhirimatea and Terehu Te Motu (Native Land Court, 2011). The Waimarino block was at total 490,000 acres with 88,000 acres overlapping with the Rohe Pōtae block; this took up a significant portion of the southern part of the partitioned block (Fig 2) (Native Land Court, 2011).

Figure 2: 1883 Waimarino block and Tauponuiatia block



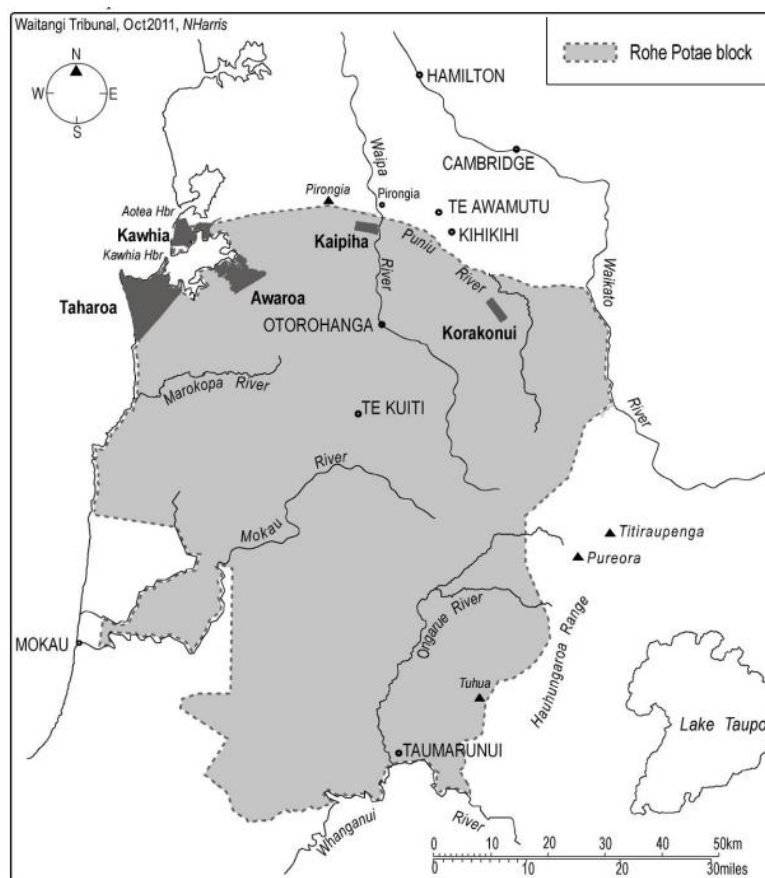
*Note: Sourced from He Maungarongo, p. 326, 238. Marr, 'The Waimarino Purchase Report'. p. 15*

The Tauponuiatia, and Waimarino applications was a huge blow to the original partitioned area for Te Rohe Pōtae, and with smaller applications being received by the Native land court that overlapped the original partitioned area, the decision was pushed for the hearing of the Aotea-Rohe Pōtae Block in mid 1886. Within the hearing Wahanui laid claim to boundaries of the original partitioned block, knowing that certain parts had been already adjudicated within these boundaries and that the claim was much larger than the inquiry district that was being investigated by the Otorohanga Court's (Native Land Court, 2011). (Fig 2) There were multiple counter claims to the Aotea-Rohe Pōtae block which in turn saw a lengthy process for the hearing. After more than two and a half months the time had finally arrived for Judge Mair to deliver his judgment for the block. On the 20th of October 1886, Judge Mair ordered that five portions are to be carved out of the larger Aotea-Rohe Pōtae block in line with the counterclaims. These portions

were known to be, Korakonui in the north east of the block, Kawhia, Te Taharoa, and Te Awaroa, located at Kawhia harbour, and the last portion was Kaipiha at the northern end of the Block, a handful of other counterclaims were set up but were all declared dismissed (Native Land Court, 2011). After the counterclaims, Judge Mair ordered that “All the balance of the Rohe Pōtae Block, with the islands of Karewa and Te Motu, excluding such portions as are held under Crown Grant, or have been purchased by the Crown, issue in favour of the claimants of the five tribes. This very large block was to be referred to by the minute books of Otorohanga Court as the ‘Rōhe Pōtae Block’” (Native Land Court, 2011. p133) (Fig 3).

With Judge Mair noting “that the block he was ruled on was the largest and most important that has ever been before the Native Land Court” (Native Land Court, 2011, p. 131). The final judgement of the Rohe Pōtae block brought great satisfaction to the majority of who were at attendance at the Otorohanga land court. Thus, the section that is known as the Rohe Pōtae Block will be the boundaries referring to Ngāti Maniapoto within this thesis (Fig 3).

Figure 3: Rohe Pōtae Block



*Note: Sourced from Native land court for the Te Rohe Pōtae district enquiry, Husbands, p. 134.*

## 2.4 Ko Maniapoto te Tangata - Maniapoto the Ancestor

Maniapoto is a direct descendant of Hoturoa the captain of the Tainui waka. Grandson of Raukawa, Maniapoto was the first-born son from a union between Rereahu and Hineapounamu. His younger siblings were, Matakore, Kinohaku, Turongotapārau, Te lowānanga, Kahuariari, Tūwhakahekeao and Te Rongorito (Edwards, 2009). “All of the siblings were schooled in the ways and means of obtaining a prosperous living. They were familiar with their lands, and the aspects of their world” (Crown, 2004, p.37), their expertise and explanation of their leadership skills are explained further in the chapter.

Maniapoto was born at Ōmaruke at Rangīātea, still a child, he was taken to Aotea to be trained in the implements of the war god, Tūmataunga by Raukawa’s younger brother named Tuhianga (Crown, 2004). An example of Maniapoto’s training as a child is a game of long darts. This child's game was the beginning of combat training for the young Maniapoto. He would smear the tips of the darts with poison drawn from the Katipō spider, thus creating a weapon that would usually give miniscule damage to the enemy, now would slowly kill them during a fight (Crown, 2004).

Maniapoto being trained in the domain of Tūmataunga is an example of traditional Māori development and reflects traditional leadership development strategies that can assist contemporary leadership development. Each child of the Māori world holds different traits inherited from their ancestors (MOE, 2009) therefore by examining Maniapoto and his upbringing, insight can be drawn into traits that people of Ngāti Maniapoto hold today. Children that were dedicated to the service of Tūmataunga would enter the ranks of a Māori military school and be taught strategy and warfare (Evans, 2002), although contemporary Māori children are no longer pushed through military school, the combatant nature of our ancestors is still alive. Matamua explains that the principles of the ancient warrior trait still remain but is applied to different areas such as sport, politics and tribal development such as sovereignty, land and water rights, broadcasting and treaty obligations (2015). “In many instances Māori have mobilised themselves into a well-organised battalion, defending Māori rights across a number of spectrums.” (Matamua, 2015, p.222) and with Maniapoto’s training in the implements of Tūmataunga we can hypothesize that descendants of Maniapoto still carry these warrior traits but apply them not to on the battlefield but in to areas of social and political development.

Equipped and trained with the implements of Tūmataunga and still a child, Maniapoto travelled to war. From Tāmaki Makaurau to Tūhoe, Ngāti Awa, Te Rangi-hou-hiri and Matatua, Maniapoto was fighting and being guided through his passage of manhood. “Although still young, Maniapoto understood that Rereahu bade that the lands be destined for him to guard and to protect the family” (Crown, 2004, p.39). Maniapoto then set out to build new Pā (fort) sites for his people, not within the borders of Maniapoto but on the outskirts of the boundaries, so that the lands that he protected will never be impregnated (Crown, 2004). These Pā sites ranged from Kirikiriroa all the way to Tūwharetoa and were manned and continuously occupied by Maniapotos’ men. The act of building Pā sites beyond Maniapotos’ land shows the leadership skills he held of innovative and future thinking; we can hypothesize again that these traits and leadership skills influence and have been inherited by his descendants today.

When Maniapotos' father, Rereahu, was nearing death, he made the decision to pass on his mana (authority) and power to Maniapoto. Although Rereahu had one older son to his first wife Rangianewa, named Te Ihingārangi, Maniapoto had demonstrated his skills as a leader and was favoured by his father to lead the tribe (Jones, 1995). When it came time of his passing, Rereahu anointed his head with red ochre and made Maniapoto bite his crown, in this action the mana of Rereahu was passed on to Maniapoto (Jones, 1995). In relation to leadership, this pūrākau (story) signifies the importance of succession planning to the traditional Māori world, succession planning for current Māori and future Māori leaders are continuing considerations and are essential for the leadership development (Mathews, 2011). Questions around succession planning will be integral during my interview process as well as examining how rangatahi would create opportunities for leadership development and if they value succession planning to be important for the future of Ngāti Maniapoto.

At the end of Maniapoto's life he resided in a cave called Te Ana-uriuri near Hangatiki. For many years, Maniapoto and his tribe lived peacefully undisturbed by warfare and spent much of his time visiting his people. When Maniapoto knew his days were numbered he went to Pukeroa, his final resting place, at Hangatiki and instructed his brother in law, Tūirirangi, to call the people together. "The reason he told Tūirirangi to assemble them was because, in the past, his own voice had called people only to war and he was worried lest they should mistakenly think that this was another such call" (Jones, 1995, p.186). A great number of people assembled, performed haka (dance) and Maniapoto addressed the people with a now well-known pepeha for Ngāti Maniapoto; "Kia mau tonu ki tēnā; kia mau ki te Kawau Mārō!" "Stick to that, the straight flying cormorant!" This referred to a warfare stance used by Maniapoto and is further explained later in the chapter. Before the people left the occasion, Maniapoto had passed away (Jones, 1995). Although it was Maniapotos' final days, he still held the power to gather people from across the iwi; this proves his skills of communication and could be a trait that has been passed on to his descendants.

Maniapoto was adorned with the cloaks of chieflihood when he was little more than a teenager (Crown, 2004). Maniapoto guided his people and his iwi through many battles and for many years. Examining the life of Maniapoto provides a stable foundation for traditional Maniapoto leadership, it is important to note the Maniapoto was still a rangatahi when he stood into leadership positions, looking through a traditional Maniapoto lens shows that rangatahi do have the potential to become leaders, however the right guidance must be given to ensure rangatahi success within leadership spaces.

## **2.5 Maniapoto Leadership examples:**

Maniapoto leadership does not end at Maniapoto himself, there is a plethora of Maniapoto leadership examples from his siblings, whakataukī (proverbs), pepeha or tribal motto to prominent leaders during early European engagements. During the interview process, multiple names of tūpuna will be mentioned so I believe it is important to highlight some of the names that are often heard and associated with Maniapoto leadership.

Although Maniapoto was the rangatira of the iwi, his siblings were also leaders in their own areas of expertise. Each sibling contributed special skills, resources and leadership to the wider iwi (Waitangi

Tribunal, 2018). Maniapoto had seven siblings, Matakore, Kinohaku, Tūrongotapuārau, Te Io-wānanga, Kahuariari, Tūwhakahekeao and Te Rongorito (Edwards, 2009; Crown, 2004; Taitoko et al., 1990; Waitangi Tribunal, 2018). We will now examine each sibling and identify leadership qualities that they held.

#### **Matakore:**

Matakore was an expert on forest food gathering (Waitangi Tribunal, 2018), he was also a keeper of food preservation techniques that would enable food to be kept for months and in some cases, years. There is a story of Maniapoto and Matakore racing up a tree, Maniapoto spoke “ko te rākau rā o tō tāua matua... e ... ko au tērā!” “Lo... that tree of our father...lo... it shall be mine” and Matakore responded “E... ko te rākau rā ko au tērā!” “Lo... that tree shall be mine” (Crown, 2004, p.47). Matakore and his skill in food gathering and preservation, as well as his competitive nature to succeed can be associated with the attributes of future thinking and persistences.

#### **Kinohaku:**

Kinohaku was an expert in food gathering from the ocean and fresh waterways (Waitangi Tribunal, 2018), her procuring talents were taught to her from her father Rereahu and allowed her to become an expert in obtaining food from the sea, rivers, streams and swamplands (Crown, 2004). Kinohaku held influence over whenua (land) from Hangatiki and Waitomo to Marokopa and Waikawau. The food collected by Kinohaku contributed to the welfare and health of her siblings and their hapū (Waitangi Tribunal, 2018). Through her collection of food from waterways and her contribution to her family, Kinohaku embodies attributes of compassion and support.

#### **Tūrongotapuārau:**

Tūrongotapuārau was an expert in healing (Waitangi Tribunal, 2018). He would use trees, herbs, and weeds and give advice in dietary requirements to heal all manner of ailments (Crown, 2004). Crown writes “Koina hoki ngā tino pūkenga o te kaumatua nei ko ngā rongoa me ngā kai e tika ana hei whakaora i ngā mate katoa o ērā wā (2004, p. 20), explaining that his skills in the medical field were no match for any sickness of those times, whether it be a diet change or a dose of medicine, he could heal it all. Tūrongotapuārau and his healing abilities show leadership in protection of the people and innovation in medicine.

#### **Te Io-Wānanga:**

Te Io-Wānanga held knowledge in the sacred learnings of Māori and of the heavens and stars (Waitangi Tribunal, 2018). According to Crown (2004) Te Io-Wānanga was proficient in all teachings of the heavens, lunar months, moon phases and stars and would signal to his family the best time to gather food. He was also versed in the ways of the ancient whare Wānanga and the creation of the world (Crown, 2004). Te Iō-Wananga and his knowledge of higher learning reminds me of a modern-day researcher, he shows strength in knowledge and connection.

#### **Kahuariari:**

Kahuariari was an expert in raising children and parenthood (Waitangi Tribunal, 2018), she was also called the name Hine-matua, given by the families of the babies she nursed (Crown, 2004). Kahuariari was versed



in all aspects of midwifery. She knew what medicines and dietary requirements were needed, not just for the babies but also for their mothers (Crown, 2004). The second daughter of Rereahu, Kahuariari showed attributes of protection and nurturing through her abilities to care for the children and babies of the people.

#### **Tūwhakahekeao:**

Tūwhakahekeao was an expert in warfare and took oversight into family shared territories (Waitangi Tribunal, 2018). According to Crown (2004) Tūwhakahekeao was the only son of Rereahu that was gentle like him, he did not have a bad bone in his body, however his older brother Maniapoto sent him off to be trained in the arts of warfare. He also had skills in dispute resolution, particularly when food supplies became exhausted, he would also be able to guide hapū to relocate to have better resources (Crown, 2004). Tūwhakahekeao through his expertise in warfare and dispute resolution was persuasive, gracious and caring.

#### **Te Rongorito:**

Te Rongorito was the younger sibling. An expert in healing, he was also said to be the peacemaker of the siblings (Waitangi Tribunal, 2018). It is said that she carried mana and petitioned to enter Te Miringa te Kākara and learn the esoteric knowledge of the ancient whare wānanga, thus setting a new path for women to attain higher knowledge (Crown, 2004). As peacemaker, she was given reign over a piece of land by Rereahu, known as Te Marae o Hine, where any act of violence was forbidden (Waitangi Tribunal, 2018). She could use her prayers, tend to ailments and cease blood flow of wounds (Crown, 2004). She was a healer and could bring peace to her older siblings. Te Rongorito reflected a modern-day mana wahine and had the ability to seize opportunity, solve problems and protect her people.

Maniapoto and his siblings each holding diverse areas of expertise, enabled strong control over the land of Maniapoto. With each sibling offering and sharing their skills with one other shows a community style of leadership. Although Maniapoto inherited the mana of Rereahu this did not mean that he was the sole leader of all things, it was the efforts and unity of his siblings, a kōtahitanga (unified) approach, which gave the iwi its mana and leadership. This connected strength of the siblings is reflected in the saying 'Te Mana whatu ahuru o Maniapoto' this phrase was used in the creation of the Kawenata o Maniapoto in 1904 (Waitangi Tribunal, 2018). We will look into this phrase and other Maniapoto pepeha to examine them as examples of Maniapoto leadership.

## **2.6 Pepeha of Maniapoto:**

As mentioned above, there are particular sayings or Pepeha of Maniapoto that people may often refer too or speak of when talking about leadership examples within Maniapoto. There are two prominent sayings that come to mind, Te Mana Whatu Ahuru o Maniapoto and Te Kawau Mārō.

Aforementioned, Te Mana Whatu Ahuru o Maniapoto was used within the Kawenata o Maniapoto to reflect the strength in connection; it derives from the unified mana handed down from Io-mātua-kore to Maniapoto and their people (Waitangi Tribunal, 2018). There are three parts to examine. Firstly, 'mana',

which refers to inherited power or authority of individuals or group. 'Whatu', which has multiple meanings, firstly a stone that pushes through obstacle, an eye of a visionary, and can be attributed to the act of weaving. Lastly the 'ahuru', which is associated with warm embrace. This term is also in close relation to the inscribed stone emblems that came over on the Tainui waka named 'whatu ahuru manu' (Waitangi Tribunal, 2018). As Tom Roa explained, the term denotes the power of rangatira to unite their people to achieve a joint purpose through peaceful means (Waitangi Tribunal, 2018, p.1), thus the term Te Mana Whatu Ahuru could be an example of a traditional communal leadership style, similar to that of Maniapoto and his siblings as well as the Kawenata.

The second well known saying that derives from Maniapoto is 'Kia mau ki tēnā, kia mau ki te Kawau Mārō', briefly mentioned in the previous section, these were the words given by Maniapoto to the iwi on his death bed 'Stick to that, the straight flying cormorant!' (Jones, 1995). It describes the straightening movement of the cormorants' neck as it dives into the sea to catch its food. It is also recognized as the fighting formation that Maniapoto had favoured in which warriors would attack and assemble in the shape of an arrow, moving forward as one (Waitangi Tribunal, 2018). Te Kawau Mārō refers to multiple people moving forward led by the strongest and bravest to take the brunt of incoming attacks, Te Kawau Mārō signifies the conventions of unity and collective strength to achieve goals and outcomes (Hill, 2010). This proverb given by Maniapoto is a well known saying and is often prescribed as the tribal motto for Maniapoto, Te Kawau Mārō can be another example of a collective approach to leadership that Maniapoto once held.

Te Mana Whatu Ahuru and Te Kawau Mārō can be seen as traditional examples of leadership of Ngāti Maniapoto, it reflects on the collective nature of our ancestors and the ideas and values that they held within their time.

## **2.7 Te Kawenata o Maniapoto - The Covenant**

This segment will examine 'Te Kawenata o Ngāti Maniapoto me ōna hapū maha', The Covenant of Ngāti Maniapoto and its many sub tribes, this will provide a look into early leadership within Ngāti Maniapoto and potentially one of the first iwi entities to be seen. In 1903 a chief named Te Rangatūataka Takerei called for a great gathering for Ngāti Maniapoto to wānanga, (discuss) their future as an iwi. They met at Mahoenui from December 25 to 28 and from that meeting, Te Kawenata o Ngāti Maniapoto was drafted (Council of Elders, 1904). What the Kawenata displays is a co-governance movement for the future and a sign of leadership and kotahitanga for the iwi, and identifies fundamental principles to help guide the iwi. The Kawenata was created by a council of elders to bring the iwi together, the accord ran under three key terms, firstly Ngāti Maniapoto is Te Nehenehenui. Secondly, Love the Law and Faith are the philosophies for the iwi. Thirdly, these key terms will sit firmly on Māoritanga as the base (Council of Elders, 1904). As set out in the Kawenata, the reason that it was produced was to remind Ngāti Maniapoto the importance of unifying the thoughts of the iwi and to concentrate on our sense of Māoritanga so that it can be passed on for future generations (Council of Elders, 1904).

The beginning of the twentieth century saw Ngāti Maniapoto become a divided people due to the speed that the Native Land Court moved through the rohe. Individualising land titles which in turn undermined the tribe's collective tribal authority (Barry, 2017), the Kawenata was created to unite the people of Maniapoto and centralise leadership.

The Kawenata sets a standard for Maniapoto governance, it focuses on our Māoritanga and gives examples of values for leaders of the iwi to follow, that being love, law and faith. The Kawenata is one of the first occasions that unity was shown by iwi leaders of Ngāti Maniapoto and although the council of elders were mostly internal leaders to Te Nehenehenui, a link to the Kīngitanga was held to sustain relationships between the two entities, Ngāti Maniapoto and the Māori King Movement.

## **2.8 Kīngitanga**

Kīngitanga origins date back to the 1850's and was the first effort to create a Māori nation and establish a force to confront the colonisation of Aotearoa (Ballara, 1996). The Kīngitanga also holds strong ties to Ngāti Maniapoto, both in past and present.

The Kīngitanga aided in the retention of land, Mana Māori Motuhake and helped to cease the fighting between Māori and Europeans (Waitangi Tribunal, 2018). The first monarch was the rangatira Pōtatau Te Wherowhero, however he did not immediately accept the position of the kingship. In 1856 he first responded that he would have to return to his elders in Maniapoto before he could accept the role, as Te Wherowhero himself descended from Maniapoto via Te Kanawa Whatupango (Waitangi Tribunal, 2018). After acceptance from the tribe, in 1858 at a place near Taupō named Pūkawa, Te Wherowhero was named the first Māori king (Katene, 2013). It is thought that the Kīngitanga Movement is a Waikato initiative, however this is untrue as it has had support from other tribes from its inception (Mahuta, 2003). His son Tāwhiao succeeded Te Wherowhero in the year 1859 and the Waikato war in 1863 saw Tāwhiao and the Waikato people displaced from their lands. From there they were exiled to live in Te Rohe Pōtae (Waitangi Tribunal, 2018). Strong bonds were made between the Kīngitanga and Ngāti Maniapoto during this time of refuge that when scripting the Kawenata, it was agreed upon Maniapoto elders that Tāwhiao's son, Te Wherowhero Tāwhiao, will sit as one of the council of elders as part of the Kawenata. As Te Wherowhero Tāwhiao also descends from the aristocratic genealogies of Ngāti Maniapoto, it is appropriate that he take his place in this council of elders of Ngāti Maniapoto (Council of Elders, 1904).

From the support for Pōtatau to take the mantle of king to sheltering Tāwhiao during the Waikato war, Ngāti Maniapoto has many important links to the Kīngitanga and can reflect leadership qualities of the iwi. The interaction with the Kīngitanga show that Maniapoto leaders were skilled in Manaakitanga (generosity) and were not only eager to shelter and support others but had the resources within their rohe to do so.

The Kīngitanga is still supported in a contemporary Maniapoto, through the creation of the iwi entity, the Kīngitanga has representation and therefore created a shift for what leadership looks like from a Maniapoto lens.

**Colonial Maniapoto:**

Leading into the eighteenth century, we can examine Maniapoto examples of leadership during the era of European enlightenment. Some of the leaders of that time that had influence included “first Māori King, Pōtatau Te Wherowhero and his son Tāwhiao, as well as Pehi Tūkōrehu, Hikairo II, Rewi Maniapoto, Wahanui Huatare, Taonui Hīkaka (I and II)” (Waitangi Tribunal, 2018, p.67). Other than the ariki (paramount chief) of the Kīngitanga Movement, three of these chiefs are often referred to as important leaders for Ngāti Maniapoto, that being, Rewi Maniapoto, Wahanui Huatare and Taonui Hīkaka the second.

During the colonial invasion of Pākehā, the protection and authority of Maniapoto lands was split into three, Rewi Maniapoto sat as the military leader, Wahanui Huatare sat as the diplomat of the people and Taonui Hīkaka II established and protected the aukati around Ngāti Maniapoto lands (Waitangi Tribunal, 2018).

**Manga:**

Born in 1807, Manga, later named Rewi Maniapoto, was one of the most prominent leaders among Ngāti Maniapoto and was also regarded as Kīng Tāwhiao’s advisor (Henare, 1993). Rewi was raised in Ngāti Maniapoto custom and exemplified all of the qualities of one raised to lead, oratory skills, political debate skills, traditional Māori customs and military skills (Henare, 1990). He fought many wars for Maniapoto; his most acclaimed battle was at Ōrakau against British government in 1864. Ōrakau was the final battle of the Waikato invasion (Henare, 1990) and saw the Kīngitanga move into protection within the lands of Te Rohe Pōtae (Belgrave, 2017). Rewi was an avid Kīngitanga supporter and advised King Tāwhiao on many issues, in the late 60’s he realised that Māori mana was not going to be gained by military means so instead, will have to find peace through policy (Henare, 1990). Rewi passed in 1894 at Kihikihi and is an excellent example of a Maniapoto leader, his oratory and political skills mixed with knowledge of Māori traditions allowed him to lead the iwi.

**Wahanui:**

Wahanui Huatare was an influential rangatira from Maniapoto and aided in asserting full control over the lands of Maniapoto (Waitangi Tribunal, 2018), with his political skills, he sat as the chief advisor to the king and in later years replaced Rewi as the main negotiator between Ngāti Maniapoto and the government (Belgrave, 2017). Wahanui was militant in the late 1860’s but shifted to a seasoned diplomat committed to peaceful movements by the 1880’s. He was known to be a moderniser and agriculturalist and was said to have established a mail service between Te Awamutu and Napier (Belgrave, 2017). Wahanui’s shift from warfare to diplomacy shows the change of Māori leadership that was needed for Ngāti Maniapoto to survive the European government and often used the treaty to argue legislation. Wahanui and Rewi both argued that there was no point in roads, railways and courts if these things deprived Māori of their lands. However, in 1884 he declared that he would cooperate with the government to allow the construction of railway lines within Te Rohe Pōtae for the right of the King movement to manage their own affairs and for his people to have sole administration over their lands (Henare, 1993). Wahanui sat as prominent leader for Ngāti Maniapoto during his life, with his diplomatic leadership style in his later years, he sits as a founding example for Maniapoto governance leadership.

**Taonui:**

Born in the early 1840's near Te Kūiti, Taonui Hīkaka carried the name of his father and descended from Rakataura of the Tainui canoe (Scott, 1993). During the 1860s Taonui became a leader of Ngāti Rora, a sub-tribe of Ngāti Maniapoto, and alongside Wahanui and Rewi, they formed a triumvirate leadership for Ngāti Maniapoto (Scott, 1993). Taonui was firm in the ways of Māori lore and placed a ban on travel through Mōkau River. An artist that visited the area of Mōkau said that he had 'nowhere seen the law of tapu more rigidly adhered to', displaying the power that Taonui held as a leader (Waitangi Tribunal, 2018). Taonui saw value in European commodities such as pigs, goats and sheep but was very wary of negative effects of European settlements, he was quoted in saying 'although a few Europeans might be advantageous and useful, a great many may be dangerous' (Waitangi Tribunal, 2018). This wariness carried over to his interactions with the Native Land Court. Although Taonui was for the main trunk line of the railway tracks to be built within Te Rohe Pōtae, he lobbied against the Native Land Court on many matters to ensure that the opening of the King Country would be in favour of the Māori that resided within the boundaries (Scott, 1993). Although there is little to no record of Taonui speaking publicly, his influence over Te Rohe Pōtae was second only to Wahanui (Scott, 1993), his skills of leadership relied heavily on Māori lore and communication to the government about new policy and laws.

Eighteenth century Maniapoto leaders displayed the importance of Māori knowledge, oratory and communication. With the inclusion of European and government systems, diplomatic and governance skills were essential for a leader of the time. The balance of Māori and European knowledge was essential for these leaders as they built the path for Māori and iwi entities to be formed all around Aotearoa.

**2.9 Maniapoto Trust Board**

This segment will examine the establishment of the Maniapoto Māori Trust Board, as it is quite difficult to find published information about the Trust Board, majority of this information is derived from a document created by William Wetere for the 20th year anniversary of the Maniapoto Māori Trust Board. The establishment of the Trust Board is important to cover as it sets the foundations for Maniapoto's leadership within the Māori governing space and how the inclusion of rangatahi has always been an idea, but never eventuated into fruition.

The 1980's were a difficult time for Maniapoto Māori economically and socially, being overly represented in negative statistics for education, health, employment and also housing. The 80s also saw the urban drift that depleted the populations from the rural Maniapoto region, with Māori landowners constantly affected by local government, it was common for Māori values and tikanga to be undervalued or dismissed (Wetere, 2009).

Within the mid 80's iwi began to receive devolution from government in form of funding specifically targeted for Māori, the challenge for Maniapoto at this time was that they needed to establish a united front to take advantage of the devolution opportunity. The establishment of this iwi authority was identified as a key initiative for Maniapoto and a uniquely Maniapoto board structure was created. The

base of the Trust Boards governance structure would be made up of the 36 marae of the time. These marae would form six Regional Management Committees and each committee will have one representative appointed to the Trust Board. There would also be six generally elected iwi beneficiaries and provisions to establish a Kaumatua Council and a Rangatahi Council, of which one appointment from each of these councils would be admitted to the board (Wetere, 2009). It is important to highlight that the Rangatahi council has been discussed and encouraged within the Trust board for many years but has never come into fruition and no appointment has ever been made to the Trust Board. One final appointment was for a Kingitanga representative, this was to ensure the strong connection between Maniapoto and the Kīngitanga (Wetere, 2009).

27th of January 1989 the first interim board for the Maniapoto Māori Trust Board was appointed with the key objective of creating a tribal register to enable a general election for the Maniapoto Trust Board the following year (Wetere, 2009). This saw the first elections for the six general seats being held on June 23 1990, along with the six Regional Management Committee appointments, one kaumatua (elder) appointed from the kaumatua council and one Kingitanga representative. This Maniapoto specific model worked for the iwi, allowed a good mix of representation across the board (Wetere, 2009) and demonstrates the start of Ngāti Maniapoto's governance space and governance leaders.

## **2.10 Maniapoto Settlement and the Post Settlement Governance Entity**

This segment will examine the current settlement process for the Maniapoto Māori Trust Board and how the Post Settlement Governance Entity (PSGE), will look like for the future of Maniapoto. It is important to highlight the settlement process as well as the Post Settlement Governance Entity, as this will be the future of Maniapoto and will be the place for Maniapoto leadership to flourish and no doubt, it will be highlighted in the later discussions held with rangatahi in the interviews. In December 2016, the Maniapoto Māori Trust Board became mandated and has been negotiating with the crown for the settlement of Maniapoto historical claims using Te Tiriti o Waitangi and the Treaty of Waitangi (Maniapoto Trust Board, 2020). On August 15 2017, Maniapoto and the crown entered into an agreement in Principle (Maniapoto and the Crown, 2017) and intend on initialing a Deed of Settlement (DOS) in September 2020 (Maniapoto Trust Board, 2020). Although this was not signed in September, Maniapoto is currently in the final steps of signing the Deed of Settlement. The Deed of settlement comprises three core areas; the historical redress, which provides a basis for the crown acknowledgements as well as an apology for the breaches of the Treaty of Waitangi and its principles. A cultural redress; that intends to recognise the traditional, cultural, historical and spiritual associations with wahi tapu or sacred and significant sites that are owned by the crown within the boundaries of Maniapoto (Maniapoto Trust Board, 2020). And the third and final part of the DOS, is the Financial and Commercial Redress; that will acknowledge the losses that Maniapoto suffered from the Crown breaches of their Treaty obligations. The total financial redress for Maniapoto is \$165,000,000 (Maniapoto Trust Board, 2020).

It is also important to highlight the PSGE as it will see the disestablishment of the Maniapoto Trust Board as the new entity will take over, the proposed entity name is Te Nehenehenui. The current assets of the Trust board will be transferred over to Te Nehenehenui. The purpose of the new entity will be established

to receive, manage, hold and administer the Trust Assets on behalf of Maniapoto (Maniapoto Trust Board, 2020). The proposed structure for Te Nehenehe nui will have two arms, one Commercial arm that will focus on asset building and financials, and one Charitable arm that will focus on the social implication for Te Nehenehenui and helping where they can for the wellbeing of the iwi.

Te Nehenehenui will have a similar structure to that of the Maniapoto Māori Trust Board. There will be seven representatives from seven different areas within Te Nehenehenui, these are similar to the Regional Management Committees of the Trust Board. They will be known as Ngā Kura Tau and nominated by the marae in that region. Six representatives will be generally elected and will be named Ngā Kura Rere. The next two representatives for Te Nehenehenui have had the biggest changes, there will also be one representative from Te Rōpū Kaumatua. This Rōpū comprises kaumatua and will advise on matters relating to tikanga, kawa and reo for Maniapoto. The final representative is an Intern Trustee that can be appointed for a one year term to sit amongst the Te Nehenehenui Trustees. One key change is that there is no longer a Kingitanga representative on Te Nehenehenui, however the Rōpū Rangatahi, a group of Maniapoto members that are aged 35 and under and the Rōpū Kaumatua, will each have one member appointed by Te Arikinui. These subtle changes to the layout of the governing body of Maniapoto are important to highlight as it will be what the future of leadership will look like for Maniapoto in a governance space. The perspectives of leadership from rangatahi will be important information for the settlement process and will give a stable foundation for rangatahi leadership to flourish within the PSGE and Ngāti Maniapoto.

## **2.11 Conclusion - Te Pukeroa**

This chapter takes a look at the historical context and background information needed to understand the research that will be conducted for this thesis.

The chapter has examined the geographical landscape of the wider Tainui area through pepeha and then explained the boundaries of the iwi of focus, Ngāti Maniapoto. Traditional Maniapoto leadership was explored by examining the tupuna Maniapoto and his siblings as well as different pepeha attributed to the iwi such as Te Mana Whatu Ahuru and Te Kawau Mārō. We also examined Maniapoto leaders from the eighteenth century such as Wahanui and the effects that the Kīngitanga had on the iwi leadership structure. Traditional Maniapoto leadership will be an excellent point of juxtaposition for discussions in later chapters relating to rangatahi leadership in a contemporary Maniapoto.

Maniapoto governance entities were also examined in this chapter, firstly Te Kawenata o Maniapoto and then on to the creation of the Maniapoto Māori Trust board, both of these show a shift of leadership from a traditional Māori grouping to a contemporary governance space. The Trust board and the PSGE show a space where Maniapoto currently stands, they also display places where Maniapoto rangatahi development will need to flourish to ensure the future leadership of Maniapoto is sustained.

We have travelled from Ngāherenga, the beginning of the iwi that is Maniapoto, and have arrived at Te Moenga Pukeroa, the final resting place of Maniapoto. The foundations have been set and it is now time to start constructing and putting together research around what leadership is.



# Chapter 3 – Literature Review

**“Ko taku rourou-iti-a-haere, Maringi kai whenua, Ko taku rourou-iti-a-haere, Maringi kai moana”**

## 3.1 Introduction

Having previously explored Maniapoto leadership, I will present a wider scope of literature pertaining to leadership. The first section of this chapter focuses on leadership definitions, indigenous views on leadership and examines the shift of Māori leadership from traditional iwi structures to contemporary Māori leadership. Critical examination of the existing body of knowledge relating to leadership will aid in this research to provide a definition of leadership that best reflects the objectives of this thesis.

The second part of this chapter focuses on youth leadership, youth development, youth perception on leadership and examines different indigenous frameworks for youth leadership development. Focusing on this literature will aid in identifying the gap in the literature on Maniapoto rangatahi leadership development and provide a stable base for a rangatahi development model to be created.

Youth leadership research that is informed by rangatahi is still new to the academic world (Bliss, 2006), thus this chapter will assist in creating literature for youth development research and give understanding of the knowledge needed to complete the aim of this research to identify areas of leadership development specifically for Ngāti Maniapoto rangatahi.

## 3.2 What is leadership:

In terms of broad definitions for leadership, we can look to academics such as Graham Elkin who defines leadership as a process of influencing the activities of an organised group of people in their efforts towards setting goals and goal achievement (2008). Edleback and Wheeler (1999) explain that “Leadership is about learning, listening, dreaming and working together to unleash the potential of people’s time, talent and treasure for the common good” (p. 89). Katene highlights that there are three parts to examine when defining leadership, firstly that leadership is an interpersonal process between the leader and a group, secondly, leaders rely on their followers and followers rely on their leaders and lastly, effective leadership is determined by goal achievement (2013).

With many descriptions, it is hard to narrow it down to one definition. According to Pfeifer (2005), leadership literature contains numerous definitions and that it may be argued that most researchers define leadership according to their own perspectives, but one explanation that aligns with this research is Kanter’s definition for a leader and the skills they need. She explains, “Leadership is one of the most enduring, universal human responsibilities. Today’s leaders need the traits and capabilities of leaders throughout history” (Kanter, 1996, p.89). This definition allows change and flow and gives a whakapapa aspect to the term leadership, which is important not just for contemporary leaders but for Māori leaders

as whakapapa is paramount in the Māori world due to the fact that it constitutes your identity and tribal membership (Mahuika, 2019). Additionally, Kanter's definition places a focus on not only capabilities and attributes of contemporary leaders but also highlights the qualities that leaders have possessed over history.

According to Stogdill "There are as many definitions of leadership as there are people who have attempted to define the concept" (1974, p. 7). Although Stogdill's definition encapsulates the difficulty of defining what a leadership is exactly, it explains the complexities of defining leadership as it can be used and applied to a multitude of areas. Therefore, exploring broad definitions of leadership will assist in explaining what exactly leadership is. However, if we are to truly define leadership for this research it is imperative that we examine Māori and Indigenous leadership structures and ideologies

### **3.3 Indigenous Leadership**

Indigenous leadership definitions and Western leadership definitions often differ. Western definitions focus on authority and may emphasize an individual holding power over their community (Gartner-Manzon & Giles, 2018). However, Indigenous leadership tends to focus on serving their community rather than commanding them (Redpath & Nielsen, 2009). Indigenous leaders will often discuss issues of their communities with their people before making decisions, unlike traditional Western leadership that can be autocratic in nature (Gartner-Manzon & Giles, 2018).

Cajete argues that Indigenous leadership places a focus on lived experiences, "communal and culturally relevant forms of leadership are what matter most for Indigenous peoples and Indigenous leaders are developed out of a community context of affection, affiliation and education" (Cajete, 2016, p. 264). Thus, placing an importance on collective value systems such as indigenous protocols that would in turn influence communities to engage in such leadership styles. This contrasts with Western leadership of holding power over people, but focuses on people giving power to the leaders because of their values and skills of cultural and communal knowledge.

Warner and Grint highlight that indigenous leaders can be expected to protect the sacredness of their communities, they explain that connection to place is vital to our personal and communal identity as indigenous people (2015), thus showing that indigenous leaders must have vast knowledge of protocol and culture to gain favour and influence over communities.

Ritchie et al explains that indigenous processes are best understood from the relevant indigenous perspective (2015). This position implies that Indigenous forms of leadership are acts of being and living indigenously in accordance with the appropriate values, beliefs, cultural context and knowledge, and are not simply acts of control or power. This research focuses on Māori youth leadership development of the contemporary world. An examination of the whakapapa of Māori leadership is integral to first display the cultural values and beliefs of traditional Māori leaders and secondly, to highlight the shift of Māori

leadership due to colonisation to n what contemporary Māori leadership is and how rangatahi may answer due to the nature of Māori leadership today.

### **3.4 Defining Māori leadership**

This section will analyse Māori leadership from the traditional structure of chiefs and ariki, the effects of European contact and the multi-faceted contemporary Māori leaders of today. According to Durie, the objective of Māori leadership is to do three things; firstly to enable Māori to live and advance as Māori in their own country; secondly, to participate as global citizens and thirdly to enjoy positive health and a high standard of living (2003). Future leaders need to be well educated, politically astute and most important be grounded in a strong cultural Māori base (Ngā Tuara, 1992), hence why it is important for the future of leadership for Māori that we gain a deep understanding of our traditional protocols and structures in which contemporary leadership adapted from.

#### **3.4.1 Traditional Māori leadership**

When Māori first migrated from Hawaiki to Aotearoa they arrived in waka as mentioned in 2.2. These waka would form the base structure of different iwi or tribes, each waka producing multiple groupings of people that eventually evolved into iwi (Pitama, et al, 2014). The traditional Māori society structure can often be broken down into three parts, the iwi that was lead by the Ariki, the hapū (subtribe) that was lead by the rangatira and the whānau (family) unit that was looked after by the kaumatua or kuia (Winiata, 1967).

It is important to note that the structure of leadership would differ from iwi to iwi, however pre-European Māori leadership often saw a time of ariki (paramount chief), rangatira (chiefs), kaumātua (elders) and tohunga (ritual leader). Māori leadership derived from mostly senior genealogical lines consequently forming aristocracy amongst the Māori leadership structure (Mahuika, 1992).

The status of chieftainship was primarily determined by birth order, the senior families first born was to be known as the Ariki (Mahuika, 1992). The highest ranking Ariki was recognised as the tribal leader (Nga Tāara, 1992), the ariki's authority was rooted in mana (power) and tapu (sacredness) (Winiata, 1967). Mana has multiple definitions from authority to power. Mana is the prestige that ariki and chiefs receive by means of whakapapa, skills and influence over the iwi (Mead, 2016). Tapu is inseparable from mana and can be found in all people, places and things, it recognises the sacredness of life and cultural practices (Mead, 2016). With authority stemming from mana and tapu ariki would have various political functions such as arbitrator, persuader, adviser, supervisor and also made decisions on warfare (Winiata, 1967).

Each hapū (subtribe) was lead by rangatira and sat as the undisputed head of the subtribe (Winiata, 1967). The rangatira held status slightly lower than that of the ariki due to the rangatira's junior bloodline from the iwi's original founding family (Winiata, 1967). The rangatira would provide the same administrative roles as the ariki such as social, political and economic direction, however it was at a hapū level. A chief's right to lead the iwi was regarded as a birthright and the strength of their whakapapa reinforced their leadership and power, although other factors would come into play such as, kinship relationships,

alliances with other tribes/subtribes and knowledge in specialist areas that progress the iwi (Katene, 2013).

The ariki and rangatira combined were the social and political leaders within the traditional Māori society, as well as the organisers of the economic stability and affairs of the iwi (Winiata, 1967). Social and economic stability was often driven by resources, therefore land was important to maintain stability for the iwi (Moeke-Pickering, 1996). With Māori belief that Papatūānuku the earth mother is represented by the whenua, there is a strong spiritual connection with Māori to the land. It was important for ariki and rangatira to maintain a respectful and spiritual connection with the land and the earth's natural resources (Moeke-Pickering, 1996). The Socio-political structure that ariki and rangatira held would hold true until the arrival of Europeans to Aotearoa.

Whānau within the hapū were headed by a Kaumatua or an elder, they would represent their whānau in any hapū discussions (Ngā Taura, 1992). The kaumatua was often the eldest male member of the family, although it was not unusual for the real influence to be exercised by his wife, the kuia (Katene, 2013). All of the kaumatua along with the rangatira will form the subtribes council called the runanga (Winiata, 1967). The kaumatua worked to set the cultivations for the whānau crops, taught men how to hunt and fish and worked as a ceremonial advisor. The kaumatua's status was based on age and experience and was validated by skill and knowledge (Winiata, 1967). The kaumatua was highly looked upon and played as an important contributor to society, as they had the necessary social seniority, wisdom and life experience (Katene, 2013)

The tohunga (ritual leader) or matakite (seer) was often recruited from the ranks of the aristocratic family, their status derived from their skill of karakia, tikanga and religious power (Winiata, 1967). The word 'tohunga' itself can be interpreted as 'one who is or has been marked out by the signs' indicating their connection with atua (gods) (Katene, 2013). Each hapū would contain tohunga who would provide expert guidance in areas such as, construction, agriculture, fishing, hunting and fowling (Winiata, 1967). As experts in these range of crafts, tohunga would perform sacred spiritual rituals to assist the wellbeing of their people (Katene, 2013). Although the title of tohunga was received rather than inherited, many tohunga would stem from the senior family line and other leadership positions (Winiata, 1967).

Traditionally children were the centre of attention for the Māori society (Walker, 1996) training for children within the tribe ensured that they were reared to the mana of their ancestors (Rameka, 2011). These skills were developed and preserved in learning institutes such as Whare tapere (entertainment house), whare pora (weaving house) and whare wānanga (learning house). Whare tapere was the name given to sights for entertainment and storytelling, performance-based entertainment was an important factor to the Māori society and maintained joy amongst the people (Derby & Grace-Smith, 2014). Whare pora was the name given to the ancient houses of weaving and were integral for holding the knowledge of raranga (a form of Māori weaving). Karakia to assist in this area of traditional society were also taught (Te Ratana, 2012) . Whare wānanga were places where higher esoteric knowledge was taught (Sadler, 2007) to the Māori society. Similar to the siblings of Maniapoto, development and skills in many different areas of society was needed for success. Although traditionally many leaders descended from senior

leadership lines, leadership development at a young age through the different learning houses would produce tohunga in certain areas of society that was integral for the development of the iwi.

Pre-european leadership within the traditional Māori society saw decision making take place in a variety of ways (Ngā Tuara, 1992). Executive type decisions from Ariki and Rangatira were often made if the leaders knew that their decision would be accepted and supported by their people (Ngā Tuara, 1992). Another way of decision-making was made by way of the runanga. At these meetings, the pros and cons of the issue raised would be discussed and a decision would be made via consensus (Ngā Tuara, 1992). These public discussions ensured the free expression and views from the kaumatua within the runanga, their skill and experience in oratory gave them a high degree of effectiveness and influence (Winiata, 1967). The rangatira's role at the runanga would be to conduct the meeting in a way to allow discussion of important issues (Katene, 2013). He would summarise and indicate where the consensus lays, he was also expected to have expertise to settle a wide range of disputes if the problem ever arose (Ngā Tuara, 1992). A Tohunga or Matakite would be sought out to give confidence on a decision by either prediction success or predicting failure subsequently giving advice to change the decision (Ngā Tuara, 1992).

Traditional Māori leadership saw an engagement across all of the different social levels, the whānau, led by the Kaumatua, the hapū led by the Rangatira and the iwi led by the Ariki. However, the political and social structure of leadership was vastly impacted by the arrival of European settlers to New Zealand (Pfeifer, 2005).

### **3.4.2 The change of Māori leadership:**

European navigators stumbled upon Aotearoa and its people in the mid seventeenth century (Winiata, 1967). This early period of European contact saw breaching of laws, tikanga and tapu of the traditional Māori society (Ngā Tuara, 1992). This in turn created a shift in Māori leadership and a decline of chiefs' mana. Māori accepted new elements from European settlers in the order as follows; material goods from trade, techniques brought by missionaries and finally institutions by form of government and treaties (Winiata, 1967). The arrival of European settlers and through the doctrine of discovery (Mutu, 2019) sought to civilize a primitive people. Ideologies imposed on Māori saw a destruction of the aforementioned Māori society and structure. Māori leadership was forced to change in response to colonisation.

#### **The leaders of Trade**

Trading with early Europeans was favoured by Māori leadership as they sought out new knowledge, tools and goods (Katene, 2013). The new materials and goods from Europeans saw an advantageous increase of agriculture. New iron tools were more durable than the former wooden tools, the potato was able to be planted in harsher weather compared to the kumara and the introduction of exotic animals such as pigs, subsequently saw an abundance of food for chiefs (Winiata, 1967). Since food had a social value for iwi, chiefs with extensive acreage of crops would become the envy of rival tribes, this would provoke new

alliances, relationships and even new enemies throughout Aotearoa. The incorporation of these new goods and commodities helped to build prestige for some chiefs, and consequently diminished the importance of tohunga and māori lore as the new tools and crops lacked specialised knowledge or ritual to use (Winiata, 1967). Equally important was the trading of muskets as they altered the balance of power and blew a devastating blow to Māori leadership. Muskets helped to enhance chiefs mana and the tribe in possession of the muskets had the mana and were all powerful (Katene, 2013). Mana alone could not contend with rangatira that possessed muskets and thus saw another change the landscape of Māori leadership (Ngā Tuara, 1992).

### **The leaders of Faith**

After 10 years of fighting, the chiefs would turn to the missionaries who played peacemakers amongst iwi (Ngā Tuara, 1992). The missionaries would be the source of the most powerful forces of change between the European society and Māori chiefs (Winiata, 1967). Whole tribes began to convert to Christianity as they thought the Pākehā god provided his followers with greater wealth and power than the Māori gods (Elsmore, 1985). Sickness and diseases also turned Māori toward missionaries and away from traditional practices in hope that the new found faith would remedy their physical, as well as spiritual needs (Katene, 2013). Moreover, the Tohunga's position of leadership vastly diminished as christianity swooped through iwi to a point where their ministries were doubted and ridiculed (Winiata, 1967). As a result, the conversion to Christianity eliminated the tapu of chiefs, ariki and tohunga, subsequently weakening their authority and mana (Ngā Tuara, 1992). Musket wars and European disease reduced the population by 40%, this combined with the continued erosion of chiefs' mana saw New Zealand turn ripe for foreign takeover (Ngā Tuara, 1992).

### **The leaders of Law**

The next change for Māori leadership came in the form of government. Whilst Māori leadership welcomed new European commodities, tribal leaders detested many aspects of settlers such as their lawlessness (Katene, 2013). Brawls and murder became common place as ship's deserters and escaped convicts from Australia no longer were restrained by law and continued their unruly living in Māori villages as well as European settlements (Winiata, 1967). The Pākehā population was rapidly growing and their institutions were becoming solidified, subsequently the Māori political system was not sufficiently adaptable to incorporate European and their institutions (Winiata, 1967). Three occasions occurred that would see Māori leadership move into a British system of government. Firstly, in March 1834 British resident James Busby organised a meeting in Waitangi to choose a national flag that would allow New Zealand naval ships to freely enter other ports (Katene, 2013). Secondly, in October 1835 also at Waitangi, Busby persuaded chiefs to sign 'A Declaration of Independence of New Zealand (Katene, 2013). Lastly, the February 6 1840, saw the inception of the Treaty of Waitangi signed by Māori chiefs for the benefits of British protection, government, law and order (Mahuika, 1992). Although some paramount chiefs such as Te Wherowhero, Te Kani a Takirau and Te Heuheu did not sign, it matters not, as the power and mana of the ariki was now eroded by European convention of democracy (Mahuika, 1992).

With European enlightenment causing chief's mana to be further undermined in Aotearoa, a chief named Tamihana Te Rauparaha traveled to England in 1850 and was presented to Queen Victoria. He returned

in 1852 to Aotearoa and proposed a similar monarchy to respond to the alienation of Māori land and to unite all Māori people (Te Rauparaha, 2020) a series of inter-tribal meetings followed in 1854 (Katene, 2013). These meetings addressed the need for kotahitanga or a collective approach for the Māori tribes as well as their underrepresentation in Parliament (Katene, 2013), this in turn saw the formation of the Kīngitanga and a shift of Māori leadership.

### **3.4.3 Contemporary Māori Leadership**

Contemporary Māori leadership is a thorough mixture of tradition and modernity, as the change in māori society resulted in new found leadership styles and positions (Pfriere, 2005). Katene (2013) notes that the growing impact of Māori leaders is evidence of the progressive effect they have on New Zealand society. It is important to cover contemporary leadership types and movements as they will create a firm base for the next generation of leaders to arise.

#### **The Kīngitanga Movement**

The inception of the Kīngitanga and the important link it has to Maniapoto has been explained in the previous chapter, it is still imperative that I explain its contemporary effect on leadership. According to Winiata (1967) many traditional titles were proposed but chiefs and the tribes insisted on the term 'King' as they realised this new position was much more universal than chieftainship and that the Kīngitanga's functions were to raise Māori prestige to the level of european aristocrats (1967). Since 1858, the Kīngitanga movement has continued to develop and maintain its important leadership role in challenging and negotiating with New Zealand governments kanohi ki te kanohi (face-to-face) (Glynn & Berryman, 2015). In 2006 at the funeral of the Māori queen, Te Atairangikaahu, Tainui elder Tui Adams asked the people three times 'Ko Tuheitia hei kingi?' and three times the people responded with 'Ae' (Papa, Meredith, 2012) This in turn saw Te Arikunui Tuheitia Paki confirmed as her successor (Nikora & White, 2008). Tuheitia performs many different leadership roles such as attending historic traditions like the poukai (visits to marae around Aotearoa), Koroneihana (Coronation of the king) and the involvement of the Kīngitanga parliament (Papa & Meredith, 2012). The Kīngitanga still connects people today in many different ways, one example is the poukai that were first established in 1884. These events bring people together and pay tribute to the people of the land to give social and wellbeing boosts for Māori (Wehi & Roa, 201). Māori see the Kīngitanga as a spiritual force that would protect Māori people and move from marae to marae (Ballara, 1996). It also has physical manifestations that have social, political, and economic benefits to Māori society such as the coronation celebrations, poukai, hui and Kīngitanga parliament (Mahuta, 1992).

The Kingitanga movement's goal when established was to unite Māori people and combat the alienation of land and although this process looks different today, Māori society is still riddled with the effects of colonisation and the Kīngitanga still stands to combat European ideologies.

#### **Religious leaders:**

With the fall of mana from Tohunga, charismatic leaders of protest against european norms emerged as prophets, high priests, and religio-political leaders (Winiata, 1967). This includes movements such as

Hauhau, Ringatu and the Ratana church, according to Katene these leaders persuaded their followers rather than command and set out to inspire fear in their European enemies (2013). The leaders of these movements often hail from aristocratic family lines such as ariki and rangatira with some being educated in the tohunga skills or educated within mission schools, this subsequently saw them versed in new rituals and also European skills (Winiata, 1967). People such as Te Ua Haumene, Te Kooti and Rua Kēnana all fall under this category of charismatic or prophet type leaders. Some of these leaders were versed in not only Māori lore but had traveled outside of Aotearoa and gained a global worldview of society which aided in their leadership skills and influence over the people. Many churches such as The Ratana Faith and Ringatū church still have considerable authority in society today (Pfriere, 2005).

### **Academic leaders**

The late 1800's saw a vanguard of Māori graduates of tertiary level education appear. People such as Sir Apirana Ngata, Sir Māui Pōmare and Sir Te Rangihīroa (Peter) Buck (Walker, 2016). According to Walker (2016) "The appearance of Māori graduates so early in the colonial encounter constituted a challenge to the nexus of power and knowledge monopolised by Pākehā" (p.26). These men as intellectuals worked within parliament as reformists, they were essentially concerned with the survival of Māori through physical and cultural means, not necessarily tackling the issue of Māori sovereignty that was pursued by traditional chiefs in the previous century (Ngā Tuara, 1992).

The second wave of intellectuals arrived in the 1960's, this group focused on developing and expanding Māori studies across Aotearoa (Katene, 2013). They also began to assume leadership roles in many Māori organisations, such as their own local iwi trust board, Māori women's welfare league, the National Māori congress of tribes and the Māori Council (Walker, 2006). These leaders had vision and influence to create learning opportunities for others, they included Hirini Mead, Ranginui Walker, Maharaia Winiata, Whatarangi Winiata and Mira Szaszy (Katene, 2013).

The most recent wave of intellectuals flowed in during the twenty-first century, with their contributions focusing on leadership development (Katene, 2013). 2005 saw a nationwide meeting called Hui Taumata, the report that followed pushed for leadership development in education and establishing representation and control within the Tertiary education commission (Hui Taumata, 2005). Answering this call were academics such as Professor Linda Tuhiwai Smith, Professor Sir Mason Durie and Sir Tipene O'regan (Katene, 2013).

Academic leaders still flourish in a contemporary Aotearoa and continue to advance Māori academic leadership as well as developing skills in their own pathways while also serving a wider community (Katene, 2013)

### **Protest leaders**

The 1970's saw demands by Māori protest leaders for the government to recognize the terms of the Treaty of Waitangi (Pfriere, 2005). These new Māori leaders emerged equipped with networks, national forums and their voice, they were able to rally the wider Māori community (Katene, 2013) and would in turn become 'a potent force for emancipation' (Walker, 2006). Ngā Tamatoa were amongst the pantheon



of Māori protest leaders who challenged the actions of the government under the Treaty of Waitangi (Ngā Tuara, 1992). In 1975 Ngā Tamatoa was followed by the Māori land rights movement that was powered by the slogan 'Not one more acre of Māori land', led by Whina Cooper (Ngā Tuara, 1993). 1977 and 1978 saw the 506-day occupation of Bastion point led by Joe Hawke, not to mention the occupation of the Raglan golf course led by Eva Rickard (Katene, 2013).

More recently, the efforts of SOUL (Save Our Unique Landscape), spearheaded by Pania Newton, saw the protection of the Sacred land at Ihumātao. The dispute was with Fletcher Building as they proposed to build 480 houses on Puketāpapa land that had been confiscated by the crown in 1863 and sold into private ownership and purchased by Fletcher Building in 2016 (A.N.Z., 2019). The 23rd of July 2019 saw an eviction notice served to people occupying the land at Ihumātao since Fletcher's purchase in 2016 (Fernandes, 2019). Using social media a call was made by Newton and SOUL to support the protectors on occupying land and thousands soon replied, by way of occupation, kai(food), waiata and tautoko(support) (Haunui-Thompson & Fernandes, 2019). With heavy police presence from July to August, the site of the oldest known human settlement in Auckland (A.N.Z., 2019), Ihumātao, would see the influence and presence of Kingi Tūheitia and the Kīngitanga, Muslim leaders, the Māori development Minister of the time, Nanaia Mahuta, other government ministers such as Peeni Henare and Willie Jackson and even a free concert by Teeks, Troy Kingi, Stan Walker that saw crowds swell up to 5000 (Haunui-Thompson & Fernandes, 2019).

Newton and SOUL's leadership at Ihumātao was brought to the attention of the United Nations and the New Zealand human rights commission, both noting that the impacts of colonisation still impact Māori through structural racism (A.N.Z., 2019). Although occupation of the land by the masses is over the Māori leadership shown from Ihumātao still promotes and encourages the protection of cultural heritage, the return of Māori land and the significance and power of protest leaders in a contemporary Māori Society (Came et al., 2019).

#### **3.4.4 Summary**

This examination of Māori leadership shows the diverse changes Māori have had to make to adapt over the ever changing world of Aotearoa. Traditionally, Māori saw the blood of the aristocratic lines choose leadership within society. Although some leaders such as tohunga were noted for their skills, they were often still chosen based on the primogeniture principles. With the arrival of European settlers, trade, faith and government became the new commodity on the measure of Māori leadership and saw the decline of Chiefs' mana. However contemporary Māori leadership comes in many forms and sees the philosophy of the term rangatira change, they are no longer driven by bloodlines and more so recognized by their achievements (Walker, 1992). Contemporary Māori leadership is ever evolving in te Ao Hurihuri (the ever changing world) and the future changes and leaders will be held in the hands of our rangatahi.

### **3.5 Youth/Rangatahi Leadership**

In recent decades literature on leadership theory and practice has been growing, however a focus on youth leadership has not yet been fully examined (Bliss et al, 2006). In this section, we will firstly tackle the task of defining the term rangatahi in this thesis. As mentioned by Pfeifer, most researchers will have

to define what leadership is according to their own research and perspective (2005), thus we must find a suitable definition for the term rangatahi. We will then endeavor to analyse firstly youth leadership and how it is being developed, secondly, youth perspectives juxtaposed against adult perceptions and then thirdly, the perception that youth have of themselves as leaders. As mentioned earlier in the chapter an indigenous lens will be needed to fully understand the indigenous perspective (Ritchie et al, 2015), thus the end of the chapter will dive into indigenous youth leadership and how indigenous health models may be used to boost and increase indigenous youth development.

### **3.6 Defining rangatahi**

The term rangatahi is often translated into the word 'youth' or the 'younger generation' (Maori dictionary), however the word youth is often associated with the term adolescence or the in between phase as children transition through their second decade of life into adulthood (World Health Organisation, 2013).

Transitional stages for adolescence include reduction in parental influence and independent decision-making increases, physical and sexual maturation and increased autonomy in physical, financial and social terms (Fertman & van Linden, 1998; McLaren, 2002). Adolescence typically encompasses a wide range of ages from 12 - 24 years of age (McLaren, 2002). According to Borrel (2005), determining the age range for rangatahi and what constitutes a rangatahi is problematic, I believe the age and the true definition of rangatahi to be different from adolescence covers a broader range of ages from 12 - 35.

For Māori, the reduction of parental influences and the increase of decision making does not happen until a later age, this may be due to our traditional community way of living and the value of whānaungatanga. Hirini Moko Mead (2016) firstly highlights whānaungatanga and how individuals expect to be supported by the wider whānau and the wider whānau expect reciprocal support for the collective group. Mead (2016) also explains the importance of whānau and that these relationships are of the utmost importance due to the cohesion and close relationships, also explaining that the size of whānau can extend to over 90 people and will often include three generations. With one whānau potentially having several nuclear families within it (Mead, 2016), the increased interaction with their elders and parents may see a longer amount of time spent with wider whānau. This causes the reduction of parental influences to happen at a much later stage in life and would in turn extend the age range for rangatahi. In turn, the whānau living model will see the youth stage of life being started at a later stage due to community based living.

This would explain the larger range encapsulated in the new PSGE within the rōpū rangatahi. It states that representatives must be members of the iwi aged 35 years or under (Maniapoto Māori Trust Board, 2020). Therefore, the age range for this study will consist of people aged from 15 - 35 years of age. With this wide range of ages, I may find in the discussions that there are different influences that affect their perspectives. Borrel explains that younger rangatahi may have their experiences shaped by school and sport activity as where the older age bracket for rangatahi may be influenced by work and other experience and rights as they enter adulthood, this will be important to remember during the collection of data (2005).

### 3.7 Youth Leadership

Until recent, research on youth leadership has been perceived from an adult approach to leadership (Hawthorne, 2014), these adult views do not address the possibility that emerging youth leadership can and will differ from established adult leadership (Roach et al, 1999). Roach et al (1999), also argues that leadership models such as the individual, competitive and incremental models hold a small amount of relevance for the youth of today .

Kress (2006) defines youth leadership as “the involvement of youth in responsible, challenging action that meets genuine needs, with opportunities for planning and decision making” (p.51). Today, youth are often placed in powerless positions, with no role other than to consume and listen (Kress, 2006). When adults stand as a catalyst for leadership, many fail to understand that their role is not to shape or mold participants, rather it is to provide tools and opportunities for youth to discover their own unique spirit, genius and public social life (Boyt, 1999). Edlebeck et al (2006) describes youth as not only key stakeholders in the community, but they are also a significant representation of an untapped reservoir of talent, energy and vision (p.89). Bragg (2013) suggests that youth leadership is better to be formed as a process of development for positive capacity and abilities, this includes self-knowledge, relationship commitments, confidence in speech and communication, self-initiative, independence and responsibility (Hawthorne, 2014). It is important to provide ample opportunities for leadership development that will be engaging and applicable to youth perspectives and youth roles within their own communities (Des Marais et al, 2000).

Although youth leadership is relatively new to research and study, it has been encouraged, nurtured and weaved into all social aspects of the community (Bliss et al, 2006). Transferring knowledge and preparing the young for future roles has always been practiced and valued in families, social clubs, sports teams and organisations (Bliss et al, 2006). However not all youth have opportunities to develop their leadership skills. Ample amounts of youth will never engage with traditional youth development organisations, these youth are often older, more challenged, and less engaged with group activities. Subsequently, organisations will write these youth off as alienated and unreachable (Edlebeck et al, 2006). Not all youth can become leaders, they explain that leadership skills amongst adolescents are not equally distributed and that the notion that each and every youth has skill, talent and outstanding character to become a leader is sometimes an illusion (Kress, 2006). Even though not all youth can develop into a gifted leader, there is value in youth development as most adolescents that are provided with the right opportunities and are motivated, can result in skills learned, refining of qualities and new values that are associated with effective leadership (Pfeiffer et al, 2013).

Unfortunately, youth leadership can be often exclusive by way of youth being hand-picked for leadership development opportunities by adults who choose adolescents that they deem to already have leadership qualities (Hawthorne, 2014). It seems unfair to deny some youth access to leadership opportunities on the notion that they may not appear to have leadership qualities (Hawthorne, 2014). As research from Kress suggest that youth development is integral, youth that interact with youth development opportunities within their environment will have new learnings as each experience is unique to the

individual and will in turn create even more new learnings (2006), thus, showing the importance of this research. Leadership development for youth is often flooded by adult perspectives, these perspectives do not address the possibility that youth leadership differs from adult leadership. Creating youth leadership development programmes based on youth perspectives is integral for successful youth development and is why this research is asking what rangatahi perspectives of leadership are, so leadership development can be created off these perspectives.

### **3.8 Youth perceptions of leadership:**

Research on youth speaking for themselves on their perceptions of leadership is limited (Dempster & Lizzio, 2007), however a common theme amongst the existing literature is that youth perceptions of leadership is very much different to adults (Hawthorne, 2014).

Literature suggests that young adults have different ways of perceiving leadership compared to adults, they see it as non-hierarchical, collaborative, informal and relational (Dempster et al, 2011). Evidence that adolescent and adult leadership differ comes from a 10-year study that identifies adults will perceive leadership as experience and maturity compared to the numerous ways youth conceptualise leadership, explained by Roach as the 'the moment, the situation and the group' (Roach, 1999). Contrasted, adults will consider 'wisdom through experience' where youth will consider 'wisdom in spontaneity' or in the moment leadership (Dempster & Lizzio, 2007). The situation draws on youths' perception and use of tacit knowledge and the ability gained by observing and acting in place, compared to adults who perceive tacit knowledge to only be gained by maturity (Roach, 1999). Youth perceive that entire groups can hold leadership and favour collaborative relationships and working together over some adult perspectives of a hierarchical leadership model (Dempster et al, 2011). There is an identifiable gap in the literature examining leadership from youth perception rather than adult perception (Dempster & Lizzio, 2007), this reinforces the importance of the findings of this thesis.

### **3.9 Youth do not perceive themselves as leaders.**

Youth do not often perceive themselves as leaders and see it as a skill that will be picked up when they are adults or are at a senior level, for example some students consider leadership a rite of passage, rather than a skill that all youth have the potential to possess (Mc Nae, 2011). Research conducted on youth aged 11- 27 found that they identify themselves as 'leaders in waiting' and are passively seeking inspiration from people they deem to be role models and senior leaders (Levy et al, 2005). This perception is also experienced by junior school students, they regard leadership opportunities to be available only once they have reached the senior and final year of school, one school participant of Mc Nae's research said "We get to be leaders and boss everyone around for a change... I've waited for this since year 9" (2011). Another study found that youth were hesitant to identify themselves as leaders or see themselves having the attributes that they perceive a leader to have (Hoyt & Kennedy, 2008).

With Maori this experience of self doubt can be amplified due to a well-known Māori proverb or Whakataukī, "Kāore te kūmara e kōrero mō tōna ake reka" or "Kāore te Kūmara e kōrero mō tōna māngaro" which translates to 'The kūmara (sweet potato) does not speak of its own sweetness' (Ross,

2018). This proverb encourages humility and discourages arrogant and pompous behavior (Murray, 2016). As the work cited above explains that youth do not see themselves as leaders, this also rings true especially for rangatahi Māori. This self doubt that youth can create can often be magnified, as Māori already grow up in a society that often devalues Māori ideas, practices, aspirations, communities and Māori language (Ross, 2018), their self belief of their leadership skill can often be 'swept under the mat'. For some, this whakataukī is a reminder not to boast or brag of one's work, taking the notion of humility to extreme lengths (Murray, 2016), these added layers of self doubt, mixed with their own pre-existing notions that they lack leadership skill can become a hindrance to their confidence and can potentially be detrimental to their development.

### **3.10 Indigenous youth leadership**

Indigenous worldviews that entail holistic approaches stand in stark contrast to Westernised world views of individualism (King, 2003), meaning that when developing youth leadership for aboriginal people, a holistic and an indigenous approach is needed. This section will examine how indigenous youth leadership is being developed and what tools and indigenous health models can be used to enhance indigenous leadership.

Indigenous youth development comes in many different forms, often it follows or entails the footsteps of their ancestors and may contain spiritual aspects that western youth development may not entail. For example, the Wikwemikong, the indigenous people of northern Ontario, Canada, ran an event for youth named the 'Outdoor Adventure Leadership Experience'. Indigenous youth over a 10-day period would engage in activities that their ancestors traditionally carried out (Ritchie et al, 2015), connecting the youth with their cultural traditions, community and aided in restoring their cultural identity. Ritchie et al (2015) explains "The OALE resulted in a spiritual realization for many youths that could also be described as re-connecting or awakening. In other words, many of the connections were already there, but were not necessarily noticed or realized until the experience reached a threshold level, where the connections became apparent" (p.358).

This holistic approach of development leading to a spiritual realisation can be an integral step for indigenous youth development. Johnson and Ali (2020), state that the possibilities of a decolonizing approach to creating programs for indigenous youth development by way of outdoor adventure, can create new youth aspirations for indigenous histories, traditions and knowledge. A highlight of this indigenous method of youth development was the realisation of the many connections that already existed, seemingly reviving the epistemological understanding and skills of our indigenous ancestral leaders (Lickers, 2016). Essentially providing opportunities for youth to experience, those aspects of their own cultures that have become novel in that sense that colonization no longer allows these contexts to occur naturally and organically by virtue, allow youth leadership to develop in the same natural and organic way.

Indigenous youth development can also stem from youth themselves, as they become equipped with indigenous knowledge and traditions an urge to develop projects and opportunities for other young

indigenous people can occur. For example, a national youth leadership group of Australia aged 18 - 24 met and discussed many projects that they were working on to better help the government make decisions affecting young indigenous people of Australia. Discussions were held around progressing cultural identity, sport, community contribution, indigenous entrepreneurship and implementing a sense of indigenous pride (NITLG, 2003). Another Australian indigenous group called the 'Indigenous Community Youth Leadership Program' (ICYLP) were also developing opportunities for youth to expand their existing skills and talents to future proof their indigenous communities (Youth Initiatives, 2007).

The literature highlights the importance of a decolonising and holistic approach to indigenous youth development and can in turn restore their cultural identity. From this restoration and reconnection to culture a desire to further other indigenous youth through opportunities can occur. This is important to note as rangatahi driven development for Maniapoto will be needed to futureproof leadership within the iwi and a holistic and decolonial approach maybe needed to restore broken connections between Māori youth and the Māori culture.

### **3.11 Indigenous health models as leadership development tools:**

There are many different models and tools used to explain and assist in indigenous youth leadership development. For example, indigenous health models have been used during youth development programs to enhance the experience and fast track a more indigenous way of thinking about leadership. It is important to cover these frameworks and how they are being used in youth development. As mentioned above by Edlebeck et al, some organisations will write off unreachable and unengaged youth (2006). More often than not, indigenous youth find themselves in this predicament where they feel alienated from teachers and peers due to the effects of colonisation (Ogwang et al, 2012). It is also important to note that an aspiration for the fruits of this research is to create a Maniapoto specific model that can be used to develop leadership within Te Nehenehenui.

The first example of an Indigenous health model is the 'Circle of courage' a unique indigenous model to apply indigenous principles for youth development (johnson and Ali, 2020). The Circle of Courage has four central values; Mastery, Belonging, Independence and Generosity (See Fig 1). The creators Brendtro, Brokenleg and Bocken (1998,) argue that "Traditional Native American child-rearing philosophies provide a powerful alternative in education and youth development" (p.43). Brendtro et al also argues that this approach is the most effective system for positive development as these approaches have been crafted over 15,000 years through a people whose focus was always on empowerment of youth (1998).

Figure 4: The Circle of Courage model



Note: Sourced from Paddling as resistance? Exploring an Indigenous approach to land-based education amongst Manitoba youth. Johnson and Ali, 2020, p.211

The Anishinaabe, a grouping of indigenous people from Ontario, Canada, worldview is frequently represented by the Medicine Wheel (Fig 2) (Ritchie et al, 2000). The medicine wheel, like The Circle of Courage, is made up of four elements, this is because “the number four has sacred meaning to Native people who see the person as standing in a circle surrounded by the four directions” (Brendtro et al, 1998, p.45). The main dimensions of the Wheel are body or physical health, mind or mental health, heart or your emotional health and spirit, your spiritual connection. These four components reflect a holistic approach to health and can be used to enhance indigenous youth development programmes such as the OALE programme mentioned above (Ritchie et al, 2000).

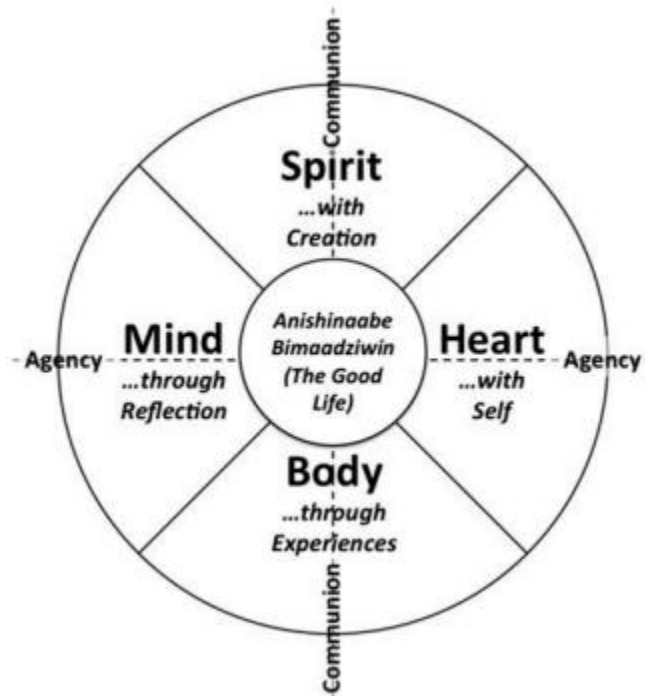
Figure 5: The Medicine Wheel framework



Note: Sourced from Association for Outdoor Learning, Ritchie et al, 2000, p.352

Another indigenous concept that has been used to develop indigenous youth leadership is known as 'Anishinaabe Bimaadiziwin'. Anishinaabe Bimaadiziwin similar to the Medicine Wheel sits as the world view and values of the Anishinaabe people (Bell, 2013), it can be literally translated as 'The Good Life' (Ritchie et al, 2000).

Figure 6: Anishinaabe Bimaadiziwin



Note: Sourced from Association for Outdoor Learning, Ritchie et al, 2000, p.359



“By connecting externally, the youth were in communion with various aspects of creation. By connecting internally, the youth were demonstrating agency about who they were and their place in the world” (Ritchie et al, 2000, p. 359)

When youth were engaged with this framework, they felt cleansed and had fewer worries which enabled them to perceive an indigenous life as a good life (Ritchie et al, 2000). This in turn is developing self confidence for their future in leadership. These three indigenous models display the importance of culture and ancestral beliefs within indigenous youth development. Looking further into indigenous health models, we can examine one of the most recognised and widely used models in Aotearoa, Te Whare Tapa Whā (the house of four sides) (Thorp, 2011). Te Whare Tapa Whā was developed by Dr. Mason Durie from a hui of Māori health workers in 1982 (Rochford, 2004). Examining this model and how it had been used to assist youth development will provide an insight on the positive effects models and frameworks can have on rangatahi Māori.

Te Whare Tapa Whā is a holistic health model that has four realms. Taha tinana (physical), taha hinengaro (emotion), taha whānau (social) and taha wairua (spiritual) (Rochford, 2004). The taha wairua represents the non-material, spiritual essence of a person, it is what determines a person’s identity and provides a link to your ancestors. The taha hinengaro represents mental health and highlights that feelings cannot be separated from the body. The taha tinana represents physical wellbeing and physical health of a person. The taha whānau represents the relationship of health to your wider family and addresses the importance of the wider whānau wellbeing and the effects this has on an individual (Pistacchi, 2008). Each taha depicts a wall in a house and highlights the importance of balancing all four walls or taha, strengthening the building (Jansen et al., 2010). This is used to demonstrate the complexities of Māori health and the different capacities that indigenous people have in contrast to western health models that often only examine the aspects of physical health (Thorp, 2011).

The Whare Tapa Whā model is universal in its application and reflects a Māori world view on to health and subsequently through its holistic approach can reverse the impact of colonisation (Rochford, 2004). Although Te Whare Tapa Whā is an excellent tool, not just for Māori health but for positive youth development, Clarke acknowledges that whānau, hapū and iwi may prefer to contextualise their own models and frameworks to assist in grassroots level development (2020).

Indigenous health models are used in all aspects of social life and are applicable to an abundance of Indigenous development areas, using them for youth development can be the key to unlocking the leadership amongst our adolescence (Lickers, 2019). Indigenous health models highlight the importance of integrating culture and ancestral beliefs into areas of development. Te Whare Tapa Whā and its plethora of applications can have huge impacts for Māori development, however, an iwi level model can be formed to guide development at a more critical level, this research will endeavor to create an iwi level model for leadership development.

### 3.12 Conclusion

“Ko taku rourou iti a haere, Maringa kai whenua,  
Ko taku rourou iti a haere, Maringi kai moana”

“Whilst small my offering, it flows from rich land,  
Whilst small my offering, it is a seafaring provision”

With the vast amount of literature, research and definitions from a western perspective, it can be challenging to discover what works for indigenous and particularly Māori people. The rich literature of this land, Aotearoa, has enabled us to flesh out the ideas and attributes of Māori leadership. From traditional Ariki to protest leaders of the contemporary world, they have given us a good foundation on the past so we are well equipped for the future of leadership. An often-used phrase by modern Māori is ‘walking backward into the future, while i look to my tupuna in the past’ this summing up an Indigenous style of leadership that pulls in and learns from ancestral knowledge to guide for the future.

Our provisions of youth leadership and youth development enabled us to see that until recently, youth leadership had been approached mostly from adult perspectives, subsequently revealing a gap in the literature on youth leadership research from youth perspectives. Subsequently the literature on indigenous youth leadership showed that a holistic approach of development is integral for indigenous people and that indigenous health models can play an important part in indigenous youth development.

Focusing now on what rangatahi within Maniapoto think of leadership, we can examine their ideas on what we need for rangatahi development to future proof our people. By interviewing rangatahi Māori who whakapapa back to Maniapoto we will be able to extend our knowledge and create research on leadership perceptions from Indigenous youth and develop a model for rangatahi leadership development.

# **Chapter 4 – Methodology and Findings**

**“Te Torohanga o te whenua, Te Torohanga o ngā ringa”**

## **4.1 Introduction**

This chapter focuses on the experiences of rangatahi Maniapoto in relation to leadership and how their upbringing, involvement and perceptions inform their own ideas about leadership. The first section of the chapter reviews the methodology, how the research was conducted and what ethical considerations were taken during the interview process. The second section of this chapter analyses the responses from the rangatahi of Maniapoto about their whakaaro on leadership qualities, perceptions of leadership, Maniapoto unique leadership styles, rangatahi leadership and youth development within Ngāti Maniapoto.

This chapter will aid in answering the research question on what rangatahi perspectives of leadership are within Maniapoto and will also allow us to identify integral areas of interest for rangatahi development.

## **4.2 Methodology**

Kaupapa Māori theory will be endorsed to follow an appropriate Māori world view for the interviewing process and collection of information for this research. Kaupapa Māori theory integrates a Māori worldview into research and celebrates Māori traditions, language, philosophies and spiritualities (Murphy, 2011). Kaupapa Māori as a methodological framework, incorporates sharing of knowledge, cultural respect, indigenous protocols, working within communities and whānau research groups (Smith, 2012). Situating my research within kaupapa Māori theory is integral in protecting the mauri and mana of my interviewees and to provide a culturally safe interviewing environment.

The interviewees who offered their time and confidence to this research were selected based on their involvement, connection and residence in Maniapoto. Accessibility to people who would have a sound understanding of the Maniapoto context was important for the outcomes of this research, this meant I had to source people I had relationships with, in personal and professional capacities. This is problematic because there is now a bias towards a select group of people, however this is ethical due to the consideration of these implications and the nature of the research within kaupapa Māori theory. As I know each interviewee personally, they were comfortable in sharing their whakaaro and thoughts around leadership within Maniapoto. However, I do know that the inclusion of the words ‘interview’ and ‘research’ can have negative impacts on their confidence to share information. Therefore, in line with kaupapa Māori theory, I took many steps to create a safe and comfortable environment. Māori cultural protocols place high value and importance on manaakitanga, the nurturing of people (Mead, 2016) and it was integral that all decisions made for the interview process were done with the value of manaakitanga to accomplish this comfortable environment.

The first step to incorporating manaakitanga was having an informal semi-structured interview process and creating a wānanga atmosphere for rangatahi Māori to share their ideas. Also allowing rangatahi to choose the location at which they would like to be interviewed, created another layer of comfort for the interviewees. Some chose their homes; others chose their workplace and some chose to have their interview conducted at rangatahi centres within Maniapoto. To further accommodate kaupapa Māori values and tikanga, the interviewees had the option of interviewing in Te Reo Māori or English. Although no participant spoke strictly in Te Reo Māori, many Māori phrases and words were used by the rangatahi to answer questions during the interviews, this saw a combination of both Te Reo Māori and English being used during the interview process. Furthermore, as participants were ready to share their ideas with me, I was ready to replicate their time and effort with a koha which was an important part of manaakitanga to show my appreciation of their whakaaro. During the interview process, this came in the form of food and drink to further incorporate the value of manaakitanga and to display my full appreciation of their time and efforts. Following the interview process, I made sure to give another koha, this came in the form of native trees that had been nurtured and grown within Te Nehenehenui. A mix of Tikauka, Manuka and Harakeke were gifted in hopes to represent the new growth of Ngāti Maniapoto that they have helped create. Once all the interviews were recorded, they were held in a portable hard drive then transferred to a secure online storage and transcribing tool.

As this research looks at leadership within Maniapoto from a rangatahi perspective, all the participants have whakapapa to Maniapoto and have a strong connection, either born and raised within Te Nehenehenui or have spent majority of their lives within the rohe (area). While some of the participants have vast knowledge about tikanga, kawa and the history of Maniapoto, others have knowledge specifically on their own whānau, marae and hapū. The participants' ages ranged between 16 and 35, an age range for rangatahi that was discussed in the previous chapter. Participants were also given the option to be interviewed anonymously and be given a pseudonym, however all participants noted that they did not want a pseudonym and wanted their names published within the research. We will now look at who was chosen to be an interviewee.

#### **Paris - 16**

A year 11 student studying at Te Kūiti High School, born and raised in Te Kūiti and stems from a whānau that have sat as Ahi Kā of the iwi for many generations. She sees herself as a kaimahi and noted that she helps in the kitchen and whare kai when she can. Ngāti Maniapoto is her iwi and Ngāti Rora is her Hapū, Te Kūiti Pā and Te Piruru Papakainga are her marae. Paris is my second cousin and was interviewed to add additional kōrero from a high school aged rangatahi, she is our youngest participant.

#### **Taetia - 18**

Our second youngest participant, at the time of the interview she was the head girl of Te Kūiti High school and is now studying te reo Māori at a tertiary level. Born and raised in Te Kūiti, Taetia has had ample achievements within Ngāti Maniapoto and was also a member of the Waitomo District Youth Council, a kaupapa that integrates rangatahi into the workings of the District Council.

#### **Te Awhina - 21**

A Student at Te Whare Wānanga o Waikato, born and raised in Te Kūiti she has had heavy involvement with kaupapa from around Ngāti Maniapoto. From Kapa Haka at secondary schools to the National Waka Ama Championships. Te Awhina is my younger cousin and we have grown up together on our Marae, Te Piruru Papakainga. Ngāti Maniapoto is her iwi and Ngāti Rora is her Hapū. She is passionate about the environment and attends as many kaupapa within in Maniapoto as she can.

### **Te Oranga - 23**

A Te Reo Māori Teacher at Te Kūiti high school. Has a strong connection to Maniapoto through hui, attending marae gatherings and kaupapa. Te Oranga was also the face of a kaupapa for the Maniapoto family violence intervention network, that seeks out to diminish violence within Maniapoto. Te Oranga is my younger cousin, considers herself Ahi Kā for Maniapoto and is currently reviving tikanga and reo for local rangatahi.

### **Louis - 25**

Born and raised in Te Kūiti, Louis works as an AOD youth worker. He creates spaces and events to engage with rangatahi. He aspires to create better pathways for rangatahi and has a passion for hauora. Louis has strong connections to Maniapoto and sits with his kaumatua and other elders to learn tikanga, kawa and history of Te Nehenehenui.

### **Ngamira - 25**

Works as an AOD youth worker and was born and raised in Te Kūiti. Ngamira is Taetia's older brother, and he too has a few accolades under his belt. He sat as head boy of Te Kūiti Highschool within his final year, he has represented Aotearoa for Kick Boxing on multiple occasions and currently runs free classes within Te Nehenehenui. He is passionate about rangatahi development and has knowledge of Ngāti Maniapoto through lived experiences and wānanga.

### **Te Miri - 27**

A youth worker that hails from Te Nehenehenui and its great and plenty Hapū. She sees herself as a Mōkai (servant) for the iwi of Ngāti Maniapoto. She actively promotes the value of being Māori and advocates for the importance of tikanga and kawa within Te Nehenehenui. From doing the dishes, cleaning the toilets at the marae and facilitating wānanga spaces, to hanging out with her nans and koros, Te Miri does it all.

### **Eruera - 28**

Currently studying Te Reo Māori at Te Whare Wānanga o Waikato. Resides in Otorohanga, considers himself to be in the early stages of reconnecting to his Maniapototanga. He stands as a Maniapoto Tuakana for Tuia, a kaupapa that connects rangatahi from all around Aotearoa and helps to develop leadership skills. Eruera is involved in many rangatahi kaupapa and is passionate about Te Ao Māori.

### 4.3 Discussion of interviews

This segment of the chapter examines the interviews that were conducted with our rangatahi from Ngāti Maniapoto to gather their perspectives on leadership.

#### 4.3.1 Rangatahi perceptions of good leadership qualities:

Leadership qualities can look, sound and feel different for every individual. From social and political expertise to environmental perspectives and relationship skills. Each rangatahi from Ngāti Maniapoto gave their explanation of what important leadership qualities are.

*A good communicator is a huge one for me. I like leaders that have a lot of humility as well. So pretty humble, but also leaders that, they ain't afraid to go where no one else has been as well. So the ones that you know, just paved the way for others... a big one for me too, is just honesty, like, you know, just being pono to whatever it is you're doing, pono to the Kaupapa - Ngamira*

*For me, would be aroha and empathy, as well as communication. - Louis*

*Communicating what you're trying to say and making sure that people interpret it exactly how you're sharing it. Because as we know, we, as humans, you know, we filter information differently. So I think it's such a superpower for people to be able to stand up and lead us to be able to stand up and speak and give messages, and powerful messages. - Te Miri*

*Someone that just leads by example, doing the right thing, knows like confidentiality ... And yeah communications is a big one - Taetia*

Rangatahi addressed that communication, truthfulness and confidentiality were at the top of the list for qualities that leaders need to have. Some rangatahi also highlighted the importance of the idea 'kanohi kitea' defined as a well-known face, or someone who is often physically present and someone who is often seen within the community and at important gatherings. Being someone in the community that is a well-known face enables relationships through the interconnected marae and hapū of the iwi. Te Miri explained this idea of kanohi kitea and relationships by explaining that you must be a 'peoples person' or a 'people's people', someone who is seen by the people, who has strong relationships with people and someone who can communicate well. Being a 'kanohi kitea', mixed with the idea of relationship building was an integral quality needed by leaders according to Ngāti Maniapoto rangatahi.

*I reckon relationships with the people. You can think you're a leader all you want, but ... If you don't know the people, the people don't know you. Then you're just an outsider being a know all. - Te Awhina*

*It would have to be someone that lives around the iwi, I think that's connected to the iwi, because relationships is such a huge thing for us. So, you can't come to the iwi and say that you're this person when no one here knows you. Yeah relationships, communication and someone that's there for the right reasons and right purposes. - Te Oranga*

*Definitely 'people's people' like, I think that's important to be a 'people's people'. And I say that, because I see leaders among our people that aren't 'people's people'. And then have like lots of people almost barking up. Because the communication between those types of leaders and people, there isn't any. And so, you know, when things are happening, or when things happen, if you're not a 'people's people', you have to rely on your other relationships to get messages across or to be heard. Yeah, I think you need to be a 'people's people', it's important. - Te Miri*

Rangatahi also highlighted the ability to lead from the back and from the front at the same time and someone who can listen and doesn't do it for their ego, but rather does it for the iwi. This dual ability to speak and make decisions as well as selflessly doing the grass level work was important to rangatahi. According to Paris, being a leader is not being about yourself, but being about everyone in the community. Te Awhina and Te Oranga mentioned that it's not always the ones at the front of the scenes but the ones that work at the back, they used the whakataukī 'Mahia te mahi, hei painga mō te iwi' 'Do the work and the iwi shall thrive', to describe what they think good leadership qualities are. Te Miri encapsulates all of these ideas with the following kōrero;

*I think it's important as a leader to know how to work on the ground, as well as leading at the front. Like I believe that as a leader, you almost have to have the same understanding or the similar points of views to everybody that's part of the circle. Because understanding, I suppose everybody's role in the iwi, from the front to the back to the middle. I think from you know, having that understanding or that knowledge or that point of view, helps you make your decisions based on the effects, I suppose there's probably a better word to use, but the effects you base your decisions on knowing the impact that it has on everybody that contributes to the circle, rather than one. But at the same time, leadership isn't always the person that's standing at the front... my leadership examples have been led from the back. And yeah, so understanding that leaders don't necessarily always have to be up front for where people can see. ... Someone at the back that's leading can have the same or has the same impact as somebody leading at the front. - Te Miri*

Another attribute that Te Miri touched on was the importance of listening and the ability to collate the whakaaro of the community and propel it forward, "Having the ability to, like listen, like listen with the intent to understand, rather than to reply. Because if you're a leader just making decisions based on your own little mana motuhake is that a leader? I don't know" (Te Miri). Eruera agrees that a leader needs to be open and honest, someone who can listen to the people and then drive that vision into fruition.

Rangatahi believe that leaders need to be able to listen and communicate, be able to lead from the back as well as lead from the front and must be selfless in their pursuit to better the iwi.

#### **4.3.2 Who rangatahi perceive Maniapoto leaders to be:**

After discussing with the rangatahi their ideas on what good attributes leaders should hold, we moved into their perspectives on Maniapoto specific examples of leadership as well as what makes these people

leaders. What attributes do these leaders hold and what spaces are they giving back too for rangatahi to see them as leaders within Te Nehenehenui.

### **Tupuna:**

Two rangatahi noted on the importance of our Maniapoto Tupuna and their ever lasting impact on the iwi today. According to Louis, Rewi Manga Maniapoto is one of the biggest examples of leadership for the iwi through his struggles he went through during the Māori land wars such as Rangiriri, Rangiaowhia and Ōrakau. Eruera also spoke on the mana that our tupuna had, such as the likes of Manga, Taonui and Wahanui; these three rangatira lead Ngāti Maniapoto through a potential triumvirate structure of leadership.

Rangatahi saw these rangatira as good examples of the iwi because of their lived experiences through war, kōtahitanga and their ability to communicate. Eruera noted that “our tupuna like Wahanui, Taonui, and Manga, they were all close, so I feel like it was like a collective”. He feels that there was not just one specific leader for Maniapoto, but a collection of leaders that led it and he noted that he sees this reflection today amongst rangatahi. Louis pointed out that communication was an attribute that all these rangatira held; “they can exercise those qualities of a leader too, especially communication. Communicating with everyone. We never had phones back then, you know, how did he [Manga] get messages out? So, he had a good way of communicating with the people”.

### **Revitalisation leaders:**

Rangatahi also recognized that people giving back to the te reo Māori, tikanga and kawa of the iwi are good examples of leadership within Te Nehenehenui. Louis highlighted current leaders such as Shane Te Ruki and Tiwha Bell, he believes them to be the epitome of leadership “I guess giving without receiving in return... You see ones like those guys that constantly give throughout their whole lives and they never expected anything in return, to me that's true leadership” (Louis). Shane Te Ruki and Tiwha Bell can be recognised as institutions for Maniapoto and Te Nehenehenui knowledge. Te Miri highlighted Doug Te Ruki for his certain leadership style and his decision making “He doesn't see things through unless he believes in it 100%, he doesn't give time and energy to things that he doesn't believe that he adds value too” (Te Miri). She not only praises him for his want to give back to the iwi through reo and tikanga revitalisation but highlights his ability to choose certain aspects of te ao Māori that he thinks will help the iwi, rather than trying to do everything.

### **Community Leaders:**

Moving to a grass roots level of leadership, rangatahi noted that people doing the work on the ground and making things happen for people within Maniapoto were seen as important leaders. Hillary Karaitiana and the youth organization, Number 12 were highlighted in multiple interviews. Hillary Karaitiana who is not a descendant of Maniapoto but has resided in Te Nehenehenui for many years, leads a team that helps with youth development called Number 12. Te Miri is another key member for this organization and has also been highlighted as a leader.



*I think like um Hills is a good role model of leadership within Maniapoto. Like with Number 12 helping all of the rangatahi like she goes out and does whatever any rangatahi needs, she's always there to support everyone, her and Te Miri, she is such a good leader for our people. - Te Oranga*

*Like rangatahi are very easily led astray and Hills and that have like, they give people their license like they put people on courses to get their restricted... but if it wasn't for them, I reckon everyone would still be driving around on their learners being naughty, but they help out a lot - Te Awhina*

*Hillary's probably a cool, another prime example of leadership. But the thing that I appreciate about her most is, as we know, she's an advocate for rangatahi. And the thing that I appreciate about her most is that the spaces that she is involved in, she's going with a rangatahi voice and rangatahi perspective. So, you know, working in the field where adults 'know best' and rangatahi don't, she's almost the opposite of that... And even she's showing me that you don't have to be at the table to have an impact. You just need to have a voice and be clear about the things that you're trying to do and say, and then it's okay to go against the rest of the room. - Te Miri*

These leaders are always referred to as kanohi kitea and are well known for selflessly helping the community. Rangatahi viewed these people as leaders as they have vision and their passion to create better futures amongst rangatahi, "Vision, they're trying to make a change... like help the rangatahi rise instead of like watching them fall." (Te Oranga). Te Awhina also agreed that what made these people stand out is vision "Vision, they are non-judgmental and like no matter what your background you can still change, like they see the positive within you no matter what you have done. They see your potential and they exercise it which is mean as." (Te Awhina). These leaders are doing the grass-roots level work to ensure a positive future for the iwi, this coincides with the previous section where rangatahi highlighted that leaders need to speak and communicate at the front but also be able to do the work selflessly on the ground.

### **Whānau Leaders:**

Rangatahi also perceived their own whānau as good examples of leadership within Maniapoto, not just their wider whānau at the marae but even close relatives, such as siblings and parents.

*I reckon Aunty Muffy is one because she's like Hillary, you know, dealing with the kids at the police station, trying to straighten them out and doing road patrol and that just looking out I guess - Paris*

*On a personal level, mine would have to be fully you know, my whānau. Like Ngamira like when he first got head boy at Te Kūiti High School, that made me you know, want to be the same if not better - Taetia*

Aunty Muffy that Paris mentioned is the local youth officer that helps rangatahi in and around the community. It is interesting to note that only three out of the eight rangatahi identified that members of their close whānau were considered leaders and two of those three were our youngest participants, this may be evident of the idea that was proposed in the previous chapter of how high school students, compared to the older bracket of rangatahi, may perceive leaders to be different. The other person to identify their whānau members as leaders was Te Miri, she explains that her Nanny Tiny was a key component to the kitchen crew at Te Kūiti Pā and had a unique leadership style of telling you what needed

to be done but allowing you to do it however you wanted “Gave you basic instructions, but didn't tell you how to do it, and gave you the freedom to be able to, you know, come up with things on your own.” (Te Miri). Te Miri also includes the work of her parents, her mum being a familiar face within the iwi and her father who is always working in the background, doing the mahi in the back and sitting at different tables to lead the iwi forward.

Whānau on the marae were also highlighted as leaders amongst the iwi. Ngamira highlights that the people on the marae are considered leaders to him, the ones sitting on the pae and the ones doing the mahi behind the scenes. Te Miri also agreed to this and noted that kaumatua on the marae sat as leaders for the iwi and that she cannot wait to be a kuia and highlighted the power they have to command and speak. Rangatahi of Maniapoto see their wider whānau members that are always at kaupapa making things happen as leaders. The attribute of selflessness has been highlighted by rangatahi to be important and is why they see their own whānau as leaders within Te Nehenehenui.

### **Sport Leadership:**

One rangatahi argued that he doesn't really know many Maniapoto leaders in a wider Aotearoa context in terms of political, educational, and social leadership, however he noted that sports stars such as Kevin Proctor and Jenny-May Coffin are leaders he looks up to from Ngāti Maniapoto. Ngamira recognizes these sports stars as leaders as he explains that they have integrity, passion and persistence which he explains as Tino Rangatiratanga.

*Qualities that they had, especially for a lot of their sports players would be the whole new buzz around Tino Rangatiratanga as well. Just doing everything with absolute integrity you know just being honest ... not so much the autonomy side but like being tino rangatiras like you know yeah, they're just not afraid I guess to step up there and put the best foot forward and I'm sure that they came along many challenges but they just stuck to it. And just pushed through whatever barriers came in their way, they were good at persevering.*  
- Ngamira

The rangatahi of Maniapoto have set out and named many different examples of leadership that they have seen within Maniapoto, and then explained the attributes and abilities that these people possess that makes them good leaders. From Tupuna that fought for our lands, to community leaders that are setting a vision for the future of our people, rangatahi of Maniapoto believe that leaders need to be able to listen and communicate, be able to lead from the front but also be able to selflessly do the work on the ground for the betterment of others.

### **4.3.3 Maniapoto... A unique leadership style?**

When Rangatahi were asked if Maniapoto has a unique leadership style in comparison to other iwi or entities, a lot were unsure, however throughout the whole interviewing process they began to explain what a Maniapoto specific way of leadership could be.

Ngamira noted that he doesn't really see Maniapoto leadership being differentiated from other iwi styles, and that Māori in general have a special way of leadership but said that he finds majority of Maniapoto descendants are quite proud to say that they whakapapa back to Maniapoto. Some rangatahi explained Maniapoto leadership as being 'humble' "when it comes to leadership, Maniapoto is pretty humble...we don't need to explain that. That's one style we have is we are very humble in the way we approach our rangatiratanga" (Louis). Other rangatahi agreed that we are humble but highlighted that our humbleness may be the cause of our downfall in leadership. Te Miri explains that she can see that the iwi had a generation gap of rangatira being pulled away to assist in bigger spaces like the Kīngitanga.

*"Lots of people used to come to us for things and there's a reason why lots of people used to come back to us for things. Even you know Pōtatau coming back to us to ask, however we want to say the story went. All those types of things. Like so I believe in us, I believe in us and I believe that we have a strong like leadership quality or ability as an iwi. But do I see it today? Not as much as I think our tūpuna would have wanted." - Te Miri*

She believes there has been a gap in leadership for the iwi as it is said many people used to seek out Te Rohe Pōtae for refuge, such as Kingi Tāwhiao and Te Kooti. This phenomenon of people approaching Te Nehenehenui for guidance subsequently may have caused a humbleness amongst the people but through time this may have brought a laziness aspect with it. "Like we are pretty lazy and laid back... like they'll start a kaupapa. But it won't have enough oomph to keep going. Like you always start something, and it never gets finished sorta thing" (Te Awhina). According to Paris, the iwi likes to plan heaps of stuff and with the effects of COVID-19 a lot of events were cancelled. They dropped the idea during level four and never went back to it after the lockdown (Paris). Te Awhina explains this phenomenon as a safety net, and explains that as people of Maniapoto, we don't aim high and we don't aim to excel, we just aim at a comfortable level, so we stay comfortable.

As well as the iwi being humble and proud, rangatahi identified the methods of our tupuna to be a potential unique leadership style for Ngāti Maniapoto. Rangatahi identified first, the document known as the Kawenata and secondly the fighting style known as Te Kawau Mārō, with both instances pointing towards a communal style of leadership.

*We kind of exemplified you know a kawenata, a number of leaders. So, we had like six out of six or seven different chiefs that all congregated and made decisions. - Louis*

*And I think that's the whole Kawau Māro stuff you know, like we all need to go together and then that will come through to the likes of Wahanui, Taonui and we are third generation. - Eru*

As noted above, Eruera proposed that Maniapoto has a collective approach when it comes to Maniapoto leadership, he gave the example of Taonui, Wahanui and Manga and their close relationship that they held to propel the iwi forward. This is also evident with the perspectives around the Kawenata and the potentially communal like leadership style Maniapoto may have had.

Rangatahi of Maniapoto have identified what they think is a specific way of Maniapoto leadership, firstly they described Maniapoto leadership to be humble. Although humility can be seen as an important leadership trait, this attribute may have had a negative impact on Maniapoto leadership. Secondly, rangatahi identified their ancestors' skills to be a specific leadership style of Maniapoto, highlighting that a communal style of leadership was exemplified by our ancestors and that close relationships were integral for iwi development.

#### 4.3.4 What is leadership amongst rangatahi?

When rangatahi were asked about their thoughts on leadership amongst youth; they identified that rangatahi up keeping our marae and tikanga were important. They also noted that rangatahi are more than capable of becoming leaders, but often need a helping hand to reach these places.

Rangatahi identified that we have what it takes but often need a helping hand to get started. Ngamira explained that there are a lot of rangatahi with potential to be great leaders but it's about them picking up the mantle to tackle the challenges. "Stepping out of their comfort zone to be those leaders is the hardest part. But once they're in those positions, they're really good. Once they find it, yeah, like you know, once they find what they're passionate about, then they become really good leaders" (Ngamira). Eruera affirms this as he agrees that rangatahi don't necessarily have all the tools and we may need a lot of drive to get started but if given the opportunity, rangatahi will seize the moment, he believes everybody has what it takes to be a leader. Some rangatahi noted that this helping hand is already being offered by some marae within Maniapoto with some examples being the creation of manaaki paepae wānanga at Te Kūiti Pā and other rangatahi wānanga around the iwi.

*Good leadership from the marae trying to encourage young ones because they know that you know their times passing on and make sure the pae is strong from the next generation which is cool to see - Te Awahina*

*We're quite lucky that we have a lot of rangatahi that still live here. Like when we go to the pā, they'll let rangatahi take over the kitchen like that's such a good thing that I think is for us to help us build and then work our way towards the front. - Te Oranga*

This push from marae to create opportunities to nurture and educate our rangatahi has enabled some rangatahi to first, have knowledge on how the marae run and confidence to help the iwi and secondly, to make connections with each other. As mentioned previously, the communal style of leadership that rangatahi identified has carried over to this generation. Eruera talked of the relationships and leadership of Wahanui, Manga and Taonui and believes that can be seen amongst rangatahi today and Paris highlights these good connections between the rangatahi also.

*Because that's where we come from it's natural to us, to go to our friends and say, Hey, this is what's happening. But it's not like it's a mana to mana kind of thing. But it's an order to move our people forward. We need to do it collectively. - Eruera*

*You see, like the young generation trying to step up and trying to help. Good connections between everyone.  
- Paris*

*Rangatahi is quite strong here - Te Awhina*

These strong connections have created some leaders amongst rangatahi. Although I personally would consider all of the people I interviewed leaders, multiple participants identified one rangatahi in particular as a leader, Isaiah. Isaiah is known to be knowledgeable in te reo and tikanga of Maniapoto and is a kanohi kitea for the iwi. Ngamira explained that Isaiah speaking on the paepae and the work he does for marae, makes him a good example of what a good leader should be. Te Oranga also noted Isaiah's work around marae and the paepae as well as his achievements of becoming an apostle for the Ratana church was a good example of leadership.

Rangatahi have identified that youth have what it takes to be leaders but often need guidance and encouragement to reach a leadership position, but once in those places they are more than capable at performing. Rangatahi also highlighted that the learning of te ao Māori and tikanga was important and that our marae can be the best place to foster these skills. Lastly, rangatahi identified Isaiah to be a good example of a rangatahi leader noting that his knowledge in te ao Māori and his involvement within the community were key for his success in leadership.

#### **4.3.5 How Rangatahi would lead Maniapoto:**

Rangatahi were asked what they would do if they were put into a leadership role, more specifically what they would do if they were to lead the iwi. Three main kaupapa arose from the Responses, education, kaupapa and taiao/whānau.

##### **Education:**

Firstly, there was a heavy response in equipping our people with education around tikanga and matauranga of Maniapoto. Rangatahi want to create a wānanga that caters directly to Maniapoto people, so our knowledge is held and secured forever.

*Te Wānanga o Maniapoto, where you learn everything to do with Maniapoto, not just for Maniapoto people but for everyone, anyone can come and learn. It's hard to find a lot of that knowledge that may have been lost. So, you know, I guess it'd be pretty cool if there are like, people that do a lot of that Maniapoto stuff and they can pass it so that our stuff is forever, you know, getting passed down and handed on and there's not none of it getting lost. - Ngamira*

*Starting a whare wānanga in Maniapoto for all ages, like nannies and koro's, rangatahi, babies. I think we need one of those run by uri o Maniapoto because there's so many people from Maniapoto that like are qualified and have all of these different tohu, it'd be nice for them to come home and give back ... like Te Miringa te Kākara I think Māori would learn better in a whare wānanga too. - Te Oranga*

*I'd create curriculum or even break down systems that weren't made for us. So, if we can create our own curriculum around Maniapoto that benefits everyone, that benefits our kids, I think that's what I'll do first.*  
- Eruera

A 'Te Wānanga o Maniapoto' sums up the aspirations that Maniapoto rangatahi have for the future of the iwi. They want to establish a place where their Maniapototanga can thrive, a place that all ages can attend and a place that secures the future of their iwi. Te Oranga mentioned an ancient whare wānanga that was located within Ngāti Rereahu named, Te Miringa te Kākara. Te Miringa te Kākara was an old wānanga where the esoteric knowledge of the māori world would be taught, unfortunately this whare wānanga doesn't exist anymore. It was interesting that the rangatahi juxtaposed our ancient knowledge with a modern solution, to essentially look back on our ancient ways and contemporise them for the iwi. It is also interesting to note that all three of these rangatahi come from very different educational backgrounds. Te Oranga, who has just finished with tertiary level education, Eruera who has just started tertiary and Ngamira who doesn't study but works on the ground, all from different educational backgrounds, but still agree upon one thing, the establishment of a Maniapoto curriculum and creation of a whare wānanga. Te Miri also agreed that education is important and would be a focus if she was to run the iwi, she would use education to create employment pathways.

*I've always had a dream to create employment. So, a dream of mine was to work for my Pā and this thing that I see happening is like, like, I think there's so much power in tourism. So, like, I think if we can get young people into employment, introduce them to the world, as well as have them continuously repeating their whakapapa and their pūrākau and their history through māori performing arts or through working with the whenua or through the tourism industry. Basically, it hits more than one stone...have the world come to you. And you know, get them to share kōrero and pūrākau with visitors. - Te Miri*

If running the iwi Te Miri would focus on combining, tourism, education and employment to create better lifestyles, she highlights that this would allow rangatahi to not only make a living but will allow youth to learn about who they are and will give rangatahi the right equipment to tackle anything in life. "I believe with every bit of me that it's almost like our passport to the world type of thing and having a good enough knowledge of who you are where you come from. Tikanga, kawa gives you almost a superpower to be able to go into spaces confidently go into spaces with your head held high." (Te Miri).

### **Taiao and whānau:**

Secondly, Rangatahi identified that their whānau is important, as well as their homes and their health. If Te Awhina was running the iwi, she would focus on feeding our whānau and giving our whānau the tools to feed their families, she would get all households two sets of fruit trees for each season and a mara kai (garden) so that whānau don't send their kids to school without lunch, and so whānau can stay healthy. Louis also saw the importance of whānau and their health, he highlighted his family's history of mate pukupuku (cancer) and high blood pressure. He would place gyms around the iwi to help improve the health of Maniapoto. He also noted that recreating a whare Tūtaua would be a goal for him if he were running the iwi. Whānau housing was also important for rangatahi with Ngamira discussing how affordable housing is needed and that buying back iwi land is important.

*I'd buy all our land back, probably put all our whānau in nice houses, affordable houses... I think for a lot of our whānau lack the basics, like basic needs. Like affordable housing and all that is huge because people, our people don't want to be an enabler of like bad stuff we just want to be able to give people that chance to prosper and be better. - Ngamira*

Louis agrees about the importance of housing, he notes that self sustainable housing that whānau can afford is important. Both Ngamira and Louis being youth and social workers within our iwi must see the vast effects of detrimental housing and can see health problems as being a major issue for our people. If they were to run our iwi, they would focus on giving Ngāti Maniapoto the basics they need.

#### **Kaupapa:**

The third thing that rangatahi would focus on if they were running the iwi, is to create activities and Māori programmes throughout Ngāti Maniapoto that focus on the younger generation.

*Waka ama and things like that you know? Things to do within te ao māori. They [rangatahi] don't really get opportunities... like Manu kōrero take the kids there, that is a beautiful idea I think yeah probably implementing more māori programmes within Maniapoto - Te Awhina*

*Even like if you're just taking them out to learn how to eel like a lot of people aren't privileged enough to learn from their parents cause their parents are a bit lazy. Learning how to live off the land as well - Te Awhina*

*More rangatahi wānanga and stuff - Te Oranga*

I would personally try make more activities happen and like the young ones and everyone else but so you see like trying to teach them and that they're the ones that are out there enough, like and try put some fun in it so they actually want to come along and join them but it's also learning – Paris.

Rangatahi have noted that having activities for rangatahi of Maniapoto to engage with is important and is something they would create if they were running the iwi. This stems off the education focus but creates a space where youth can come to enjoy themselves and have fun but not necessarily know that they are learning things. Paris highlights that more activities would be good, but they have to be fun and enticing so rangatahi will want to return to the kaupapa.

#### **4.3.6 How Maniapoto rangatahi would develop youth leadership:**

The participants were also asked what ways they think Ngāti Maniapoto could develop rangatahi into leadership roles for the future. Rangatahi covered three main topics, naturally they first identified what the Maniapoto Trust Board could do for youth development, then highlighted what programmes would best suit leadership development and then finally where these programmes would be held.

Instinctively, rangatahi identified the Maniapoto Trust Board as a starting place for youth development and could implement different kaupapa to improve our rangatahi leadership capacity. Te Oranga noted that rangatahi just need a chance to experience leadership positions for them to have good development “I think they [Maniapoto Trust Board] should have internships for rangatahi, for Maniapoto rangatahi. Well, you're not gonna learn in any other way. And I think giving Maniapoto rangatahi a chance at an internship to see how the ropes go something like that and more like kaupapa and wānanga on it” (Te Oranga). Te Oranga also highlights the importance of pushing our rangatahi towards governance spaces such as the Maniapoto Trust Board, to give our rangatahi experience within leadership roles. Te Awhina also agreed creating internships for the Trust Board and other organizations is important and that we need to focus on developing rangatahi into these roles and not push them into everyday work.

*Creating opportunities for the kids to get, like to develop them into the roles that will benefit Maniapoto like roles within the Trust Board... Yeah, just creating more jobs so that no one has to go out of Maniapoto. Like starting within the schools. So that like, like kids now, nowadays at school, they go and learn a barista course. Like, it's going to benefit your people by wasting money on coffee. But you know, when you don't want to know, like jobs that are actually going to benefit the people and so they can become on the Trust Board or like become knowledgeable within like land. - Te Awhina*

The participants explained that rangatahi need to be exposed to leadership opportunities and fun experiences for youth development. Eruera highlighted that we just need to expose them to leadership rolls “I think if we're exposed to being more open and transparent on things and positions and create safe spaces for us to be able to learn” (Eruera). When Louis was asked how he thinks the iwi could develop rangatahi, he answered that “putting them in the field itself” was important. He highlighted that knowing the bigger picture of learning leadership skills is important to communicate to the youth. He gave examples such as working at the back of the pā, hunting, cutting up a beast and even doing the dishes. “I'm the mean, dishes dodger, couple of us Bell cousins are the worst at it. Have mastered the technique of that. But even something as small as doing the dishes is, you know, understanding it's a bigger picture, you know, it's actually kind of a part of a machine” (Louis). He noted that we need to teach the bigger picture of what all these small jobs do, so rangatahi understand Manaakitanga for our visitors and for our marae. These experiences in the field mixed with teachings on why we do certain things was crucial for rangatahi development according to Louis. “Workshops, because like there's groups and stuff you can be a part of but like actually knowing how to be a leader... Just workshops that actually guide you in how to be a good leader and stuff like that” (Taetia). Taetia explains that the iwi needs to facilitate workshops specifically targeted at leadership development, she agrees that there are groups and organisations that you can be a part of, but they often overlook workshops on explaining what a leader is and what a leader does. According to Taetia, equipping youth with these tools of knowing how to be a leader would be beneficial for youth leadership development.

Rangatahi agreed that the iwi needs to be facilitating events, wānanga and leadership opportunities for youth leadership development but stressed that things need to be fun and need to be consistent. Te Awhina mentions that “no one wants to go sit in the classroom for two hours reading books” (Te Awhina). She explains that the kaupapa need to be fun so rangatahi engage. Paris suggested that starting in schools



was a good place for youth development but agreed that rangatahi need to enjoy what they are doing “do fun stuff and get them in the mood to wanna learn” (Paris). Ngamira agrees with Te Awhina and Paris and says that the iwi needs “more fun events for our rangatahi because that's the best way to get them in. And then from there, you're able to draw, you know identity about leadership” (Ngamira). Ngamira and Louis also highlight the importance of consistency with kaupapa.

*Ngamira: Within our rangatahi, like when we hold events here for example, I can see like mean potential in rangatahi being good, great leaders, but it's kinda like, that's it*

*Louis: No continuity*

*Ngamira: yeah something that's continuous*

Ngamira and Louis both working in youth development already see that the iwi needs to be creating long lasting opportunities not just one-off events for rangatahi, they believe the potential and skills are already there, but consistency is key to developing Maniapoto youth further. Te Miri also mentioned the dampening effect of inconsistency, she mentions that some rangatahi may be discouraged to go to kaupapa as they may have experienced inconsistent Māori leaders throughout their childhood. “Lots of people have been in and out, Maori teachers included and they [rangatahi] have had inconsistent māori leaders. And so, it's almost that experience there that burns our kids from wanting to learn about who they are, where we come from, because they've been mucked around too much” (Te Miri). Inconsistent kaupapa mixed with inconsistent leaders is a problem according to Te Miri and can play a major effect on youth actually engaging with youth leadership opportunities. She highlights that the iwi needs to be consistent and look after our rangatahi for them to develop into leaders “If you look after them the first time they're gonna come back. If you do it right, they'll come back” (Te Miri)

#### **4.4 Summary**

“Te Torohanga o te whenua, Te Torohanga o ngā ringa”

“Welcome to the extended lands of Tāwhao, the extended arms of the people”

We learnt the story of our participants, their ages and their involvement within the iwi. We then analysed our discussions with the rangatahi covering many different topics around leadership. Firstly, the attribute that rangatahi identified as being important; secondly, their perception of leaders within Maniapoto and thirdly, if Maniapoto has a unique style of leadership. With all these different sections many themes began to appear, such as humility, kotahitanga and the idea of listening with intent to make a change. We then covered rangatahi perspectives on themselves and what leadership is like amongst youth, then moved onto how they would lead if they were guiding the people and the iwi and then finally, ideas on how the iwi can develop and nurture leadership development.

## Chapter 5 - Discussion

“Ka whakahua mai i ngaku ruruhi,  
I ngaku koroheke  
Mai te awa whakarite ki Tongariro,  
Te Nehenehenui eee”

### 5.1 Introduction

This part of the Waiata refers to the kōrero of our kuia and kaumātua and their perception of the boundaries of Maniapoto and the lands of the iwi. From our kuia and kaumātua, the leaders of the iwi, we look at now the next generation of leaders and what their perspectives are on leadership within Ngāti Maniapoto.

This chapter is split into four sections. The first section will look at the perspectives of rangatahi from the interviews and the correlations they had with the literature on leadership. Secondly, we will pull out the themes and areas that the rangatahi identified to be important for youth leadership. Thirdly, we will use the perspectives from the rangatahi within Maniapoto to construct a model for rangatahi development and finally, we will look at the challenges and limitations of this research.

The aim of this thesis was to examine rangatahi perspectives of leadership within Maniapoto and look at how we can collate that data to develop rangatahi leadership within Maniapoto. By interviewing rangatahi Maniapoto on their perspectives of general leadership, their perspectives of leadership within Maniapoto as well as their dreams and aspirations for the iwi, we can formulate a way to develop rangatahi leadership within Maniapoto.

### 5.2 Rangatahi perspective and the literature

Literature and research on youth perspectives of leadership is limited. Applying another filter of Māori and indigenous youth perspectives, and the amount of literature is decreased even further. However, with the limited research we can still find some correlations between the literature and the interviews with our rangatahi.

#### 5.2.1 Indigenous and Māori leadership:

The literature about Indigenous and traditional Māori leadership matched rangatahi perspective on what good leadership qualities should be. The literature finds that indigenous leaders focus on serving their community rather than commanding them (Redpath & Nielsen, 2009). Rangatahi highlighted that a good attribute that a leader needs is humility “it’s not about being about yourself but being about everyone in the community” (Paris). Youth perspectives on important leadership attributes such as the ability to communicate, the ability to work on the ground and be a known face or ‘kanohi kitea’ also aligned with

indigenous literature. Garter-Manzon and Giles explain that indigenous community is important (2018) and Indigenous knowledge and community relationships are integral for indigenous leadership (Cajete, 2016).

Rangatahi agreed that future leaders need to be well educated and grounded in a strong cultural Māori base (Ngā Tuara, 1992). They also agreed that a communal way of decision making like the traditional Rūnanga was important. When gauging contemporary Māori leadership, rangatahi identified religious leaders, such as Isaiah, to be important as well as academic leaders who can advance their own skills and those of the wider Māori community (Katene, 2013). It is important to note that with the long history and adaption of Māori leadership, the rangatahi have highlighted both traditional practices and contemporary forms of leadership to be important.

### **5.2.2 Youth leadership and youth perspectives:**

Literature shows that youth do not perceive themselves to be leaders as some consider leadership a rite of passage, rather than a skill that all youth have the potential to possess (Mc Nae, 2011). The Maniapoto rangatahi perceived other rangatahi as leaders or other rangatahi to have the potential to become leaders but often see themselves as leaders in waiting. For example, Te Miri identified that she cannot wait to be a kuia due to their power to command and speak.

The literature shows that youth perceptions and adult perceptions differ (Hawthorne, 2014, Dempster et al, 2011), for example adults perceive tacit knowledge to be gained only through maturity, however a youth perception is that unspoken knowledge can be gained by observing and acting in place (Roach, 1999). The perspective that the rangatahi shared, correlates with the literature as they viewed that if we expose leadership and teachings to the rangatahi then they will be more than capable of stepping into leadership roles. Ngamira noted that rangatahi can adapt quickly and pick up the mantle but need a helping hand to move into those spaces.

### **5.2.3 Rangatahi and governance:**

Within the context chapter of this thesis, chapter 2, we examined the Maniapoto Trust Board and the current settlement for the iwi. Rangatahi have highlighted the importance of the Trust board and identified it as a space for governance leadership to flourish. The literature on the establishment of the Maniapoto Trust Board found that there were provisions to create a rangatahi council who would select one representative to sit as a trustee. Although no appointment has ever been made, rangatahi identified that a rangatahi position within the Trust Board would be optimal for rangatahi leadership development. Rangatahi pointed out that pushing rangatahi into governance spaces, such as the Trust Board, will provide positive leadership experiences and give rangatahi capacity to perform in those spaces. With the current settlement process, it may be advantageous to include a rangatahi position on the new Post Settlement Governance Entity.

#### **5.2.4 Indigenous youth leadership**

Literature on indigenous youth leadership is limited, however there were some correlations between the literature and the interviews with the rangatahi. The literature shows that it is important for indigenous youth to engage with activities that their ancestors once performed as this gives a sense of connection to their culture, community and their own identity (Ritchie et al, 2015). The interviews with the rangatahi correlate with this idea as they continuously referred to the procedures and activities of their ancestors to be important examples of leadership. They also noted that youth leaders within their community have already obtained this knowledge of their ancestors such as working on the marae and conducting tikanga on the paepae also pointing out that working and interacting at marae can provide good learnings of traditional values such as Manaakitanga.

The literature shows that a decolonising approach to indigenous youth leadership development is integral and can create new aspirations for youth (Johnson & Ali, 2020). It finds that propelling youth through these approaches seemingly revives the skills of their indigenous ancestral leaders (Lickers, 2016). A connection between the literature and the perspectives of rangatahi is that they made note of decolonising practices, in particular they pointed out the education system and how the curriculum does not necessarily reflect Māori values. They highlighted that we need to create our own curriculum that works for us, essentially rewriting or decolonising the education system to benefit Māori within Maniapoto.

#### **5.2.5 Summary**

During the interviews, rangatahi shared many ideas that linked to the literature on youth leadership and Māori leadership. Firstly, their responses to attributes and qualities matched the literature on indigenous and Māori leadership. These responses also matched the literature on indigenous youth leadership and the decolonisation approach that is essential for indigenous youth leadership development. The rangatahi also agreed with the literature on youth perceptions and youth leadership, both stating that youth do not normally perceive themselves as leaders and that adult and youth perceptions often differ. The rangatahi also noted the importance of experience within governance spaces that the Maniapoto Trust Board could implement into the settlement process. Māori and indigenous youth perspectives are limited, however when looking through a Maniapoto lens of youth leadership, the literature is slim to nothing. We will now look at the findings of the interviews to discuss rangatahi perspectives on leadership from a Maniapoto perspective.

### **5.3 Interview Findings**

The interviews on leadership, with rangatahi from Maniapoto, show many perspectives on what rangatahi perceive to be important for leadership. From this information we can start to hypothesize certain areas to focus on when it comes to leadership development for rangatahi within Ngāti Maniapoto. There are four main development areas: education, collective, communication and vision.

### 5.3.1 Education

Rangatahi of Maniapoto have high aspirations for the future of the iwi, the first major area of interest is education. Rangatahi of Maniapoto see the establishment of an education facility to be important. The creation of a Te Wānanga o Maniapoto, a place where Maniapototanga can thrive as well as a place to bring Maniapoto academics home to apply their knowledge within their own iwi. Rangatahi see the importance of a curriculum made for Maniapoto people, that works for the iwi and not against them, a curriculum where Maniapoto knowledge, tikanga and kawa can be handed down and will not be lost. With this new learning center, they want to replicate some of the ideas of Miringa te Kākara, a place where people travel to Maniapoto to seek the knowledge they desire. Through education, rangatahi want to take these new learnings and use them to create tourism through Māori culture and performing arts and then be able to create employment so whānau can thrive and live within the boundaries of Te Nehenehenui.

Rangatahi also highlighted that leaders within the community who share knowledge on tikanga, reo and Maniapoto knowledge were important for the iwi. The leaders that look to revitalise what Maniapoto tanga is were identified to be important and further reinforces the whakaaro from rangatahi that educating our people is vital, especially around our Māoritanga of Te Nehenehenui.

Rangatahi identified education as an important aspect for the future of the iwi and if we are to create a model to assist with youth development. From there, we can theorise that the edification of our tikanga, kawa, reo and Maniapoto knowledge needs to be a major component to develop Maniapoto specific leaders.

### 5.3.2 Collective

A collective approach to leadership is what rangatahi have identified as being important to Maniapoto and an idea that was noted multiple times by rangatahi throughout the interviews.

Rangatahi highlighted the importance of our tupuna such as Wahanui, Taonui and Rewi Maniapoto. They admired their collective approach to leadership and their close relationship that helped to propel the iwi forward in those times. Rangatahi also highlighted a collective approach working through other facets of Te Nehenehenui such as Te Kawau Māro and Te Kawenata o Maniapoto and explained that these exemplified a positive way to make decisions. We can implement this idea of collectivism in our approach for youth development and create a system that builds our relationships amongst our rangatahi so a united approach to leadership can be created.

Rangatahi identified the concept of a Kanohi Kitea to be important for them to recognize someone as a leader within an iwi. The relationships created through collectivism could potentially be the right path to bring rangatahi together and develop rangatahi to be well known within Ngāti Maniapoto and may lead to a boost of confidence for rangatahi to enter leadership roles.

According to the rangatahi of Maniapoto there is already a good foundation of connections amongst the Ahi Kā that are situated within the iwi and these ideas and examples that our Tupuna have set before us are still evident through relationships held by rangatahi today. Rangatahi have highlighted how important relationships and working as a collective is to leadership, so we can theorise that this is important for rangatahi development within Maniapoto.

### **5.3.3 Communication**

Rangatahi identified that it is integral for leaders to have good communication skills, however communication does not just include talking. Communication is imparting or exchanging information from between one another, rangatahi have reinforced this idea throughout the interviews.

An important part of communication that the rangatahi identified is listening, the power of whakarongo or the ability to listen with intent to understand. Rangatahi believe that leaders need to have the ability to listen to the people that they are leading, they noted that if you are not listening to the people then you are not a leader. Another important part of communication highlighted by the rangatahi, was the ability of collating the whakaaro and ideas of the iwi to propel it forward, this aligning with the role of traditional rangatira. Rangatira would conduct meetings to allow for discussion amongst the iwi (Katene, 2013), they then had the ability to collate and summarise the information to come to a decision (Ngā Tuara, 1992). Rangatahi recognize these to be important leadership qualities and thus we can theorise that these qualities will be important for rangatahi development.

Obviously when talking about communication, the rangatahi found that speech was an important attribute in becoming a leader. As explained by the rangatahi it was considered a superpower to stand up and speak powerful messages to the people. These messages had to be truthful, humble and ensure that everyone can interpret and understand the messages they are delivering. They noted the power that their tupuna held in terms of speaking and delivering messages, communicating within the iwi to people of Te Nehenehenui and to other iwi. The rangatahi theorised that they must have had a good way of communicating without the technology that we have in the contemporary world.

Last but not least, the rangatahi identified that leading by example and doing the groundwork or leading from the back was an important aspect for leadership. Communicating by doing, sharing information to others on how to do things by giving examples by selflessly doing the work. Leading from the back was an integral attribute that the rangatahi identified, someone who is for the community and someone who does this through humility. Communication through example was a big factor for leadership.

Rangatahi identified different ways of communication to be important attributes for leadership, thus if we are to create a model to develop youth leadership for the future, development around communication through doing, listening and communication through speaking is an important area of focus.

### 5.3.4 Vision

The last area of interest that rangatahi identified for leadership development is vision, the ability to plan for the future and see the potential in rangatahi.

Rangatahi highlighted that we need to have leaders that can create a dream and then be able to execute those goals, they believe that leaders need to not be afraid of going where others haven't and have the will power to pave the way for future leaders. Rangatahi gave examples of these leaders, such as sports stars from Maniapoto that have gained success in the professional sports realm, subsequently opening up pathways for rangatahi to follow. Additionally, they have highlighted community leaders that are not afraid to disagree with the whole room because they have a vision for rangatahi development.

Rangatahi also found that these leaders with vision see the potential that youth have and are quick to enable rangatahi, helping rangatahi rise instead of watching them fall. The idea of rangatahi potential was a key component that was emphasized throughout the data collection process. The rangatahi believe that all youth have the ability to become great leaders if given the right tools and noted that good leaders within Maniapoto have a vision for the future and always see the positives within youth.

Future focused thinkers about our taiao and environment is what our iwi needs, according to the rangatahi, "whakangarongaro te tangata, toitu te whenua" "As man disappears from sight, yet the land remains forever". This whakataukī describes the idea and vision that rangatahi had for the future. They identified that the taiao was an important factor for the future of the iwi and highlighted that leaders need to have a good understanding of sustainability and be creating viable solutions for whānau and marae.

Rangatahi recognized that the leaders of today need to be thinking about the leaders of tomorrow, they need to have a vision for the future. A vision for our people, our youth, our lands, rivers, mountains and marae while also be courageous enough to go to new heights and expand to unreached places. Rangatahi have found that vision is an essential attribute for future leaders of Maniapoto, and therefore to create Maniapoto leaders, vision will be a fundamental part within rangatahi development.

### 5.3.5 Summary

Rangatahi of Maniapoto have identified attributes and skills that leaders need for a better future for the iwi. The four categories cover the areas that the rangatahi find to be important and enables the findings of this research to become clearly visible. Education was identified by rangatahi as they found that learning Maniapoto reo and tikanga was integral for a Maniapoto leader, in addition they saw an opportunity to establish a wānanga to future proof our Maniapototanga. A united approach to leadership was highlighted as the rangatahi perceive that Maniapoto leaders need to be well known in the community and have good relationships with iwi members to be successful. Rangatahi reported that communication was an important attribute for leaders to have, not just through speech but communicating by doing was essential for a Maniapoto leader. Finally, rangatahi explained that leaders

need to have a vision for the taiao and a vision for our people to be a successful leader and be able to take the iwi to a place they have not been to before.

With these four areas that rangatahi identified as essential for Maniapoto leadership, we can now look at how to implement these to create and nurture leaders for the future.

#### **5.4 Formulating a Model**

With our information collated we can now start to create and formulate a model to help develop rangatahi into leadership roles. With the literature on indigenous health models and frameworks shown to be efficient and positive in Indigenous youth development. The Circle of Courage, The Medicine Wheel and The Anishinaabe Bimaadiziwin that we're shown in chapter three, highlight the need to create a Maniapoto specific youth development model. One of the primary questions for this research is to find a way to develop rangatahi leadership within Maniapoto. We can now use the information from the interviews with rangatahi Maniapoto to create a framework specifically for Maniapoto rangatahi development.

We can use the four categories outlined above to create four areas of integral development for our framework. Education, collective, communication and vision are the key areas of focus that the rangatahi have identified, placing these into a structure, similar to the other indigenous models, I have created a model for rangatahi development.



## Ngā Tuituinga o te Pōtae:



Figure 7: Ngā Tuituinga o te Pōtae.

Note: Personal image

### The Name:

The name of the model is 'Ngā Tuituinga o te Pōtae' or the 'binding/sewing of the hat'. 'The hat' referring to one of the names that were given to Ngāti Maniapoto that was discussed in chapter 2 of this thesis, being Te Rohe Pōtae. The model depicts the stitching of the interior of a hat, the stitching being used to hold together each segment of the hat, as well as show the four different areas of interest. The idea of stitches making up the hat is to portray the idea that you need to have all segments of the hat together and all of the stitching tight for the hat to work, thus showing the idea that all of these areas need to be implemented and used to reach success within their journey of leadership development for Maniapoto. The name and depiction of Te Rohe Pōtae is important to Ngāti Maniapoto, when rangatahi engage with this model they will hopefully feel instantly connected to their ancestors and iwi through the name alone.

**The Pōtae:**

The idea of placing this model within the pōtae was to allow rangatahi to physically imagine their Maniapototanga and allow them to remember these four key aspects when putting on pōtae. If this model is to be used, it would be integral to have a physical pōtae to demonstrate and explain each part of the model, this will allow rangatahi to have a palpable object to envision these four areas of interest, essentially taking it from a drawing on a piece of paper and bringing it alive through a pōtae. I personally find that rangatahi will interact with leadership development programmes but will often move on or forget the values they have learnt, the use of a pōtae will allow rangatahi to have a tangible object that represents the values they have learnt and can physically put on their Maniapototanga.

**The Stitching:**

The four sections of the hat follow the four areas of interest that rangatahi identified in the interviews. Each section is named after a significant Maniapoto feature, saying, motto or expression that the rangatahi have identified and compared the attributes of a leader too. Using Maniapoto pepeha as such, allows for rangatahi Maniapoto to easily connect to the model as the names stem from the iwi and potentially their whakapapa.

The first area is named “Te Mana o te Miringa” or ‘The Power of Te Miringa’ and covers the section of education. Te Miringa refers to Te Miringa te Kakara, an ancient whare wānanga that was used to teach esoteric knowledge of the Māori world. Many people would travel to this whare wānanga to learn the ways of higher Māori knowledge. During the interviews, the realm of education was compared to this ancient whare wānanga, identified by the rangatahi to be an important place for Maniapoto education this name will be used to describe the area of education for this model.

The second area is named ‘Te Mana o Te Kawenata’ or ‘The power of te Kawenata’ and covers the section of collective. During the interviews the rangatahi identified the Kawenata to be an example of a collective approach, thus the name was given for this section of the model. The Kawenata o Maniapoto was covered in chapter 2, this document that was signed by chiefs of Maniapoto to form a co-governance agreement for the future and still holds mana within the iwi today. Rangatahi identified within the interviews that Te Kawenata was an example of a collective approach and thus will be the name to describe the area of ‘collective’ for the model.

The third area is named ‘Te Mana o Rewi’ or ‘The power of Rewi’ and covers the section of communication. Rewi refers to Rewi Maniapoto, one of the esteemed tupuna of Maniapoto. Rangatahi identified Rewi and his leadership skills to be an excellent example of Maniapoto leadership while noting that his skill of communication was important and theorised that in his day and age without modern technology, the skill of spreading messages must have been a feat in itself. Rewi and his communication skills have been identified by rangatahi Maniapoto and therefore will be used to describe the area of communication for the model.

The fourth and final area is named ‘Te Mana o Te Kawau Mārō’ or ‘the power of Te Kawau Mārō’ and covers the section of Vision. “Kia mau ki tena, Kia mau ki te kawau mārō, whanake ake, whanake ake”

literally translated meaning “Hold fast to that, hold fast to the flight of the Cormorant”. This was said by Maniapoto at his deathbed to remind his people that ‘our future well-being and destiny will be determined by the strength of our commitment to stand together united in spirit, mind and purpose’. This whakataukī encapsulates the ideas that rangatahi had around vision, firstly thinking about the future well being of the people and secondly supporting and enabling the contemporary Maniapoto to progress as an iwi. As well as Te Kawau Mārō being a well-known whakataukī from the area, it is also a fighting formation used by Maniapoto, this shows rangatahi that if they delve into their Te Kawau Mārōtanga they will be able to fight and fly to a better future. Rangatahi have noted the power of Te Kawau Mārō and therefore will be used to describe the area of Vision for the model.

### **Summary:**

The model that has been created, Ngā Tuituinga o te Pōtae, outlines the four areas of interest that Maniapoto rangatahi identified to be important: education, collective, communication and vision. Each one of these areas of development have been allocated a name of a significant Maniapoto kōrero, these names were given to each area of the model as rangatahi of Maniapoto had identified or noted on the similarities of these kōrero to the areas of interest for rangatahi development. The names of these areas, the name of the model and the depiction of the pōtae will allow rangatahi to instantly feel engaged with their Maniapototanga as the names of their tupuna and their kōrero will give them strength. The explanation of using a physical pōtae will enable this model to become tangible for the rangatahi to keep. Now that the rangatahi development model, Ngā Tuituinga o te Pōtae, has been examined, we can identify how it could be implemented for use within Te Nehenehenui.

## **5.5 Applications of Ngā Tuituinga o te Pōtae**

We will now examine how the Ngā Tuituinga o te Pōtae model can be applied and used within Te Nehenehenui to develop rangatahi leadership. This section will look at the ideas from the rangatahi of Maniapoto around youth development ideas and what youth development needs to be successful. I will then collate the information and propose an idea on how this research could be implemented within Ngāti Maniapoto.

Rangatahi have identified that the iwi needs to run workshops that target and focus on youth leadership development, they also noted that the iwi needs to create wānanga, workshops and activities for development. According to the rangatahi these wānanga and kaupapa also need to be fun and filled with engaging activities. The activities need to expose rangatahi to leadership and give them life experiences. Rangatahi highlighted that our marae and whenua are the perfect place for these experiences to flourish, while also pointing out that the spaces need to be open, transparent and need to be safe spaces for rangatahi to learn. With these Wānanga and activities, the rangatahi emphasised the importance of consistency and noted that often when kaupapa are run in Maniapoto, they lack continuity. Rangatahi identified that for successful rangatahi leadership development the iwi needs to create consistent wānanga that focus on youth leadership, these spaces need to be open and safe for rangatahi to learn and need to be driven with fun lived experiences.

Based on the ideas of the rangatahi, I have created a potential wānanga series where the 'Ngā Tuituinga o te Pōtae' model could be implemented. The kaupapa would be split into five different wānanga spread over the year. Collective being the focus of the first Wānanga, Education in the second, Communication in the third wānanga and Vision in the fourth. The last wānanga would focus on the model as a whole and re-look at all aspects of the Pōtae. Each wānanga would focus on that area of youth development and would tackle and engage in activities and examples of leadership within Maniapoto. These activities would allow rangatahi to embrace how their ancestors once lived and give them a sense of connection to their culture and tupuna.

These wānanga would be run every year and would be made up of rangatahi from Maniapoto. Once they have progressed through the year, they would return in following years to help facilitate. This would allow a continuous wānanga space for rangatahi development to occur and will nurture collective relationships amongst Maniapoto rangatahi. With Ngāti Maniapoto currently in the process of settling, this could be a kaupapa that is run through the Maniapoto Trust Board as a part of the Post Settlement Governance Entity.

Through the interviews with our rangatahi, they have identified what's best for rangatahi development within Maniapoto. I have formulated a wānanga idea that would cover all four areas of rangatahi leadership development and encapsulate the idea of continuity for kaupapa. This is just one way that this research could be used to develop rangatahi leadership within Te Nehenehenui.

## **5.6 Why do we need to apply this?**

Rangatahi believe there has been a potential gap of leadership for Te Nehenehenui. They noted that in the past, iwi would go to Maniapoto for refuge and help, but in a contemporary Maniapoto it isn't as commonly seen. Rangatahi went on to suggest that people of Maniapoto can often be overly humble and in effect can create laziness. They found that this laziness and humbleness has seen a decline in leadership and thus a lack of examples for rangatahi to follow. Applying this model to develop rangatahi will create new foundations for leadership to grow within Maniapoto and fill the gap of leadership for the iwi that rangatahi have identified.

## **5.7 Challenges and limitations**

When I started my research in 2020, it was an abnormal year to say the least with the worldwide phenomena of Covid-19, it created a stir for my research to flow.

Covid-19 was a huge challenge for my research. Within the first month of writing my thesis, Aotearoa went into a four-week lockdown period and instead of studying in an office or at the university, I was constricted to the walls of my house. When the lockdown came into effect, I had not yet been assigned a supervisor and was not assigned a one until the end of the lockdown. Covid-19 also put a halt to me meeting with my supervisor in person and made meeting with interviewees a difficult task. Zoom meetings were the next best option but meeting kanoahi ki te kanoahi (face to face) is a key component of te ao Māori that I felt needed to be followed for research such as this. The last challenge I found with Covid-19 was

the surge of lockdown levels throughout 2020. The constant changes of lockdown levels and different restrictions from government created an uneasy and uncertain feeling for most of the year, this incurred in a decline in my mental health and played a huge factor in the flow of my writing.

The range of my participants were a potential limitation to my research. I chose the participants due to their experience with rangatahi but also my relationships that I have gained with the participants through growing up within Maniapoto and other wānanga and kaupapa throughout Aotearoa. Although participants have experience in all areas of Maniapoto, most of the participants live or were raised in Te Kūiti. This may have also skewed the research to have a Te Kūiti perspective of Maniapoto and what leadership and leadership development looks like for Ngāti Maniapoto. Knowing the participants on a personal level may have stopped certain answers or may have shifted the mindset of some of the participants, however I feel it was completely necessary and acceptable for research of this type within the Māori world. Being an insider to the research and already knowing my participants may have had an impact on the findings of the research.

Another limitation was that I had potential and interest to engage with more rangatahi from in and around Ngāti Maniapoto, however due to the size of the thesis and the constraints of the word limit for my masters, interviewing more rangatahi would have been another challenge. Although it would have given a wider aspect of rangatahi leadership perspectives from Maniapoto, interviewing more rangatahi would have been near impossible to fit all of the research into a master's thesis.

Finally, the biggest challenge for this research is that with time, simply put, rangatahi perceptions of leadership will eventually change. This is after all Te Ao Hurihuri, the ever-changing world and with that comes a shift of perceptions from rangatahi. This research effects the now and if implemented now can make a positive change for rangatahi development within Maniapoto. However, with the changing whakaaro of leadership perspectives from rangatahi, comes a change in leadership development for rangatahi. As the literature shows, leadership has mostly been perceived from an adult perspective until recently (Hawthorne, 2014). It demonstrates how if this research is to continuously be used for rangatahi development it may be focusing on the wrong areas of interest and could potentially be an adult or outdated approach to leadership development.

## 5.8 Summary

“Ka whakahua mai i ngaku ruruhi,  
I ngaku koroheke  
Mai te awa whakarite ki tongariro,  
Te Nehenehe nui eee”

“Twas the elderly men and women who said Te Nehenehenui commences at the sanctified waters of  
Tāwhiao, Te Awa Puniu, to the sational plateau of Tongariro”

The perspectives of our rangatahi from Te Awa Puniu to the maunga of Tongariro have been collated and applied to create a Maniapoto specific model of rangatahi development. We arrived at this model by first examining the literature surrounding leadership and comparing it to the perspectives and whakaaro that the rangatahi shared during the interview process. We then identified areas of interest that the rangatahi highlighted in their interviews: education, collective, communication and vision. The areas of interest were then used to create the model, Ngā Tuituinga o te Pōtae. Using the whakaaro of the rangatahi, we theorised applications of the model and reinforced why the creation of this model was important. With all research there are limitations and challenges. We ended this chapter by examining the impacts of Covid-19 had on the research as well as other challenges and limitations such as the range of my participants.

We now move onto the final chapter of this thesis and look at future recommendations for research and my reflections of my personal journey through this thesis.

# Chapter 6 - Conclusion

**Haere mai ki ahau ki Maniapoto e!**

## 6.1 Introduction

The concluding chapter addresses the key findings of this research and how the two key questions about this research have been answered by using whakaaro from rangatahi Maniapoto. This chapter also examines the contributions that this thesis has added too, in the realm of academia and suggests recommendations for future research around rangatahi leadership perspectives and development. It concludes with my personal experiences of being a Kairangahau (researcher) and my final statements for this research.

Chapter One and Chapter Six, the beginning and the end are both guided by the same words 'Haere mai ki ahau ki Maniapoto e!'. Initially in the first chapter it was used to invite and welcome the reader to engage with this thesis, the words pertaining to this final chapter is an invitation not to just engage with the research but to invite the reader to come fourth physically to Maniapoto, to share and apply their knowledge to rangatahi of Te Nehenehenui.

## 6.2 Key findings

This thesis focused on Leadership of Maniapoto through a rangatahi lens. It argued that through collation of whakaaro from rangatahi of Maniapoto about leadership, a development framework or model could be created to assist with rangatahi growth strictly within Te Nenehenui. This leading to the two main question for this research:

1. What are rangatahi perspectives on leadership within Maniapoto?
2. How can we develop Rangatahi leadership within Maniapoto?

The first question addressed, what rangatahi thought about Leadership and their thoughts on development of leadership capabilities within Maniapoto as well as good leadership examples. Rangatahi generally agreed that our ancestors expressed excellent leadership skills but found that these skills may not have carried over to today's leaders of Maniapoto. Rangatahi found that Maniapoto can often be found to be humble and thus causing a subtle laziness within our leadership style and that consistency of leadership sometimes lacks within the iwi. Rangatahi identified that there are many types of leaders within the iwi such as revitalisation leaders, community leaders, whānau leaders, sport leaders as well as rangatahi leaders. Rangatahi do not believe that the leadership of Maniapoto today is in a downwards spiral but rather that it has potential to grow and develop further and that a focus on rangatahi leadership development is the way forward for the leadership of Te Nehenehenui.

The second question focuses on what we can do to develop rangatahi leadership within Maniapoto to help future proof our leadership as well as our Maniapototanga. Rangatahi agreed that there are many facets to leadership development however through the interviews they identified possible ways to engage with rangatahi development within Maniapoto. They identified that perhaps the westernised education system may not be the best tool for indigenous youth, instead suggesting that fun lived experiences is what rangatahi want and engage with. They expressed that exposure to tasks of leadership within the taiao and within governance spaces can positively help with rangatahi development. Again, rangatahi noted that consistency of such kaupapa and events will be key for rangatahi leadership development within Te Nehenehenui. Rangatahi believe that rangatahi progression is important and will help to solidify leadership for Ngāti Maniapoto. From engaging with both of these primary questions, a rangatahi leadership development model was created to assist with creating Maniapoto specific leaders for the future.

The key findings presented in this thesis indicate that rangatahi from Maniapoto engage and identify leadership in many ways, however they do agree that leadership development is necessary for Maniapoto to flourish in the future. The rangatahi identified four main areas of interest for leadership development. Firstly, a focus on Education including tikanga, matauranga and Reo Maniapoto. Secondly, Collective, creating relationships, embodying kotahitanga and the importance of Kanohi Kitea. Thirdly, Communication, through listening, being truthful and always in humility. Lastly, Vision and the power to enable and support visions for the future. All these aspects were used to create the Ngā Tuituinga o te Pōtae leadership development model that can be used now to help develop rangatahi leadership specifically within Maniapoto.

### **6.3 Contribution to research**

This research adds to the limited literature on youth perspective on leadership, it also provides research for Maniapoto leadership development as well as rangatahi Maniapoto standpoints on core leadership skills, attributes and examples. The results of this research may help to elucidate perspectives of rangatahi māori as they can often be overlooked when it comes to decision making for iwi. The results also show why youth voice is important, especially for Māori and indigenous people. This research can add to the basket of indigenous youth leadership literature and can give understandings in which indigenous perspectives and worldviews differ from western ideologies and customs, which in turn, can help with creating models and frameworks for indigenous youth.

Although there is ample amount of literature that examines leadership, indigenous forms and structures are still being developed and therefore this research may be helpful in examining those spaces of indigenous research. More importantly, by listening to rangatahi Maniapoto about their perspectives on leadership, the iwi of Ngāti Maniapoto and its people can now have a clearer idea on what youth want and need to future proof Maniapoto, which could be useful when thinking of the Post settlement Governance Entity for the iwi.



## **6.4 Recommendations for the future and potential areas for further study**

Research on youth perceptions of leadership is still emerging and there are still many aspects of youth leadership, youth development and youth perspectives to explore. Some suggestions for further study include:

- A case study following the implementation of the Tuituinga o te Pōtae model into a rangatahi development kaupapa within Maniapoto. Examining the way rangatahi interacts and relates to the development tool and if it is effective for leadership development for Te Nehenehenui.
- A Study similar to this thesis but examining different iwi to create other iwi specific rangatahi development frameworks.
- A case study of indigenous people as a whole, examining the aspects that affect youth development, youth leadership and youth perspectives of leadership for indigenous youth around the world. Similarly to this thesis, it could create a framework that may be more effective than westernised models of development.
- Interviewing a wider range of rangatahi from Maniapoto to get a greater gauge of rangatahi Maniapoto perspectives and then re-define and shape the Ngā Tuituinga o te Pōtae model.

## **6.5 My journey as a Kairangahau and concluding statements.**

Being the first in my family to attend University and the first to engage with postgraduate study it was quite a daunting process to think about. Having done my undergraduate studies in Media and Creative Technologies, there was a focus on hands on creation rather than written essays, so the idea of a thesis was beyond me. However, my passion for Maniapoto and youth leadership helped me make this thesis a reality. Through this study I have deepened my understanding on many different facets of leadership.

Gaining more knowledge of Maniapoto boundaries, Maniapoto tupuna and governing bodies of Maniapoto within chapter two gave me a deeper understanding of my own Maniapototanga and allowed this research to flow with a Maniapoto lens. Researching literature pertaining to Māori, indigenous and youth leadership gave me insight into the different perceptions of leadership. Examining indigenous health models enabled me to comprehend and grasp different aspects and features for creating a model.

As mentioned in my challenges and limitations, Covid-19 had a huge impact on my research with 2020 being a year of unknown, it was hard to engage with my research during times of uncertainty. However, I was fortunate enough that when the time came to conduct my interviews, the lockdown levels of precaution had eased off and I was able to engage with the rangatahi Kanohi ki te Kanohi.

Engaging with rangatahi from Maniapoto was the most rewarding part of my research. Even though I was born and raised in Maniapoto and return often for kaupapa, the whakaaro that was shared was to me, the purest form of Maniapoto rangatahi viewpoints as these rangatahi are living and breathing on our whenua every day. Although I do have whakaaro when it comes to youth development for Maniapoto, my perspectives could be influenced and skewed by other facets of my life. Being fortunate enough to sit

and listen to the rangatahi about their perspectives was an honor and being given the permission to analyze their ideas and thoughts and then collate them into a model was the highest privilege I had during this research.

From a conversation in a BP petrol station with rangatahi from Maniapoto, to a thesis that outlines the areas of interest for rangatahi development, it is now time to return to my iwi and apply this knowledge within Ngāti Maniapoto. I believe it is now time that rangatahi become a focus for the people of Maniapoto and that rangatahi perspectives can be addressed and engaged throughout the entire iwi.

I shall return to the place of my ancestors and sing out to rangatahi who descend from Te Nehenehenui

...

“Haere mai ki ahau, Ki Maniapoto e!”

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