

Leadership in Māori, European cultures and in the world of sport

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Abstract: Leadership has the potential to enhance identity amongst many other things and within today's dynamic environment, identity is imperative. Our society is characterised by a blending of two cultures. In this process, Māori people have contributed many myths, legends, traditions and history commonly a part of Aotearoa (New Zealand) heritage. Māori ancestors have provided with a rich heritage which present day Māori are charged with preserving and continuing. Each generation must develop leaders whose ideals benefit all Māori as well as the whole of Aotearoa. Current and future leaders exist in a world that has dramatically changed from traditional times. Sport is identified as a forum through which effective leadership can occur.

Keywords: leadership, Māori, sport

Māori Leadership

Māori leaders within society today have either adopted or acquired leadership status by either adopting a traditional perspective, a European perspective, or a more contemporary Māori-European perspective (Winiata 1967). A person who proves superiority in any of these perspectives whilst also having a close affiliation and attachment with Māoritanga emerges as a person worthy of leadership within the Māori communities.

In Māori culture, leadership or chieftainship was determined by combinations of recognised leaders and collective inputs (Marsden 1988). The essence of Māori societal organisation and structure required leaders, however those leaders had a responsibility to report back ensuring that followers involvement remained a priority (Marsden 1988). Māori society was dictated by survival and activities resulting in often laborious activities. Traditional Māori society did not make any distinctions between workers and those who directed them. Rather they all worked together for the common cause. Leadership was still hierarchical and based upon a class system, however whilst these activities were being executed, it was expected that leaders emerged from within the group. These leaders shared the same training and experience as those they directed which enabled them to become widely knowledgeable as well as constantly being connected with their people (Metge 1967). However to understand Māori leadership within New Zealand's society today requires an understanding of the principles associated with traditional interpretations of leadership, more commonly related with attributes of chieftainship. It also requires an understanding of how Māori communities are structured socially and politically, the family unit, further an understanding of Māori worldviews. Therefore the largest family unit has its roots firmly attached to the great migration of the major canoes from Hawaiki.

Each waka had large numbers of people on board from which emerged the first leaders or Rangatira. Rangatira were leaders who belonged to a large cluster of people generally spanning between three to four generations, and once they arrived in New Zealand they eventually settled in the same territory (Buck 1958; Winiata 1967). Over time the numbers in this extended family grew as did the territory they claimed. However numerous they grew, they still associated themselves to a common ancestor deriving from members and crew from the original waka.

Whanau, hapu and iwi are units of social organisation connected and maintained via constant interactions between each other through kinship. These elements are traceable back to the

original migratory waka, as well as too leaders who emerged whilst making the journey. They also held an affiliation with the order of creation, gods and mythology. These emerging leaders occupied roles and responsibilities acquiring the status of chief, thus a chief was considered the highest possible ranking whose ancestry and genealogy (whakapapa) directly stemmed from leaders of the waka (Best 1924; Buck 1958; Metge 1967; Walker 1996; Marsden 2003; Mead 2003; Reed 2004).

These leaders were not originally considered chiefs in the Hawaiiki but performed great achievements throughout the waka migration earning great mana and rank. A term that encapsulates leadership both from a traditionalist and contemporary perspective is Rangatira because in traditional society the rank of rangatira was determined by birth right, whereas in contemporary society rangatira is more commonly achieved.

Leadership within traditional Māori communities was generally the domain of men specifically the right of the eldest first born male son to inherit the entire estate, chiefly title, and mana predominately inherited from his father. However these characteristics were inclusive of both his parents (Buck 1958). Traditional leadership was primarily based upon ancestry, determined by birth descent lines or whakapapa (Winiata 1967; Walker 1990; Henry 1994).

Where there was a chiefly line then the position of seniority earned the first born male title of Ariki (Buck 1958; Metge 1967; Winiata 1967; Walker 1990; Henry 1994). Ariki had direct responsibilities for the destiny of the entire tribe, concerning himself with the administration of the tribe, working as an arbitrator, persuader, advisor and supervisor (Winiata 1967). Proficiency within these areas enabled the iwi to live harmoniously but also earned ariki and iwi mana.

A misconception commonly held is that leadership is the prerogative of the first born males (ariki) but it also applied to his younger brothers, as well as female members of a chiefly whanau. Traditional protocols suggest that if a daughter was the first born she passed the right of ariki on to the first born male relinquishing her right to be chief. Females did however attain leadership tasks, similar in nature to rangatira, but whose roles and responsibilities generally influencing decisions from behind the scenes (Metge 1967).

Females in leadership positions however did not enjoy the same luxuries or the same rights as male ariki. Mahuika (1992) indicated that many females especially from the Ngati Porou region (East Coast of the North Island) assumed chieftainship and leadership of whanau, hapu, iwi, as well as teina, or younger males/brothers because the Matamua (first born son) forfeited his right to lead. Leadership did not exclude women as they occupied complementary roles equally valued as male roles (Henry 1994). As already highlighted, whanau is the core of Māori values and it was whanau that provided women with strength and status. Leadership was necessary and a requirement with the raising of children (Fitzgerald 2003). Women also had a significant role to play in the transferring of oral history contributing to the survival of the culture contributing ultimately to the identity of the whanau, hapu and iwi.

Therefore the operation and structure of traditional leadership comprised of an affiliation with waka, iwi, hapu, and whanau. The social and political organisation of these groups depended upon descent lines stemming from a common ancestor therefore recorded in one's whakapapa. Each group identified with a particular region within which they were located and thus generated history, tradition and customs relevant to one's whakapapa and ultimately one's identity (Buck 1958; Winiata 1967). Therefore the leaders of these established iwi, hapu and whanau became known as ariki, rangatira, kaumatua and tohunga forming four distinct categories of chieftainship and leadership.

Classes of Leadership

Māori worked together wherever possible preferring to side by side, whanau by whanau, in everyday tasks. Larger and more diversified labour forces worked under the guidance or

direction of several classes of leaders (Metge 1967). The collective attitude regarding everyday work activities created a leadership regime that was predominately orchestrated by hereditary chiefs (ariki/rangatira), assisted by highly trained priests (tohunga) and the heads of whanau (Kaumatua). Each iwi had a paramount chief (Ariki), the most senior chief by descent or order of birth, where hapu gained a rangatira (Metge 1967).

Traditional Māori communities fell into two main classes (Buck 1958; Metge 1967), those with chiefly rank and those with not. Chiefly rank refers to the rangatira, chieftainship class, and Tutua refers to all others without chiefly lineage (Buck 1958; Metge 1967; Walker 1992; Walker 1996). Walker (1990) makes mention of a third class referred to as Taurekareka or slaves. From a contemporary western perspective, this classing system can be classified as aristocracy and commoners (Buck 1958). Although Māori lived together collectively adopting social systems that demanded communal living, shared labour, and shared responsibilities, it was not a democratic society, there was still a need for leaders (Buck 1958).

Within today's society Māori have developed a more democratic and collective society where the traditional classing systems of rangatira and tutua has merged or disappeared. Traditional concepts of ariki are declining, rangatira almost disappeared, tohunga is irregular, with kaumatua being the most recognisable and universal form of leadership. Leadership is more dynamic, symbolic, advisory, more dependent upon situations and the needs of those situations (Winiata 1967). Metge (1967) identified that traditional leaders kaumatua, rangatira, ariki and tohunga are still in use, however due to significant changes in the application of these titles and to whom they are applied, kaumatua again is the most common form of leadership (Metge 1967).

Contemporary society suggests that current day leaders lack ancestral mana, mainly attributed to a lack of sanctions. Present day society frowns upon the use of force as frequently used in traditional times, such as warfare. Today's elders are commonly seen as advisors, or minor disciplinarians, not the commanders they once were and whose influence is more dependent upon personal affection and respect (Metge 1967). Realising this transition has occurred will benefit towards an understanding of the suggestion that sports leadership should be utilised, however first an understanding of traditional chieftainship and leadership is required. Chieftainship and leadership, often seen as two, were socially structured to bring organisation and harmony to the community, the iwi, hapu and whanau.

Classes of leadership were determined by mana, where mana was used effectively to create respect and therefore harmony. Mana of an ariki was important for the mana of the tribe achieved through outstanding acts of daily operational chiefly rule. Mana however was frequently enhanced through outstanding deeds in warfare. Ariki inherited mana from his ancestors but could enhance his mana by exhibiting prowess in war, great wisdom, generous behaviour to his people, overall via great leadership (Winiata 1967; Walker 1990). Sometimes ariki acquired mana by managing to settle disputes without engaging in war (Winiata 1967) where his charisma and diplomacy avoided bloodshed. The European term charisma, from a contemporary perspective, is frequently associated with leadership, however for Māori, leadership as being closely linked with mana.

Symbols such as superior or higher intellect, responsibilities, motivational, inspirational, security, loyalty, trust, community sense, mentorship and role models earn one mana (Wolfgramm 2005). Ariki often experienced that his physical and emotional security depended largely on the approval of his community (Metge 1967) where his mana, as well as title of ariki, could be diminished or even taken away through bad behaviour, lack of courage, unwise rule, or simply bad leadership (Mahuika 1992; Henry 1994). Therefore traditional leadership relied upon communal success, where the ultimate source of authority was not the chief or leader but remained with the community, reinforcing this idea of collectivism.

Mutual goals and direction therefore became reliant upon the abilities of the leader. If leaders executed a lack of ability to lead, migrated out of the whanau or hapu to start other groups, acquired leadership and mana through marriage or warfare (Mahuika 1992) then leadership was sought elsewhere in the whanau. Thus leadership became not just a birthright, the domain of men, or a measure of ones whakapapa (Mahuika 1992) but could also be achieved and acquired through other means.

Traditional leadership could be achieved and acquired from members within the tutua classes where aristocratic properties could be obtained via marriage, via significant deeds in warfare, or by exhibiting superior knowledge in certain areas. This perspective on how one achieves leadership or acquires leadership positions suggests that if a person, who exhibits superiority, great craftsmanship, displays great courage or reveals great leadership qualities then he or she can also claim the status rangatira (Buck 1958). Generally these candidates could almost never become chiefs, but achieved a different status. If they desperately sought chieftainship then they generally migrated elsewhere to form separate hapu.

As previously highlighted Ariki assumed the status of chief determined by order of birth allocated specifically to first born males. Ariki became responsible for the safety and welfare of the entire iwi. Rangatira title was automatically allocated to all members of the chiefly whanau (brothers and sisters) performing the same administrative duties as ariki only at hapu level. Rangatira inherited the same mana as ariki but due birth order assumed leadership over other sections of the tribe, comparable to departmental heads within companies. Rangatira had greater control over the land and general welfare of the hapu (Best 1924; Buck 1958; Winiata 1967) heavily involved and responsible for food procurement, construction, industry, and ceremonies.

Although not a chief by means of birthright, Kaumatua assumed a status the iwi due to his relationship with the elders of the tribe. Kaumatua represented the tribe at a whanau level responsible for administration of village affairs, and were considered vital sources of knowledge and whakapapa (Best 1924; Buck 1958). Significant attributes were his age, wisdom, knowledge, and experience thus giving him mana (Winiata 1967). Whakapapa and culture was the forte of kaumatua where accurate dictation of the oral history of the tribe ensuring continuation and survival of the iwi. Kaumatua were also important for ceremonial duties, etiquette and procedure. Kaumatua occupied leadership roles not just within the whanau, but also within hapu, iwi and the wider community.

The final category of leader was Tohunga, who often assisted chiefs in their leadership capacities (Metge 1967). Tohunga, basically meaning expert, were leaders who had superior knowledge in religion, medicine, crafts, knowledge and other significant professions (Buck 1958). Tohunga secured his status mainly via religious, ritualistic and spiritual circumstances (Best 1924; Winiata 1967). Therefore, as Māoritanga is intertwined with spiritual spheres all human activities, such as agriculture, military, hunting, fishing, building or travelling, were heavily governed by spirituality and ritualistic ceremonial protocols (Best 1924; Winiata 1967), thus establishing tohunga as a significant role within traditional Māori society.

Māori society was dictated by an organisation of leadership, there were chiefs, elders, and specialists who occupied a kaleidoscope of roles and responsibilities charged with the social structuring of whanau, hapu, and iwi. To define the importance of these levels of leadership within Māori communities is to again refer back to the collectivism and tribal kinship concepts of Māoritanga. All members of the tribe were bound together by kinship where ariki were dependent upon his siblings (Rangatira) for cooperation. They were both (ariki and rangatira) reliant on the cooperation and correspondence of kaumatua so that the whole tribe remained united. The relationship that chiefs had with his leaders ensured that the tribe functioned and operated in times of need, be it when engaging in war, or when cultivation of food was required.

The construction and organisation of these leadership principles meant that everyone had a role to play in the daily survival of the tribe, of its traditions, customs and culture. These principles also are not necessarily reserved for chiefs or leaders via birthright, but also allow leadership to be realised, earned, developed and acquired. An expansion of these principles to include several tribes spanning the entirety of Aotearoa also meant the survival and preservation of Māori culture over the generations. These same principles can also be compared to western principles of leadership and organisation of businesses today are not too dissimilar, however requires further empirical research to substantiate these parallels. What is of concern is how these elements of leadership are experienced within a sports context.

Leadership: A Contemporary Perspective

A closer examination on how western philosophies can be compared to Māori perspectives will be examined with a major emphasis on a sports context. What will be suggested is that within today's society, leadership is not specifically male orientated, and has been suggested that it is not gender prejudiced (Henry 1994; Pfeifer 2005), however this is a point requiring greater debate that is beyond this research. This paper will now focus on how Māori can adopt traditional principles and certain attributes of chieftainship to enact leadership within a contemporary environment.

Māori leaders of today are considered to be far more influential, reaching beyond the confines of their villages and tribal communities covering national proportions. The status of today's leaders are somewhat derived from being apart of two worlds, both Māori and European. Many Māori have become separated from their traditional roots, from their turangawaewae, however are immersed in the present surroundings. Māori communities have merged, adapting to the current environments affecting the basic structure of Māori leadership (Metge 1967; Winiata 1967).

Winiata (1967) noted that Māori traditionalist society is now a "subsystem of the wider New Zealand society" (Winiata, 1967, p 136) where a Māori leader virtually exists in two worlds. This type of Māori leader moves from one to the other adhering to both associated sets of protocols provided by each institution. He adds that these leaders also operate under 'two distinct, and often conflicting, systems of value' (Winiata, 1967, p 136). This new type of leadership from chiefs and warriors (from traditionalist perspective) include charismatic characteristics. Charisma, having links with mana, closely associates Māori leaders with European systems and institutions. Here charisma appears as performances, symbolic actions or seemingly mystic powers (Winiata 1967) as Māori leaders function within the Pākehā world.

This new type of leader differs to the traditional leader who was labelled under the term chieftainship. Mahuika (1992) comments that chieftainship and leadership often go hand in hand regardless of gender, age or position. A huge part of chieftainship was a proficiency in warfare. As warfare became slowly eliminated from traditional Māori life then the many daily activities reinforcing the importance of warfare also disappeared (Winiata 1967). The nature of conflict, when it had been a major and essential aspect of traditional Māori society, tribal systems, structure, existence and operation began to have less importance. These events and gradual trend of disappearance also heavily affected the demise of traditional leadership.

Modern conflict has been played out through sports or through business competition, therefore prompting a publication from the Ministry of Māori Development (Te Puna Kokiri). Te Puna Kokiri produced a list that helped describe Māori leadership and the associated roles and responsibilities. The list does not suggest these leadership responsibilities are entirely traditional, but instead suggests an inclusion of a contemporary perspective (Tuara 1992). A further list produced in this report from Te Puna Kokiri suggests qualities of chieftainship and leadership traits. Some academics have produced similar lists and traits that lend suggestion to the fact that these characteristics are elements that cannot be taught but are innately acquired or are a function of aristocratic inheritance (Best 1924; Buck 1958; Metge 1967). However the same authors

recognise that these were applicable in traditional times and that leadership is best acquired by those who also show significant achievement.

Henry (1994) identified that this list does not imply a specific gender requirement in order to become leaders but indicated that a leader's role is one that is "facilitative and educative, rather than directive, in terms of the most important aspects of social survival, cohesion and decision-making" (Henry, 1994, p 87). The produced list fails to indicate that leadership should be purely limited to those of ariki birthright, but describes qualities that can be acquired by people who display great leadership within areas that concern Māori in today's society. The following list therefore has been compiled, based on a variety of sources (Winiata 1967; Mahuika 1992; Tuara 1992; Henry 1994; Auckland University of Technology 2005) identifying attributes of leadership necessary for the development of the individual, the family, the tribe and the culture.

The recognisable talents of the leader have been identified as:

- Being knowledgeable in the procurement of food
- Being knowledgeable in building houses and canoes
- Being knowledgeable of tribal lands
- Ability in planting and cultivation
- Ability in providing ceremonial feasts
- Ability to make guests welcome
- Ability in speech craft
- Ability to mediate, manage and settle disputes
- Is courageous in war and knowledgeable in warfare
- Possessing warrior qualities
- Possessing qualities of kindness and generosity

In addition the responsibilities of leaders are considered to be:

- Te Mauriora - Survival of the group (from war, starvation and disease)
- Tikanga and Kawa - Customs, procedures, rules and precedents
- Moenga Rangatira - Preservation of chiefly lines via a Chiefly marriage bed
- Pa Harakeke - Continuity of the group ensuring survival of the group
- Tangohanga - Acquisition of wealth to ensure mana is maintained
- Tohatoha - Fair distribution of resources
(Winiata 1967; Mahuika 1992; Tuara 1992; Henry 1994; Auckland University of Technology 2005)

It is apparent from these words is that attributes of chieftainship and leadership within Māoritanga is significantly underpinned by principles of mana. Leadership is associated closely with mana, where mana is used ambiguously to mean 'social and political standing' or 'supernatural power' (Metge, 1967, p 200). The Māori worldview allows the concepts to be inextricably linked. Of more relevance to this paper is mana as it used within a contemporary perspective, specifically from a sports context. Mana loosely translated also refers to power and power and leadership has been described as relationships. Mana and relationships also are heavily intertwined within Māori society. Therefore mana is considered at the heart of Māori leadership. How then is the concept of mana understood within European leadership literature?

Leadership: A European Perspective

The true nature of leadership from a western perspective focuses on interpretations of human motives, physical constraints, and the concept and role of purpose when analysing power (Burns 1978). Leadership has been explained as a universal phenomenon necessary for shaping civilisations (Bass 1981). Leadership should be encouraged and trained continuously so that leadership will always be better, especially within a team environment. Leadership has been shown to be the most important quality required within the world of sports (Laios 2003) and

within the sports industry leadership is commonly achieved, generally via personality, ability, skill and charisma (Watt 1998).

Leadership and power are linked but power is also theorised as a separate process. Power over others is implemented when potential power holders are highly motivated to achieve. The distribution of power is closely attributed to aspects of leadership, where those motivated enough use their power more consciously to others to get what they want to gain control over situations (Bass 1981). Freud noted that leadership was more than an exchange but suggested that a leader embodied ideals with whom the follower identified (Freud 1959). Effective leadership therefore articulated visions of the people, empowered the people, or transformed people to realise their potential (Bass 1981).

Leadership over human beings is displayed when individuals, with certain motives and purposes, are prompted via competition or conflict to act on behalf of others or to satisfy the motives of followers, tapping into these followers motives in order to realise action. Motivation is relevant, as is power, but its purpose or goal must be realised and satisfied (Burns 1978). Purpose, power and motivation has been identified as stemming from myths and legends where great leaders and their exploits were greatly amplified (Bass 1981). These stories generally revolved around the exploits of individual heroes and their transformational attributes, traits and activities. These individuals marshal their resources (economic, military, institutional, or skill) enabling them to influence the behaviour of others through relationships relevant to those resources and their goals (Burns 1978). Bass (1981) comments that some people strive to acquire power and to use it where others obtain it, sometimes reluctantly, to organise resources for the collective.

Burns (1978) recognised that power and leadership can be collectively viewed becoming a part of society once purpose is realised and understood stating that purpose and power is a “relationship not merely an entity that involves intention or purpose of both power holder and power recipient and hence it is collective” (Burns, 1978, p 13). As Māori society has been highlighted as adhering to principles of collectivism then these concepts of power, purpose and ultimately leadership are more than applicable.

Leadership can be viewed as a process, a process of influence and responsibility. A leader belongs to a group of dedicated people and has visions for their people and who strive towards accomplishing those dreams. Therefore a leader “provides a sense of direction and of purpose through articulation of a compelling world view” (Bryman, 2001, p 276) whilst also helping to create identity. As previously indicated a Māori world view and Māoritanga is very dependent upon identity. Therefore leadership both from European and Māori perspectives become an imperative process. However the situation or circumstances differ because of cultural conditions, but regardless leaders are still seen as inspiring, considerate, stimulating and charismatic (Bass 1981; Bryman 1992; Conger 1999; Bryman 2001).

Transformational leadership is a recent concept within leadership literature closely linked with charisma (Weber 1957; Burns 1978; Bass 1981; Bryman 1992; Gibson 1998; Conger 1999; Fiol 1999). Transformational leadership and charisma occurs “when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (Burns, 1978, p 20). The emergence and subsequent success of these transformational leaders apparently all had elements of those labelled as charismatic.

Burns (1978) identified via mythology that Moses was the first charismatic leaders influencing history through personality and through ideals he believed in (Burns 1978), very similar in how Māori mythology references frequently the heroics of charismatic leaders. Weber (1957) regarded charisma and charismatic leaders as highly esteemed individuals gifted with superior qualities exuding confidence, domineering, purposeful, and having the ability to lead. These types of leaders were seen to be have extraordinary influence over followers who become

involved through leaders feats of inspiration and purpose (Weber 1957; Bass 1981). The concept of charisma therefore can be recognised as necessary for transformational leadership.

The term charisma means the endowment of divine grace and refers to qualities possessed by leaders who separated themselves from society and the role of follower. Burns (1978) likened charisma to include leaders who had: magical qualities, emotional bonds, and independence. Charisma from western philosophy referred to certain extraordinary personal qualities of individuals allowing them to lead others. The people they led showed immense support gaining inspiration for these types of leaders forming a strong unified relationship verging on principles of love (Burns 1978; Bass 1981; Bryman 1992; Bryman 2001). Charisma has been described by Chelladurai (2001) as being a 'contagious enthusiasm' that sports leaders use to influence team members (Chelladurai 2001). The ability to influence others, or to become leaders, however is reliant on people who show exceptional leadership traits. Charisma and inspiration are seen as the strongest elements of transformational leader behaviour (Bryman 1992; Bryman 2001) that heavily influence people, their desires, their performances, and outcomes.

On the basis of an individual possessing and acting these qualities out, they are considered to be leaders (Weber 1957; Bryman 1992). Charisma is a term that from European perspectives of western philosophies is seen by Māori authors as a way of applying European ideas and values into a Māori traditionalistic society (Winiata 1967; Walker 1992; Walker 1996; Wolfgramm 2005). Weber (1957) noted that charisma refers to the sacredness properties of leadership, of which Winiata (1967) summarised that charisma as an expression of mana which was firmly cemented into the status roles of ariki, rangatira, kaumatua, and tohunga.

Leadership: Charisma and Mana

Winiata (1967) interpreted mana, or used mana to compare traditional Māori leadership with the European western contemporary expression, charisma, both very important in the context of this paper. Charisma and mana will be used for future research efforts to explore a possible relationship existing between Māori leadership and sport. However at this stage it is important to recognise that western interpretations of charisma are not too dissimilar from Māori perspectives of mana.

Metge (1967) reinforces that "Every leader has mana because he is a leader, and it is by having mana that a man gets to be a leader" (Metge, 1967, p 220). Therefore mana is not a precondition. Leaders with mana had spiritual and mental balance, being harmoniously independent possessing superior physical abilities, whilst being highly knowledgeable individuals. These Māori leaders were endowed with or acquired sacredness, supernatural responsibilities, confidence, purpose, influence and motives to lead their communities towards a common objective, whether it meant survival or realisation of the culture.

These leaders perceived as having great mana were also considered charismatic. They used their charisma to inspire masses of people to reach their full potential, so that they may benefit more than just themselves. These charismatic leaders were trusted to act of behalf of and be responsible for the collective whilst always being true to themselves, the generations gone before as well as the generations to follow. Therefore great leaders with great mana had spiritual and psychological balance, were harmoniously independent, possessed superior physical and mental ability, and considered highly knowledgeable individuals.

Charisma therefore is inextricably linked to leadership, and I argue is linked to mana. Mana provides the basis of Māori leadership both from a traditional and contemporary perspective and is a vehicle that ensures the preservation of Māoritanga. Mana and therefore charisma of Māori leaders is required so that more and more leaders can be produced and developed but also so that Māori identity is maintained.

Leadership: A Contemporary Māori Perspective

Changes in social structures of contemporary Māori society have alternatively affected Māori leadership. However even after significant western influence, many aspects of traditional Māori systems still remain in tact. The majority of Māori today affiliate to a waka, iwi, hapu and whanau, have strong ties to their marae, whenua, and turangawaewae (Aotearoa 2005). Many Māori within industry today also significantly represent their associated whanau, iwi, and hapu (Tuara 1992). It has been identified, especially within today's complex, ever changing, multicultural environment that leadership is required and leaders "who gets out in front and leads the people deriving mana from them" (Tuara, 1992, p 50). Te Puna Kokiri identified a need for new Māori leaders subsequently producing a list of leadership guidelines. The list produced indicated several key elements of leadership based upon traditional concepts, however adopted contemporary principles to be more applicable within today's environment.

Te Puna Kokiri suggested contemporary leadership guidelines to be:

- The strength of a leader is the strength of the group.
 - A leader is a "kanohi kitea", that is the leaders face is often seen among the people served.
 - A leader should serve the people, care for the people, listen to the peoples and speak on behalf of the people.
 - From a traditional, contemporary, and futuristic perspective the primary obligation of a leader is to ensure the continuity and development of Māori society and culture.
 - The leader who stands within a pa tuwatawata (fortified pa) or close to his people is a strong leader, whereas a leader who is cast adrift from the people is easily assimilated, manipulated, and intimidated by others.
 - A leader strives to enhance and strengthen the integrity of Māori society and culture.
 - A leader has mandate from the people and is therefore accountable to the people.
 - A leader is the servant of the people.
 - The modern leader needs to consult frequently with the iwi.
 - Modern leadership is dependant upon reliable flows of information and advice.
 - Leadership requires cooperation between traditional leaders and specialists.
 - Flexibility from iwi.
- (Tuara 1992)

The report concluded that leaders of the future needed to be "well-educated, politically astute, firmly grounded in their Māori cultural base, sophisticated, very able, strong, and committed to their iwi and their people" (Tuara, 1992, p 56). Amongst the many precedents exposed via this report, was the identification that Māori required leadership, certain types of leaders, and appointment of leaders. Te Puna Kokiri also recognised that there were several different kinds of leaders within Māori communities, some represented their iwi, others represented an organisation, some were government representatives and a few only represented themselves (Tuara 1992). However within today's environment Māori are not limited to traditional social groupings instead belong and are a part of many organisations.

The nature of Māori organisations, its responsibilities, function, purpose and ultimately leadership qualities, when compared with non-Māori organisations are very different. The major difference is the expectation and requirement to achieve multiple outcomes (Harmsworth 2002). Many Māori are accountable to the whole group (the collective) they represent, based upon ancestry, iwi, hapu, and whanau principles. This results in often an increase in role and responsibility. Māori organisations and Māori leaders often occupy several different positions, roles and responsibilities to both fulfil cultural and organisational requirements for the development of sustainable futures (Harmsworth 2002).

Especially significant to the context of this paper is the wholesale participation of rangatahi (youth) who associate and belong to wide spectrums of sports and sports bodies (SPARC 2005). What has been realised is that many Māori leaders operate within an environment that is

dominated by western philosophies. These philosophies directly affect the lives of many Māori every day as quite often traditional perspectives and principles of leadership as well as cultural affiliations are sacrificed in order to conform. Often these values and beliefs are sacrificed to fit it with Pākehā principles of leadership.

Leadership: The Future

Many of the conclusions drawn from the many lists produced indicate that attributes of leadership are not necessarily limited to one profession or vocation but can be applied in across various disciplines. These conclusions make reference to the power and importance that collectivism has with leadership from Māori perspectives. What is important is the discipline of sport that is the context of this paper. What has not necessarily been analysed is the influence, effect or occupation of sport, and subsequently the effect that leadership in sport can have on the wellbeing of Māori communities. What has not been analysed is how leaders from within a sporting context can influence and benefit Māoritanga.

Overall influential leadership can be fully realised if we use the sporting success that many of our Māori athletes have achieved towards occupying leadership roles. It is possible that Māori sports stars can help use their success, fame and influence to provide leadership for many members of the Māori population with varying circumstances. In many situations apt leadership could reduce a loss of 'Māori-ness' (Metge 1967) and Māori sports stars could use their situational positions to provide many Māori who have simply become disconnected from whanau, hapu, iwi, turangawaewae, or more importantly Māori culture. Have these supposedly "lost" individuals not realised their full potential, or have they not the ability or tools to reach their full potential? Can these Māori sports stars reveal their mana; use their mana to help others find individual mana for not only themselves but also for their whanau, hapu, or iwi? What are needed are people who have excelled, are strong or fortunate enough to be able to use sport as a vehicle to attain mana. These suggested sports stars could emerge as strong leaders for our Māori communities so that empowerment can occur. Principles of mana atua, mana tupuna, mana whenua, and mana tangata could once again be realised and therefore enhanced.

These leaders do not necessarily need to have chieftainship, leadership or mana that has been derived from whakapapa, or via genealogical sources, instead they can acquire leadership status via personal achievements (Walker 1992). Leadership from a contemporary perspective maybe more achieved rather than inherited, however traditional Māori leadership qualities and attributes need to be realised. Concepts such as leadership are imperative for the good of the iwi, the people, and culture so that future generations may benefit in the richness of Māoritanga as well as developing for themselves an identity.

Māori Sport

Like most Pākehā and non-Māori, many Māori devote much of their leisure time to playing and watching sport. In traditional Māori society, sport was incomprehensible. Sport, considered a physical contest or activity, or explained as the ability to enjoys oneself in a recreational pastime for ones specific amusement (Schwarz 1992) was quite different from traditionalist Māori perspectives. Therefore to understand why Māori are so involved in sport requires several definitions, the first of which will examine European interpretations.

Sport: A European Perspective

European interpretations of sport were expressed as structured, mechanistic, competitive activity that was separate from everyday life (Collins 2000). The inclusion of competition into activities proved to be the essence of sport (Collins 2000). Watt (1998) defined sport as "a physically active pastime participated in at a whole variety of levels, under agreed rules, not necessarily, but often, in a competitive setting, at the very least competing against oneself" (Watt, 1998, p 9). Sport can be defined or regarded as competitive physical activity requiring skill and exertion governed by specialist sets of rules, rules that are considered processes that determine behaviours

and systems developed over time helping distinguish sports (Trenberth 1999). Sport through its competitive, structured and mechanistic European philosophies has been shown to offer major psychological and physiological benefits through participation (Watt 1998). These principles apply to all who partake in sports.

Among these benefits to participation, sport has been identified as providing a cultural identity for many Māori especially for those who reside away from their turangawaewae. For example, sport has been a vehicle for Māori-Australians to be able to experience, discover and reconnect to their cultural heritage, proving that culture cannot be divorced from sport (Bergin 2002). Māori love sport not only because of their love of whakataetae (competition) but because it provides a forum where Māoris come together and experience feelings of whanau. Many Māori show a decided preference for sports which involve a team environment and that include bodily contact. They work best in a team environment enjoying the challenge of battling with suitable and worthy opponents (Metge 1967).

Sport: Traditional Māori Society

Traditional Māori society valued physical prowess and capability. The concept of sport and its competitive elements were quite foreign to Māori as competition either involved war, or was simply inseparable from daily life (Best 1924; Buck 1958) Therefore sport had no single word amongst Māori vocabulary, instead was integrated and quite inseparable from everyday life, ritual, and survival.

As discussed earlier traditional Māori society depended upon the safety and welfare of the tribe. Warfare, military strength and efficiency were evident throughout all childhood and adult games interpreted as forms of training (Buck 1958). Several games or exercises taught dexterity and agility in throwing, catching, running, jumping, or swimming often mirroring aggressive movements in preparation for warlike actions. These actions were encouraged and participated in by all members of the whanau, hapu and iwi. One of the most highly regarded activities traditional Māori participated in was wrestling (mamau, whakatoto, nonoke) where the champion wrestler of a tribe acquired great mana, not only for himself but for the iwi (Best 1976).

These physical activities also prepared the mind, teaching mental awareness, calculation, and memorisation. These activities were also a forum where language, history, customs, values, heritage, whakapapa and Māoritanga was taught (Best 1924; Buck 1958; Best 1976). The concept of sport also expanded to include Māori dance, singing and action songs expressed as waiata (song), haka (posture or war dance), poi (women's 'ball' dance) and moteatea (traditional song poems) that involved extreme physical movements as well as having cultural significance (Buck 1958; Best 1976). Recreation, leisure, pastimes, games, music, and dance, or sport (in a contemporary context) served a purpose higher other than simple physical welfare. Prominence was given to all means of leisure for the wellbeing of not only the individual, or the iwi, but also the culture.

Constant encouragement was given to all participants as the activity resembled military training thus providing agility, precision, and grace of movement. Best (1976) adds that these concepts of Māori recreation were not classified as exercises, games nor pastimes; instead were an amalgamation of all these concepts. Since European colonisation many of the games and pastimes of traditional Māori have disappeared considerably and only those holding ceremonial significance remain. However Māori communities and the culture have constantly evolved and adapted to ensure that Māoritanga is preserved, therefore becoming heavily involved with contemporary concepts of sport.

Sport: Contemporary Māori Society

Māori have adapted to Pākehā sport experiencing high levels of involvement having more preference for interdependent team and body contact sports rather than the more independent or individual sports (Metge 1967; Collins 2000). Research conducted by Thompson, Rewi, and

Wrathall (2000) suggested some of the major reasons that Māori participated in sport was primarily for enjoyment, physical activity, fitness, excitement, relaxation, or learning opportunities. Māori frequently enjoyed sports that involved a team, qualities of physical contact, competition (Metge 1967), or for additional health benefits, for example fitness and weight loss (Thompson 2000).

The majority of respondents of the study preferred team sports because of the companionship, company, or group participation and where they felt most comfort (Thompson 2000). These are comparable to concepts of whanau unit and collectivism. The authors also identified that Māori also faced barriers limiting their involvement in sports and physical activities. Among these barriers was financial costs associated with sport, shyness, or whakama, a lack of confidence, and whanau commitments (Thompson 2000). A large proportion of respondents suggested that Māori are “likely to become more involved if there was greater Māori input”. The same respondents indicated that if there were more “marae-based competitions, more Māori coaches and administrators would lead to a fairer and less alienating sporting environment”. Respondents indicated that if there were more and greater use of “Māori sport role models” participants’ confidence and motivation levels would be significantly different resulting in the provision of necessary tools of “encouragement to increase greater involvement in sports and physical involvement” (Thompson et al, 2000, p. 245). These results scream of the need for and requirement for leadership from Māori sports stars leadership.

Sport: Leadership

The reasons behind why Māori leadership is so important have been highlighted throughout this paper. Its primary focus surrounded principles of collectivism and regarded elements of balance. A central belief is that by remaining balanced and connected to things greater than the individual results in the ultimate wellbeing of the person. By being connected to one’s whakapapa, to one’s whanau, hapu, and iwi provides Māori with an identity, and the basis of this identity revolves around the past the present and the future. This worldly view creates an identity that is equally balanced mentally, spiritually and, of course, physically. Therefore if a person is not capable of remaining balanced they require guidance.

In traditional times this guidance came in the form of leadership or chieftainship ensuring that survival and principles of Māoritanga are constantly and continuously engrained in individuals, within the whanau, hapu, and iwi. Leaders were also responsible for encouraging, being kind and generous towards their followers so that person’s realised their true potential, or more specifically became who they were destined to be. Creation of realisations of who they were and exposing their true identities. Leaders also provide several role model examples and demonstrate types of mentoring so that those persons aspiring to also become leaders have access to appropriate training and tutoring opportunities. This is encapsulated in the concept of tuakana/teina relationships which basically implies a older to younger relationship, where senior members tend to younger members, looking after them whilst also learning off them (Henry 1994) creating a dynamic circle of reciprocation.

Leaders and chiefs often encouraged members within the iwi to excel in everyday activities of life so that they may acquire the same attributes of leadership, beneficial for not only their personal mana but for mana of their whanau and hapu. These inherited, ascribed and achieved leaders were expected to provide others with the same opportunities that they were given, again representative of tuakana/teina, the dynamic circle of reciprocation and in alignment with principles of collectivism. Therefore aspirations of leadership were not strictly limited to ariki or rangatira, because kaumatua and expertise was essential for survival, of the people, whanau, iwi, hapu and the culture. Leadership from these regards is considered to be a dynamic circle of reciprocity. Leadership is the gift that keeps on giving.

From a contemporary perspective, leadership is again required so that Māori can also realise and understand this gift. Māori leadership provides the people opportunities, no matter how it is

presented, to realise and achieve their potential, empower themselves and connectiveness with their culture so that they may exist in a maintained balanced world. Again this involves being knowledgeable and connected to your whakapapa, whanau, hapu and iwi, so that individuals shape themselves an identity. An identity can aid in surviving today's ever-changing environment whilst simultaneously provide confidence and comfort that do not stand alone but belong to a collective community and are a part of something much larger than just themselves.

Through ancestry, tradition and identity one may provide clearer pathways towards sustainable futures for themselves, their whanau, hapu and iwi, and the many generations to follow. This creates situations where balance prevails, balance between physical and metaphysical environments (Marsden 1988; Marsden 2003) where spiritual, psychological and biological values are created. The biological refers to an individual's physical state therefore physical activity and sport must be also integrated into everyday life. In traditional Māori times physical activity was an integral part of daily life necessary for survival, however as survival is not as dependent on prowess in warfare, within today's society, necessity has been replaced with convenience.

Convenience can be compared to contemporary Māori interpretations, concepts of and connection with ones proficiency and physical ability. This presents situations where physical activity can mean your personal survival, the survival of your whanau; hapu and iwi, your turangawaewae and whenua, are not so dependant upon ones lack of physical ability or prowess. This may contribute to why many Māori may appear lost of in between worlds, caught living in today's environment without an identity. A world without balance. A way to recreate balance and help people find their identities is through sport and sports leadership.

Sports leaders can help facilitate balance, can provide guidance that may be missing, and become models of aspiration for people. For many Māori, sports leaders can help realign the physical/biological features creating cohesion with psychological and spiritual elements achieving balance within oneself once more. Therefore balance is accomplished, within the individual, within the whanau, hapu, iwi and eventually Māori culture felt the generations (past, present, and future).

Māori Sports Leadership

Contemporary Māori leadership can be viewed via incorporation of three concepts: leadership, charisma, and mana. Mana is shown to occupy a significant role within Māoritanga providing the basis of leadership, from both traditional and contemporary perspectives. Mana and charisma are considered to closely and inextricably linked therefore Māori leaders who possess both are demanded or required to help maintain balance, identity and preservation of Māori culture. These charismatic Māori leaders with mana are also required to influence others, help people realise their potential; provide them with inspiration, confidence, and purpose. These leaders ultimately provide other Māori with the necessary guidance towards attainment of balance and harmony (spiritually, psychologically and biologically) (Marsden 1988).

In traditional times leadership provided this guidance. From a contemporary perspective leadership principles, whilst adapting to the current environment, has not significantly changed. Māori communities today have more leaders and more kinds of leaders than in pre-European times; however, how and where they exist has changed. Leader's are still symbols of aspiration, determination, intellect, responsibility, mentors and role models (Wolfgramm 2005) but with the emergence of a new type of leader, whose perspectives and approaches are influenced by contemporary surroundings, is regarded as directly competing with traditional leaders. Despite this however Māori communities, either traditional or contemporary, still accept certain individuals as leaders because of their deeds. When they perform exceptionally well and gain mana from people around them, no matter where they emerge, as long as they benefit the whanau, hapu, and iwi (Metge 1967) they will still be regarded as leaders. This presents leadership as it

exists from every aspect of life, as a vital ingredient contributing towards cultural survival, but why in particular should sports leadership be considered?

Why? Because sport has replaced the traditional physical aspect of life, and traditional principles of leadership is easily adaptable and comparable within sports environments. Principles of collectivism, mana and whanau are easily replicated within sports team environment because members within teams must also work together to achieve results, or so that they may survive in competition. Reconceptualised sports leadership may exist on many different spheres acquiring many definitions. However for the context of this discussion, principles of traditional Māori society and western European concepts of leadership shall remain the same. Leadership is identified as being required no matter what the industry may be, but in this case the industry is sport and subsequently leadership must provide direction and pull everyone together towards the common goal (Winiata 1967). Leaders acquire the means, power, ability and authority (mana) to be able to pull followers together, show direction, provide examples, and constantly motivate others towards a shared but identical goal. Sports leaders also adhere to these same sets of principles.

The ability of sports personalities to support, cajole, motivate, and inspire people is a huge part of leadership within sport. Sport generally involves enthusiastic, dynamic people who require someone (leaders) who are exceptional, inspirational, charismatic and have the ability to get the best out of others (Watt 1998). Watt (1998) produced a list of leadership qualities which has been paralleled with those expected qualities that any sports leader should have. Therefore these suggested qualities of sports leaders are:

- Technical Knowledge,
 - Integrity,
 - Honesty,
 - Inspirational,
 - Committed,
 - Enthusiastic,
 - Hard working,
 - Administrative Abilities,
 - Love of Sport,
 - People Skills,
 - Sense of Humour
- (Watt 1998)

These leadership skills can influence the performance of a team dramatically. Persons lacking these leadership attributes could result or explain problems relating to discipline, communication, and psychological wellbeing (Laios 2003), or specifically present environments of unbalance. Good leadership is the key ingredient towards developing effective teams, but the existence of good leaders does not suggest that the team will be effective. Leaders along with their associated teams must support each other, adhering to same visions, collectively moving towards the same goals. Sports and leadership together share a relationship that is important for not only developing athletic prowess, but also acquisition of numerous values/skills considered necessary to deal with life. Sports offer situations of competition that provides forums for teamwork to develop where learning, teaching, values, skills and principles are achievable.

Collectivism can be linked with the term team, which is frequently referenced throughout sport. A team is described as a number of people with complementary skills who are committed to a common purpose and share sets of performance goals. Such a description is easily comparable with Māori concepts of whanau, hapu, and iwi, where once again all members are committed to common purposes for the benefit of all involved. Sports team (specifically rugby teams) often characterised rural Māori communities whilst sometimes represented whanau, hapu and iwi. Often the best players (current) occupied leadership roles, past prestigious players handled

administrative and management positions, while kaumatua appeared attaching themselves to the team (Winiata 1967). Teams came to represent tribes, or families, and although compete within a European environment, the motivation emanates from Māori ideals, interests, values and beliefs which were reflective of several aspects of Māoritanga principles.

Summary and conclusions

The most obvious change in Māori leadership has been the environment. Another significant change on Māori leadership has been the reproduction of the classes of leaders. The changing environment refers to the replacement or changing of emphasis surrounding physical activity. In traditional times physical activity was a necessity for safety and welfare as previously explained. Life and survival depended upon being physical capable and proficient in activities such as warfare, hunting, gathering and building. In today's environment life, and therefore survival is not so dependent on physical conditions. Today's society is easier in comparison to life as it existed in traditional times; therefore sport is a contemporary expression or an interpretation that replaces conceptions of traditional Māori life.

Contemporary daily life is not so dependent upon physical proficiency for survival; therefore the hierarchal structure of traditional Māori leadership becomes altered. Changes or reproduction of the leadership classes refers to the changing role of traditional Māori leadership. In traditional society leadership existed on a fourfold hierarchy class where ariki, rangatira, kaumatua and tohunga reigned. These classes of leadership relied heavily on principles of whakapapa and mana. Although leadership roles and responsibility were quite separate, they depended on followers and leaders working together as a collective for the collective. Today traditional interpretations of ariki, rangatira and tohunga have dramatically experienced demise, with the title of kaumatua being the most persistent and universally found class of leadership. These classes of leaders operated more on a tribal basis. Present day leaders have become more individualistic, adopting more European approaches and western philosophies. Although tribal leadership is still revered and necessary, leadership on a larger scale is required for the betterment of Māori culture. Leadership from people who not only use their status for personal, whanau, hapu, or iwi reasons, but also for the whole of Māoritanga are required. What has also been identified is leadership and leaders who have the ability to also inspire others to become leaders themselves, so that they too can influence the future and help ensure that a sustainable future for Māori culture may continue to flourish. This echoes realisation or recognition that Māori leaders must try to execute their obligatory responsibilities towards fulfilling relationships concerning tuakana/teina.

Sport has been identified as being the most universal and reliable medium with which all New Zealanders identify, especially Māori. Like most New Zealanders, Māori devote much of their leisure time to sport, either as players or spectators. Sport remains a central component of New Zealand's culture and often mirrors or reflects our society. Sport, more specifically Rugby, occupies a definite place within New Zealand's society helping to shape individual and national identity. Since colonisation and the extinction of warfare within New Zealand, rugby has shared a heavily influential relationship with Māori and Māori culture. However Māori culture also shares a strong relationship with rugby, sport and the culture within New Zealand frequently symbolic within our national icons and sports teams. Therefore within sports, leadership is required and encouraged. Therefore, is it reasonable to suggest that Māori leadership from sports stars is required in two contexts?

The first being so that people become inspired, motivated or empowered to become more than they can be, so that they are influenced by their peers and can influence future generations to give some thing back, or simply be beneficial for the whanau, hapu or iwi? These principles can have a variety of implications. It can be beneficial for the continuation and sustainability of Māori culture, can help create strong identities for Māori on individual or group levels, but ultimately aid in the creation of future leaders.

Secondly these Māori sports star leaders can benefit the success, or sustainability of their respected sports. They can provide leadership to increase participation numbers, or simply to get more Māori physically active. Again a multitude of implications can be experienced ranging from reviving traditional Māori games and pastimes through to health benefits.

Winiata (1967) summarised the situation perfectly when he states that ‘Māori interest in sport creates organisation with status positions for the development and exercise of leadership’ (p 143). He adds that this close relationship and correlation that sport has with Māori society enables the emergence of a new type of leadership, people who can easily transfer themselves between many environments and concern themselves with many factions of Māori culture. When these comments are combined with points previously discussed, they provide more than enough substance for future research.

It is proposed that principles of sport have replaced the physical nature of traditional society and that leadership from Māori sports stars has emerged as a new and underutilised type of leader. These leaders although contemporary in status remain traditional in principle that is, they can still inspire, motivate, and empower others. However further research that concerns itself with these areas is warranted—as Tuara (1992) captures the context by stating:

The vanishing chief is summoned to reappear and either once more play an important role in the decisions which affect the iwi, the waka of all Māori, or to sit by and watch the role being taken over by the new ‘chiefs’ and new leaders.
(Tuara, 1992, p. 5).

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