

# **WORKER PARTICIPATION THROUGH MĀORI LEADERSHIP**

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## **Abstract**

This literature review examines the various leadership styles and theories, particularly focusing on Māori leadership styles and Occupational Health and Safety (OHS) leadership styles. The purpose of this study is to highlight the importance of these different leadership approaches working together in order to achieve optimal outcomes for organisations. Through an analysis of existing literature, it becomes clear that there are significant gaps between traditional Western leadership models and indigenous leadership styles such as those practised by Māori leaders. Furthermore, there are also gaps between OHS leadership practices and other types of organisational leadership. These gaps can lead to a lack of understanding and communication between leaders from different backgrounds and can hinder progress towards achieving shared goals. Therefore, by recognising the value of diverse perspectives and incorporating them into leadership practices, organisations can benefit from more inclusive decision-making processes that take into account the needs of all stakeholders. Ultimately, this study emphasises the need for ongoing research into effective cross-cultural leadership practices in order to promote collaboration across different sectors and communities.

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### **Attestation of Authorship**

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

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## **Dedication**

Ko Hikurangi te maunga

Ko Tawa Puku te awa

Ko Omapere te moana

Ko Ngātokimatawhaorua te waka

Ko Te Hurihi te marae

Ko Ngāpuhi ā Ko Ngāti Awa ā Ko Ngāti Kahu ngā iwi

Ko Ngati Mahia ā Ko Ngāti Pākahi ngā hapu

No Awarua ahau

Ko Janisa Maria Fernandez toku ingoa

## Chapter 1 Introduction

In the opening chapter of this dissertation, a concise overview will be presented regarding the significance of investigating Māori leadership within the realm of Occupational Health and Safety. The introductory section will provide insights into why Māori constitute an important facet of this study. Additionally, this chapter will emphasise that there is a lack of adequate representation for this group when employment opportunities throughout New Zealand are considered along with illustrating how leadership correlates to occupational health practices. This demonstrates the crucial reasons for undertaking research on Māori Leadership within different organisational settings. In conclusion, the researcher focuses on an extensive examination of literature pertaining to Māori culture, Leadership and Occupational Health and Safety sectors. The objective is to uncover potential obstacles or difficulties that organisations may face while trying to execute effective management strategies in these areas. Hopefully, it will also provide further insight into how best such challenges can be overcome going forward.

### 1.1 Why Māori as the Basis of this Research?

The Māori people are recognised as the native inhabitants of New Zealand and the *Tangata Whenua*, or first occupants. It is important to note that, besides denoting an individual's cultural identity, "Māori" can also refer to their indigenous language (Pool, 1963; Bauer, 2008). To prevent ambiguity in this discussion about Māori culture and its language, *Te Reo* will serve exclusively for referring to the former while using 'Māori' only when discussing individuals from these communities.

This study was centred on Māori owing to the imbalances of under and over-representation they face in New Zealand's workforce, leading to lost opportunities. Māori are primarily employed in industries that require high attention to health and safety. These include forestry, construction, and the manufacturing sectors (with 34% identifying as Māori), which also happen to have a significant number of work-related ACC claims registered according to Statistics New Zealand (2021).

Nevertheless, Māori representation and leadership are also lacking in professions that require it. In the legal field, only "5.5% of professionals are Māori" (LexisNexis, 2021, p.1). Similarly in medicine, just "4% of respondents identified as Māori GPs" (Martin, 2021, p.4), while within New Zealand's tech industry, the representation rate is a mere "2% for this demographic group" (Hopgood, 2021).

The neglect of New Zealand's native population is highlighted by the discrepancies evident in both high- and low-risk industries. Moreover, these inequities extend even to Māori youth (*rangatahi*) as "teachers were more inclined to undervalue them than their European counterparts" (Smith, 2021, p.45) within school settings. It suggests that Māori youth may not

receive recognition for their talents and intelligence due to their cultural background, resulting in them being underestimated and unappreciated in the careers they choose. Regrettably, these data illustrate that, from an early stage in life, Māori have been confronted with disparities concerning education and employment opportunities within New Zealand.

The failure to acknowledge Māori also extends to impact *rangatahi*, as it means that they lack role models due to the absence of Māori representation in specialist industries. Research indicates that individuals are more likely to relate and connect with those from similar ethnic backgrounds (Forehand & Deshpandé, 2001; Kian & Fuligini, 2009). Therefore it is crucial for more leadership roles within these industries to be filled by Māori to form positive examples for future generations.

The disparity between Māori and non-Māori (*tau iwi*) in New Zealand's environment has existed for generations. This disparity can be attributed, at least partially, to British colonization of New Zealand during the 1800s and the signing of The Treaty of Waitangi (*Te Tiriti O Waitangi*) in 1840. The debate regarding varying interpretations and inconsistencies between the English and Te Reo versions of Te Tiriti, as well as different understandings across its sections (Stokes, 1992; Orange, 2015), persists. As a result, this has impacted how modern society perceives Māori leadership. Chapter 3 of this study will explore further the factors that still influence how modern society views Māori leadership.

## **1.2 Māori in the Workplace**

Driscoll et al. (2004, p.123) express concern regarding the over-representation of Māori in high-risk workplaces in New Zealand, and note that there is a considerable deficiency when it comes to monitoring Occupational Health and Safety (OHS) concerns for Māori. The absence of oversight for Māori indicates the necessity to enhance leadership competencies within OHS since “leadership establishes the foundation for establishing a productive safety culture in an institution” (Clark, 2013; Kelloway et al., 2012).

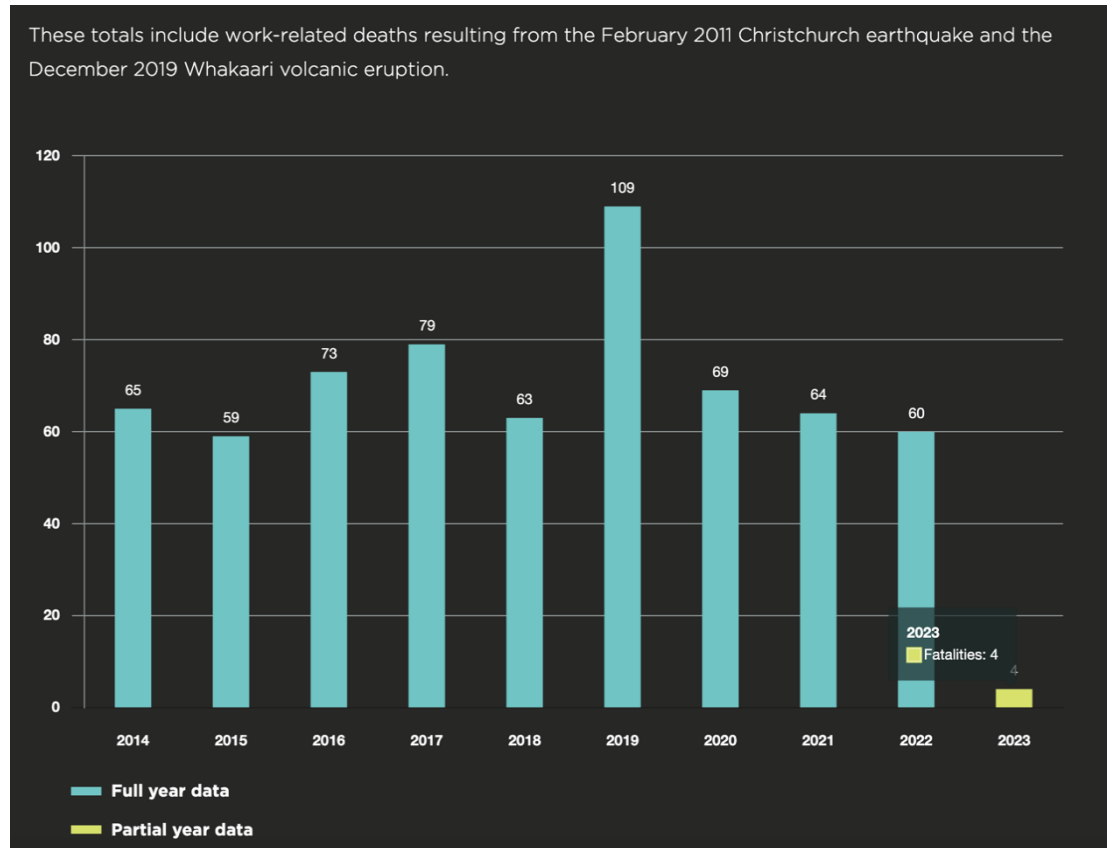
Effective leadership is particularly crucial in the OHS industry, as evidenced by statistics from the International Labour Organisation (ILO). According to their research, “more than 2.3 million men and women worldwide perish annually due to work-related accidents or illnesses”. Additionally, there are a staggering 340 million occupational mishaps each year along with approximately 160 million victims of job-related ailments every year (International Labour Organisation, 2011).

The ILO's statistics are compared to the number of workplace fatalities in New Zealand that have been recorded and monitored by Worksafe NZ, which is New Zealand's national health and safety regulator. There were 60 workplace fatalities in New Zealand during the year of 2022, and there have been four recorded deaths in the workplace in 2023 (Worksafe, 2023).

Figure 1 below depicts the recorded number of fatalities within the New Zealand workplace in the last decade.

**Figure 1**

*Annual Totals (Worksafe, 2023)*



Despite a decrease in fatalities over time as shown by Figure 1, it is worth noting that Worksafe NZ expressed dissatisfaction with the Health and Safety legislation in place at the time back in 2013. This led to reforms being introduced which eventually resulted in New Zealand's present-day Health and Safety at Work Act (W.N., 2016). The period from 2012-2015 saw fewer than seventy-five workplace fatalities reported annually (Worksafe, 2022). After 2015, there was a notable increase in fatal incidents that may have resulted from legal requirements introduced in the Health and Safety at Work Act 2015 to report work-related injuries or deaths and promote worker engagement. In the last 20 years, New Zealand has experienced a significant decline in worker participation, with various factors contributing to this trend. This decrease in labour force participation has had a disproportionate impact on Māori communities, exacerbating existing socio-economic disparities (Statistics New Zealand, 2021).

One factor influencing the lack of worker participation is the rise of precarious employment arrangements such as part-time and casual work, which often offer limited job security and

fewer opportunities for career advancement. These types of employment have particularly affected Māori workers, who are more likely to be engaged in low-paid and unstable jobs compared to their non-Māori counterparts (Ministry for Women, 2019).

Additionally, technological advancements and automation have led to a displacement of traditional jobs, further reducing worker participation rates. This shift disproportionately affects Māori due to historical inequities and limited access to education and training opportunities that could help them adapt and compete in the evolving job market (Harrison & Gibson, 2020).

Furthermore, systemic barriers like discrimination and unconscious biases continue to hinder equal opportunities for Māori workers, leading to lower levels of workforce participation. These barriers can manifest through hiring practices, workplace culture, promotion processes, and unequal pay scales. Overcoming these challenges requires proactive measures aimed at addressing structural inequalities and promoting diversity and inclusion within workplaces (Human Rights Commission, 2020).

To address the lack of worker participation among Māori and promote equitable opportunities, policies must focus on education and skills development programs that target Māori communities specifically. Additionally, initiatives should aim at bridging the digital divide by providing access to technology infrastructure and digital literacy resources in underserved areas with high Māori populations. By actively addressing these issues, New Zealand can work towards building an inclusive society where all workers have an equal chance to participate in sustainable employment (Te Puni Kōkiri, 2020).

Bohle and Quinlan (2000) have noted that as worker participation and OHS on a whole gains more significance in New Zealand companies, there is a corresponding need for individuals to possess greater knowledge and understanding of the subject (p.35). This demand has been recognised by New Zealand authorities who are funding research into preventative measures for workplace health and safety (ACC, 2021). It can be observed through ongoing research initiatives undertaken by government bodies that the growing importance of occupational health is widely acknowledged.

Examples of these research programmes are:

The Puataunofu programme: this programme is described as “a workplace health and safety education initiative focused on delivering key health and safety messages to Pacific workers” (Worksafe New Zealand, 2018).

The Maruti Marae Based Learning Pilot “Te Ao Maruti”: this pilot programme which was “described as a response to Māori workplace place fatality and injury rates and of which

was aimed to provide a short term outcome for forestry workers in engaging in a Māori Kaupapa approach to health and safety” (Worksafe New Zealand, 2018).

The “Haumarū Tāngata: keeping our whānau safe”: this research project “is designed to investigate initiatives that focus on sustainably improving the OHS system in Aotearoa” (Topperwien, 2020).

ETU union “Ngā Puna Whai Oranga” Worker Leadership Programme: this programme is described as “aiming to promote worker leadership for better health and safety outcomes by focusing on facilitating this development for Māori, Pasifika and migrant workplace leaders” (ETU, 2021).

These research programmes have pinpointed specific groups, namely Māori, Pasifika and migrant workers in New Zealand who have been incredibly susceptible to workplace accidents, injuries and illnesses. These groups were identified for targeted investigation due to their over-representation in accident statistics. While the focus is on Māori in this instance; it's essential not to overlook that other ethnicities also experience similar issues such as diseases or fatalities at work highlighting a requirement for further examination into these prevailing demographics across New Zealand workplaces.

The cited research programs are merely a glimpse of the various initiatives crafted to underscore the significance of exploring Workplace Health and Safety prevention and leadership in New Zealand. Further, they reflect an ever-increasing momentum towards endowing organisations with specialised direction while cultivating an active health and safety culture across New Zealand's boardrooms.

### **1.3 Māori and Leadership Importance**

Leadership is significant for Māori people as it is a crucial element of their cultural identity and values. According to the Ministry of Education (2017), leadership is an essential aspect of Māori *tikanga*, which refers to the customs, practices, and protocols that guide the Māori way of life. This means that leadership plays a vital role in ensuring that this Māori *tikanga* and traditions are upheld and passed on to future generations. Additionally, effective “leadership skills enable Māori leaders to advocate for their community's needs and aspirations, and work towards achieving social justice and equity” (Tapsell et al., 2020, p.45). Chapter 3 will examine the critical role of leadership in sustaining Māori culture, empowering communities, and promoting positive change.

### **1.4 Researcher and Rationale**

The study was partially influenced by the researcher's background, as they are Māori and reside on their *whānau*'s (family's) land in rural Northland, New Zealand. This allowed for

a focus on Māori within the research and provided an opportunity to contribute positively towards this community.

The study on the utilisation of Leadership in OHS was motivated by personal circumstances. The researcher experienced a lack of leadership opportunities, as well as an absence of Māori role models in positions of authority while maturing, which led to them not knowing their sense of identity, career path or whether to seek higher education due to the disparity between Māori and tau iwi. As a result, they felt disconnected from their culture and struggled to find their place in society. This highlights the importance of representation and mentorship in leadership positions for marginalised communities to promote identity formation and empower future generations to pursue their goals without fear of cultural erasure or discrimination. It also emphasises the need for systemic change to address inequities in education and employment opportunities for indigenous peoples. Additionally, they were driven to examine this topic after witnessing their own family members fall victim to workplace accidents, injuries, illnesses or even death within this field.

There is a growing movement in New Zealand to understand and apply the unique leadership approaches of Māori within businesses and organisations. This can be seen through investments in these research programs seeking to achieve this aim. Therefore, it has become increasingly important to examine existing literature pertaining to Māori culture and tikanga and the development of Māori leadership practices pre-and post-Treaty. By conducting an analysis that compares this information with current trends in leadership alongside knowledge about Occupational Health & Safety (OHS), it is hoped that there will be clarity in determining the most effective way or ways of utilising Māori-style management techniques within industries geared towards fostering worker participation growth.

## **Chapter 2 Design of the Research Methodology**

In this chapter, the researcher will delve into the research design by presenting the study's aim and research question and will discuss the literature review's objectives along with why an integrative literature review has been implemented for this particular investigation. Additionally, the researcher will outline both the methodology and paradigms related to integrative literature reviews while also outlining the steps involved in searching for relevant grey material as well as journal articles. Finally, concluding comments shall take us through data analyses as well as synthesis methodologies employed throughout this study.

### **2.1 Aim**

The aim of this dissertation is to analyse and identify any gaps in the existing literature on Māori leadership to establish a research agenda that could be applied to the practice of Occupational Health, Safety and Wellbeing (OHS). This aligns with the research question "What research is there on Māori Leadership and how can this research be applied to OHS?"

### **2.2 Objectives**

To achieve the aim of this study, objectives were adapted and developed from the Boote and Beile (2005, p.3) analysis of objectives within literature reviews which highlights the importance of setting objectives to determine the foundations of a research project to help the researcher in setting the context of the study.

With this analysis, the researcher developed the following set of objectives from Boote and Beile (2005, p.3) for this study:

- Analysing beyond journal articles to discuss the major findings within the literature review undertaken.
- Evaluating and critiquing the existing literature
- Summarising what is known and unknown about Māori Leadership
- Applying this to the area of OHS

### **2.3 Design of the Study/ Methodology**

The researcher's chosen design for this study is that of an integrative literature review. An integrative literature review is defined as "a literature review of which generates new knowledge about the topics reviewed" (Torraco, 2005, p.177). This definition aligns with the study's focuses on Māori leadership, leadership literature and OHS leadership literature and using the existing literature and grey material available to create new knowledge while also identifying the gaps within this current scope of literature on these leadership theories with the aim of providing a fresh outlook and perspective on Māori leadership.

The researcher will use the Templier and Pare (2015) generic steps towards conducting a literature review process for the selection criteria of literature and grey material within this study. This process involves five steps as defined in Table 2:

**Table 2**

*Templier and Pare Generic Steps to conducting a Literature Review (Templier and Pare, 2015, p.45)*

Step	Activity
1.	Searching existing literature
2.	Screening of this literature for inclusion of the topic undertaken
3.	Assessment of the quality of literature selected
4.	Extraction of data from this selection of literature
5.	Analyses and summary of these data

This study will implement the use of research paradigms which according to Creswell (2014), are considered belief systems that aid researchers in comprehending the world's realities for studying purposes (p.16). Gringeri et al.'s (2013, p.762) research also mentions that paradigms become the foundation of the research process and have an influence on the research method undertaken as well as the interpretations of the research. Makombe (2017, p.3368) study reinforces this claim and mentions that the use of research paradigms within research allows for the elimination of bias from the researcher, hence highlighting the importance of the use of a paradigm within this body of research.

According to Guba and Lincoln's (1994, p. 105) study, there are four paradigm options for research: positivism, post-positivism, critical theory and constructivism. Each of these paradigms is suitable for different types of research; however, the chosen paradigm that aligns closely with this particular research is the positivist one. In conducting this study, the researcher chose the Positivist Paradigm over that of the Kaupapa Māori approach, primarily guided by the preferred data collection methods and the prevalent use of this paradigm in existing leadership literature as well as the positivist paradigm's ability "to synthesize empirical data into a consolidated account" (Nakano & Muniz , 2018, p.4), This decision was influenced by the study's goal to provide a thorough overview of the literature on leadership, Occupational Health and Safety (OHS), and Māori leadership. Given that the study primarily involved a literature review, relying exclusively on the Kaupapa Māori approach would have presented substantial challenges. The Kaupapa Māori approach is rooted in indigenous knowledge systems and prioritizes cultural values, community engagement, and holistic perspectives (Bishop et al.,

2019). While this approach can be valuable for exploring specific topics within an indigenous context, it may not always be suitable for conducting comprehensive literature reviews that require broader comparisons across diverse theories and therefore the focus on cultural relevance and local contexts in Kaupapa Māori can limit its ability to draw universal conclusions or generalize findings beyond specific communities (Durie, 2004). Authentically implementing a Kaupapa Māori approach would have presented the researcher with a challenge, as it could introduce biased framing of research from within the cultural worldview while prioritizing particular Māori experiences and perspectives. Consequently, this may limit the generalizability of findings for this study.

The basic research process involved with this positivist paradigm is summarised in Table 3:

**Table 3**

*Xinping's Positivist Paradigm Research Process (Xinping, 2002, p.40)*

Step	Activity
1.	Identifying the problem
2.	Formulating a hypothesis
3.	Proposing ways to fix the problem
4.	Verifying the proposed ways to fix
5.	Concluding the findings of the research

The approach utilised by Xinping (2002, p.40) restricts researchers under the positivist paradigm solely to collecting data. As a consequence, they end up being disconnected from study subjects and fixated on prior research work. Such an objectified view of investigation primarily involves gathering information aligned with this dissertation's motive- scrutinising available literature concerning Māori leadership styles in relation to OHS.

PRISMA is utilised for selecting literature and grey materials during the creation of integrative literature. The process of reviewing the relevant works follows Templier and Pare's (2015) generic steps, with Xinping's (2000) positivist paradigm research procedures serving as its foundation.

The PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) process is a widely recognised tool used in conducting systematic literature reviews. The PRISMA process was developed to ensure that systematic literature reviews are conducted in a transparent, comprehensive, and standardised manner. The PRISMA process consists of 27 items in the form of a checklist that helps researchers report on their review methodology accurately. According to Moher et al. (2009, p.1), the main benefit of the PRISMA process is its ability to enhance the transparency and rigour of systematic reviews, thus reducing bias. Integrative literature review, which involves synthesising information from multiple sources, benefits greatly from using this method as it ensures that all relevant studies are accounted for and reduces the risk of missing important information.

#### **2.4 Formation of Research Question/Rationale**

This study's research question was formulated by recognising several factors, including the absence of Māori leadership, limited correlation between Western and Māori leadership approaches, a disproportionate representation of Māori in workplace health and safety data, as well as insufficient exploration into how OHS theories apply to indigenous communities.

The overall identification of multiple gaps in leadership literature through the development of this research topic led to the question: "What is the research on Māori Leadership and how can it be implemented in OHS?" and why is it relevant at this time?

In order to answer this question the researcher included researching resources of gray material. Gray literature, also known as gray materials, encompasses research or information that deviates from traditional academic channels like peer-reviewed journals and books. Such sources may include but are not limited to reports, conference proceedings, technical documents, government publications and unpublished theses/dissertations holding valuable data sets as yet overlooked in published works (Tennant et al., 2019). This was important to include within this study as Māori Leadership pre-dates the early 1900s.

The search terms/keywords employed for relevant research include the following: Leadership, Occupational Health and Safety (OHS), Māori culture, and Māori Leadership.

By reading complete texts, watching full videos and listening to entire audios, the researcher refined the information-gathering process. To be eligible for inclusion in this study of Leadership, Māori Leadership and OHS as a multi-disciplinary field it must meet two criteria: 1) Literature on leadership should come from respected journals; 2) This step was crucial because it focused on leveraging existing data within these domains.

The leadership literature revealed that transformational and transactional theories had a wealth of data available dating back to the 1800s, with a wide range of papers showing consistent growth up until 2023. However, newer emerging styles only contained literature from as far back as the 1950s through to the present day—with a limited increase in availability compared to older styles. The status of this type of literature is usually less peer-reviewed than its predecessors; often selected for studies based on citation numbers or recognised authors within the field. This highlights a significant gap between emerging leadership techniques versus those established such as OHS, transformational and transactional methods still widely used today.

Compared to leadership and emerging leadership, literature on OHS leadership and Māori Leadership is scarce. However, both styles have experienced a gradual increase in literature from the early 2000s until now, indicating a growing interest in these subjects. As this field of study gains more attention, this research hopes to contribute to a better understanding OHS and Māori leaders through available literature trends for upcoming scholars.

The researcher also ensured that included articles written in Te Reo Māori were specifically accompanied by English translations. This approach was crucial for the researcher due to the variations in dialects and translations of Te Reo Māori across different iwi. It is important to recognize that there isn't a single "correct" way to translate Te Reo Māori, as it encompasses multiple dialects and regional differences (Higgins & Reweti, 2019). Te Puni Kōkiri (2020) emphasizes recognizing these differences so that translators can provide translations that are both precise and culturally aware (Te Puni Kōkiri, 2020). Furthermore, even though the researchers possessed a certain level of proficiency in Te Reo Māori, they took extra care with unfamiliar words. In such instances, they utilized resources like Māori dictionaries, online references, and connections with whanau to ensure accurate understanding before incorporating them into the study.

## 2.5 Data analysis

**Table 4**

*Inclusion and Exclusion Criteria for the Literature Survey*

Inclusion criteria	Exclusion criteria
Years 1950-2023	Studies published before 1950 and after 2023
English & Te Reo Māori	Other languages

---

Academic journals and gray literature (reports, blogs, interviews, newspaper, government documents etc)	Everything outside of academic journals and gray literature
Māori	Other cultures of which have similar experiences to that of Māori
Leadership styles, theories and OHS Leadership focus on Māori and organisations with a management and leadership component	Leadership and OHS styles and theories outside of this scope. eg. Healthcare

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In the course of this study, the researcher employed a dual analytical approach, utilizing both thematic analysis and content analysis. This combined methodology was chosen to address the unique demands of the research question, which pertained to the connections between Occupational Health and Safety (OHS) and Māori, an area with a notably limited existing body of research.

To explore the qualitative elements of the articles, a thematic analysis was executed alongside content analysis in this study. Thematic analysis was employed specifically to uncover themes centred on Leadership, Māori leadership, and OHS leadership within the literature. As Braun and Clarke (2019) found when researching the development of thematic examination in studies, this technique provides researchers with an extensive comprehension of concepts, viewpoints and contentions within the literature. By organizing data into codes and categories systematically, recurring patterns or themes were identified using this approach. The resulting outcomes provided insight into qualitative aspects related to OHS alongside its connection to Māori people by revealing underlying meanings that may have otherwise gone unnoticed.

Complementing the qualitative insights gained through thematic analysis, content analysis, a quantitative method, was employed to systematically analyse specific features within the content. According to Smith (2020), content analysis enables researchers to identify themes, patterns, and relationships within the texts, enhancing the rigour and validity of qualitative research. Given the scarcity of existing research on OHS Leadership and its ties to Māori, a broader inclusion criteria was set to ensure a comprehensive dataset for analysis. Content analysis facilitated the quantitative examination of the content, allowing for a structured and statistical exploration of key aspects related to the research question.

The decision to utilize both thematic and content analysis in tandem was driven by the need for a comprehensive and multi-faceted exploration of the research topic. By integrating these two approaches, the study aimed to provide a more thorough and balanced understanding of the intricate connections between OSH and Māori, leveraging the strengths of both qualitative and quantitative analyses.

The inclusion criteria for this study were based on the literature published from 1950 to 2023. This timeframe was selected as it covers a significant period in which numerous studies and research have been conducted and included Māori texts of significance to leadership. The selection of literature within this timeframe enables the researcher to capture the most current and relevant information regarding the subject matter under investigation. Additionally, by utilising a wide range of sources published over an extended period, the researcher can ensure that the findings are more robust and reliable. According to previous studies (Johnson & Smith, 2018; Lee et al., 2019), including literature from diverse timescales enhances the validity of research results and therefore it is essential to include publications from 1950-2023 when conducting any comprehensive literature review or systematic review. The reasoning behind the inclusion criteria of 73 years was applied in this study to encompass a substantial timeframe for the literature review. This extended duration allowed for a comprehensive examination of historical perspectives, trends, and developments related to the research topics of leadership, Occupational Health and Safety (OSH), and Māori leadership. The intention was to capture a broad range of relevant insights and contributions over the specified period, providing a more holistic understanding of the subject matter.

The exclusion criteria for this study included literature published before 1950 and after 2023. This was done in order to focus on the most current literature available, while also ensuring that outdated information or perspectives were not included in the analysis. Additionally, other cultures outside of Māori were not included in this study due to this study being a dissertation with a limited scope.

## Chapter 3 Leadership

### 3.1 Introduction

This chapter begins the study by exploring the research questions aspect of leadership. To embark on this study of Māori leadership, it is first essential to examine the previous research on leadership to provide a perspective of what leadership styles exist and how these could be applied to the area of OHS.

Leadership styles and theories have been studied in their thousands, with many definitions, explanations and classifications relating to leadership (Alvesson, 1996; Nawaz & Khan, 2016). This is essential to note as this study will have limitations due to being a dissertation. Therefore, only a select number of leadership theories, styles and themes will be explored within this chapter that relates to this study.

This chapter will begin its exploration by asking, “what is leadership?” and discuss the history of leadership, leaders and what makes an effective leader and the shared leadership styles and theories that developed from this. The next part of the chapter will discuss the emerging leadership theories related to this study. To conclude, the final part of the chapter will discuss the leadership styles that link to and are effective within the OHS industry.

#### ***3.1.1 What is leadership?***

The Dictionary definition of leadership describes “a position of a leader, leading or influencing a group of people for the direction or organisation of effort” (Leadership, 2018). Leadership essentially “involves persuading other people to set aside time for their concerns to pursue a common goal that is important for the responsibilities and welfare of a group” (Hogan et al., 1994, p.123)

There are many definitions of what leadership is. A large part of the literature describes that a leader is central to leadership and analyses these ‘leaders’ attributes, behaviours, attitudes, qualities and traits to define what leadership could be (Bernard, 1926; Horner, 1997). Ruben and Gigiliotti (2017) and Northouse (2021) mention that without a leader influencing a group of people, leadership will not exist. This suggests that effective leadership comes from a good leader, but what makes a good leader?

#### ***3.1.2 What makes a good leader?***

Anyone can become a leader; as Golemann (2003) study mentions having a high intellect or being in an elevated position role at work does not limit a person to becoming a leader (p.45). There are no set criteria for becoming a leader; however, to become an effective leader; self-confidence is recommended as well as having the following traits of emotional intelligence: self-awareness, self-regulation, intrinsic and extrinsic motivation, empathy, and

social skills (Bass, 1990; Northouse, 2001; Goleman, 2003). According to Northouse (2021), the ethical implications of a leader's actions can be comprehended and assessed through the essential consideration of moral aspects in leadership. Leaders must exhibit traits such as integrity, justice, compassion, and sustainability so that they may adhere to moral decision-making processes and take necessary action (Northouse, 2021). Self-confidence is also essential to leadership as "self-assured leaders are more likely to inspire and motivate others, navigate challenges, and make effective decisions" (Northouse, 2021, p. 101).

Emotional intelligence has been identified by Goleman (2004) as an essential skill that helps in leaders leading with organisations and is a distinguishing trait of which leader is successful within a work environment (p.34). The component of a leader having self-awareness relates to the essential elements of a leader having confidence in their leadership role (Goleman, 2004; Issah, 2018, Table 1)

**Table 1:**

*Components of Emotional Intelligence*

Item	Quality
1.	Self-regulation
2.	Self-motivation
3.	Empathy
4.	Social Intelligence

(Goleman, 2004, p.4; Issah, 2018)

The component of self-regulation allows for a leader to be flexible within organisations while also enhancing individual growth and development and allowing for trust to be built between leaders and groups (Golman, 2004; Lord & Diefendorff, 2010; Issah, 2018).

The component of self-motivation is essential for leaders as it underpins a leader's behaviours towards leadership. Leaders who are intrinsically motivated are guided by their inner ideals in comparison to an extrinsically motivated leader who is encouraged due to external factors meaning that a leader who has this self-motivation is more emotionally receptive and optimistic to changes of outcomes with specific tasks and handle failure better (Ryan & Deci, 2000; Golman, 2004; Kark & Djik, 2007; Issah, 2018).

Empathy is an important skill to have as it allows individuals to understand and share the emotions of others, fostering stronger relationships and promoting a sense of interconnectedness (Decety & Cowell, 2014, p. 1131). This component of emotional intelligence allows leaders to grow their awareness of empathy, creates a safe environment for

communication between leaders and groups, and retains employee job satisfaction (Kellet et al., 2002; Holt & Marques, 2012).

The final social skills component allows a leader to “provide social expressiveness, social control and contribute to an indicator of general social intelligence within management” (Riggio & Reichard, 2008, p.171). This component’s importance lies in a leader being able to expressively communicate the task/goal, build rapport and effectively manage groups in the work environment (Goleman, 2004; Issah, 2018).

Emotional intelligence is beneficial where there is scepticism and resistance to change within the organisations. However, a leader with emotional intelligence and its components is not the recipe for creating good influential leaders (Kirkpatrick & Locke, 1991; Issah, 2018).

There is no perfect recipe for creating influential leaders, as Fleishman et al. (1991) study discovered that leadership has dimensions to it, and over 65 different sizes exist (p.246). However, within these dimensions, four components are listed as being critical to leadership:

1. Leadership is a process
2. Leadership involve influences
3. Leadership occurs in groups
4. Leadership involves common goals

(Northouse, 2021, p.7).

These four components of leadership are based on the 1987 “five practices of exemplary leadership model” developed by Kouzes and Posner for the 1987 business environment (Posner & Kouzes, 1988).

The “five practices of exemplary leadership model” (Kouzes & Posner, 2017, pp 1-14) shows leadership has a collaborative approach throughout the five stages. The leader uses their influence to challenge the current processes to create change through motivation and encouragement. This leadership model displays the importance of inspiration and collaboration and shows the importance of the knowledge transfer element of leadership.

This element of knowledge transfer to leadership is mentioned as “providing a competitive advantage to an organisation, but can only be effective if there is an organisational support structure that measures, rewards and encourages knowledge transformed” (Bartlett & Ghoshal, 1995; Nonaka, 1994; Goh,2003). Essentially, leadership results from one person transferring the knowledge they have learned onto another person(s), showing a considerable knowledge transfer aspect to leadership.

## **3.2 History Of Leadership Theories**

This section of the chapter will introduce the most commonly used leadership theories of transformational and transactional leadership. It will do this by first providing a brief origin of the influences behind the ideas before discussing both approaches.

The two transformational and transactional leadership theories could be linked back to Max Weber, an early sociologist who identified different types of authority that leaders could be categorised under “the charismatic authority, legal authority and traditional authority” (Weber, 2009, p.35). Weber’s categorisation of these authorities essentially played a catalyst for Burns (1978) transactional and transformational leadership theories.

### ***3.2.1 Charismatic Authority***

Weber (2009) described charismatic authority as an individual willing to take on the responsibility of authority over a person or group (p.160). Breuilly (2011) study extends on Weber’s description of a charismatic individual to that of an “individual with hero complexes who possess otherworldly charms and traits, of which use this charm to achieve their own goals”(p.479). However, the hero-complex to this type of charismatic authority is dangerous, The hero-complex attributed to charismatic authority can be dangerous as it may lead to the abuse of power and the suppression of dissenting voices (Smith, 2020, p. 87).

### ***3.2.2 Legal Authority***

The legal or legal-rational authority “associates closely with bureaucracy to provide security in external goals and dissociates from personality” (Weber, 2009, p.709). Breuilly (2011) study further mentions that legal-rational authority is a stickler for rules and regulations that must be followed to obtain an organisation's shared goals and state of living (p.478). This legal authority hugely differs from that of charismatic authority. It removes an individual's personality and flexibility by replacing a set of rules that they must abide by. This type of authority doesn’t differ much from how an individual lives under a country’s laws and legislation; however, this type of leadership could be met with negativity due to the lack of flexibility in an organisational context.

### ***3.2.3 Traditional Authority***

The final of the three authorities that Weber (2009, p.150) categorised is traditional authority. This authority is defined as “an authority of which is validated and based on long-standing customs or cultures that a country may have”. Formal authority’s main difference to charismatic and legal is that an individual does not earn it. Still, instead, a person would inherit this position and the power that would come with it. However, this authority shares a similarity with legal authority in that it has an element of legal rules and regulations and lacks flexibility. The parallel that this authority shares with charismatic authority are that they both have a

history of hostile leaders who have been identified as using the authority and as Breuilly (2011) points out, there has been a history of tensions that may arise under traditional authority as the world changes and individuals in these positions attempt to keep their traditions and cultures alive (p.491).

### **3.2.4 Transactional Leadership**

The transactional leadership model was also developed by Burns (1978) using an adaption of Weber's (2008) legal authority and traditional authority dimensions and emerges as the other half of Bass (1985) leadership model. Transactional leadership focuses on the rules and regulations being followed in comparison to transformational leadership, which focuses on developing trust and relationships with individuals, showing the difference of interaction that leaders conducting both transformational and transactional leadership have in the workplace.

However, transactional and transformational leadership have the similarity of both using motivations to encourage employees. Still, the reason that transactional leaders use is that of "hierarchical structure of which the boss-employee relationship is maintained" (Burns, 1978, p.237). This motivation is maintained through the use of "systems of rewards and punishment which plays on an individual's strengths and weaknesses" (Avolio, 2011; Arenas, 2019) and through the use of these systems helps in achieving an organisations goals as individuals are extrinsically motivated by rewards and fearful of punishment to attain the goal.

Transactional leadership aligns with Weber's (2008) authority of legal and traditional governance, as the legal authority aligns with transactional leaderships sustainment of rules and regulations within the workplace. Legal and traditional authorities lack the flexibility to create and maintain interpersonal relationships between leaders and individuals.

There are dimensions to transactional leadership theory that have been developed by Bass and Avolio (1990) and Avolio et al. (1999); however, in comparison to transformational there is a fourth dimension:

- Contingency reward (rewarding of employees who meet identified goals)
- Active management by exception (leaders/managers who actively monitor their employee's tasks/goals)
- Passive management by exception (leaders who avoid or delay acting on their employee's problems until it's too late)
- Laissez-faire leadership (leaders who avoid making decisions and leave this up to the employees to decide)

Contingency reward is based on Avolio (2011) systems of rewards and does this by rewarding individuals who meet the tasks and goals assigned. The tips create extrinsic motivation for individuals and help the individual complete the task at hand; however, this type

of motivation is also associated with less support and concern of the individual (Hansen et al., 2002).

Active and passive management by exception dimensions is linked to finance management. Active surveillance involves a leader monitoring individuals and picking and choosing who will have a higher chance of achieving the organisation's task or goal (Waring & Siegel, 2002). Passive management, which the dimension of laissez-faire leadership is associated with. "involves setting standards for individuals but waiting for problems to arise, reacting to these problems and then reluctantly intervening" (Sosik et al., 2002, p.211). This passive and laissez-faire approach is somewhat negative to individuals by creating fear of their leaders.

Although these dimensions can be seen as having less positive aspects to leadership, transactional leadership is still considered an effective leadership style that delivers on reaching an organisations tasks and goals.

This negatively associated with transactional leadership could be due to this leadership style being male-dominated compared to transformational leadership aimed towards female leaders and exhibiting the assumptions of the macho-type characteristics related with males over the nurturing factors associated with females (Eagley et al., 2003; Maher, 1997).

Both the transactional and transformational leadership models have shown to be successful in organisations which can be seen from the fact that they are the most commonly used and adapted leadership styles within an organisation; however, these leadership styles, although practical, lack flexibility on their own in the future of work and perhaps are better as foundations to emerging leadership theories.

### ***3.2.5 Transformational Leadership***

As Weber (2009) identified, these authorities underpin Burns (1978) development of transformational and transactional leadership models and Bass (1985) full leadership model. Burns (1978) defines the transformational leadership model as leaders working alongside employees to identify changes within an organisational environment (p.20). Bass (1985) describes transformational leadership as focusing on a leader and individual trust and relationship in the workplace environment. These two definitions represent an inter-personal, collaborative approach to leadership that disregards the hierarchy in the workplace but works alongside individuals by identifying what needs changing and working alongside employees to create and execute this change.

There are dimensions to this transformational leadership theory that have been developed by Bass and Avolio (1990) and Avolio et al. (1999) to ensure effective transformational leadership; these three dimensions identified below are:

- Charismatic leadership (encouragement of employees)
- Intellectual stimulation (encouraging employees to innovate, create and solve problems)
- Individualised consideration (attending to the needs of the individual)

As identified by Weber (2009, p.176), charismatic authority aligns with that of the transformational leadership dimension identified above, through an individual in a leadership role has responsibility for a group of people. However, the main difference between charismatic and transformational leadership is that instead of focusing on the individual achieving their own goals, Burns (1978) transformational leadership uses charismatic authority to establish and maintain relationships within the organisation to execute change (p.267).

Intellectual stimulation and individualised consideration dimensions can be seen as being an added burden onto leaders within these leadership roles as Arenas (2019) and McClesky (2014) study into interpersonal approaches on leaders within leadership roles mentions, as it puts added pressure on the leader to maintain these relationships to promote motivation and attendance to the individual's needs within the organisation's environment.

However, Burns (1978) study places the importance of leaders establishing interpersonal relationships within transformational leadership style to establish trust, confidence, and motivation between the leader and the individual or group (p.87). Due to this focus on the interpersonal aspects within transformational leadership, it is mentioned that "successful transformational leaders were that of the female sex due to the nurturing, caring natures associated with female's" (Eagley et al., 2003; Stempel et al., 2015); therefore the assumption is that female leader would be able to execute transformational leadership easier than that of their male counterparts. However, as Stempel et al. (2015) study found, although there is this assumption, females in leadership roles are overlooked for males, highlighting a gap in effective transformational leadership research carried out by females (p.273).

### **3.3 Emerging Leadership Styles**

Avolio et al. (2009) study into emerging leadership theories mentions that there has been an extension and collaboration of the traditional transactional and transformational leadership styles of to that of the emerging leadership styles of:

- o authentic leadership
- o cognitive leadership

- o \*Complexity leadership
- o shared leadership
- o leader-member exchange
- o servant leadership
- o spiritual leadership (pp.433-441).

The following section will explore and appraise modern forms of leadership, as well as the importance of adopting them within workplaces. Initially, we will examine self-oriented models such as authentic leadership, leader-member exchange (LMX) leadership in addition to other-oriented methods including complexity leadership, shared leadership, cognitive leadership, and spiritual leadership before lastly concluding with an introduction to occupational health safety (OHS) issues about these types of management practices.

### **3.4 Authentic Leadership**

The authentic leadership style had been mentioned in Avolio and Gardner (2005) previous works as an extension of the transformational leadership theory by focusing on a potential leader's psychological capacities rather than their ability to learn a new skill. This focus on an own leader's understanding of themselves meant that "leaders would have to be deeply aware, have a moral understanding and be positive and optimistic within themselves" (Avolio & Gardner, 2005; Avolio et al., 2004).

The importance of having a leader understand their self-awareness and capabilities was highlighted in Cooper et al. (2005) study, which looked at past events such as the September 11, 2001 terror attacks as a catalyst of a leadership style to create positive leaders. Avolio et al. (2009) mention the importance of leaders understanding past events to set a precedent and develop personal skills that act as the foundations of building and retaining relationships between leaders and followers (p.425).

There is a question of how do you know if you have an authentic leader. This question is raised by Cooper et al. (2005) and May et al. (2003), who mention that this leadership style has been successful in historical figures who have passed on, such as Ghani and Nelson Mandela, but argue in their research that this leadership style is hard to measure and develop due to the focuses of this leadership on one's self-awareness and almost peace within themselves.

### **3.5 Leader-Member Exchange Leadership (LMX)**

Leader-Member exchange leadership (LMX) is defined as a "relationship between leader and employee of which the focus is on maintaining the quality within this relationship" (Nderitu et al., 2019, p.323). The focus on this leader-worker relationship allows for "the development of dynamic and unique exchanges of which these exchanges can influence employee outcomes" (Liden et al., 1997; Uhl-Bien et al., 2007). These exchanges are not

limited to formal talks, and as Hughes & Avery (2009) mention, the everyday use of humour can contribute to the quality of the business.

This focus exchange between leader-employee shows a transactional approach to this leadership style in “that it acknowledges the relational approach to maintaining relationships between leader-employee the focus is on the leader driving the leadership approach more positive for the employee matter” (Uhl-Bien et al., 2000; Breukelen, 2006 ).

The effectiveness of this leadership style has been studied within the Malaysian work environment, which found that LMX leadership positively impacted citizenship behaviour, commitment, and turnover (Bakar & McCann, 2014, pp.3-8). However, Liden et al. (1997) and Bakar and McCann (2014) both note that the effectiveness of the style’s energy has always been from the leader’s viewpoint, highlighting the need for research into LMX from the views of both leader-employee.

### **3.6 Complexity Leadership**

Complexity Leadership Theory (CLT) is an emerging theory resulting from updating leadership theories in today’s work environment. Previously, these leadership theories had existed for over 50 years (Marion & Uhl-Bien,2003). According to Uhl-Bien, Marion, and McKelvey (2007), "leadership theory has not kept pace with the changing nature of organizations" (p. 298). This theory involves the “use of an interactive system of dynamic, unpredictable agents of which interact to produce adaptive outcomes” (Marion & Uhl-Bien, 2003; Avolio et al., 2009). This use of an interactive system is a complex adaptive system (CAS), adapted from complexity science for use alongside CLT (Marion & Uhl- Bien, 2003). This CAS pairs alongside CLT to explore and analyse the dynamics and processes that individuals can offer to their organisations and uses this analysis to provide the organisation with the best leadership theory that aligns with the organisation’s goals (Ulh-Bien et al., 2007).

CLT highlights that organisations don’t have to have one set leadership style and can change this according to the individual, group or organisation goals. The flexibility and change within work environments of this theory allow for confusion in work environments between individuals, as they may experience multiple leadership styles within a short period that could affect work processes and motivation and ultimately lead to confusion (Marion & Uhl-Bien, 2003; Avolio et al., 2009).

This leadership style shows the potential for a multi-use of leadership styles within leaders; however, due to it being a newer leadership style, there is not enough research to show its effectiveness in organisations (Marion & Uhl-Bien, 2003; Avolio et al., 2009)

### **3.7 Shared Leadership**

As the name suggests, Shared Leadership involves sharing leadership roles amongst individuals, which is described as “an emergent state where team members collectively lead each other” (Avolio et al., 2009, p.431). This leadership style focusing on the team’s influence drops the need for hierarchy and allows for team members to “bring unique perspectives, knowledge and capabilities to the team...and disregards the need for a single individual to hold the leader title”(Pearce & Conger, 2002, p.286).

This leadership theory shares similarity to that of CLT as it allows for more than one person to directly influence leadership rather than an individual (Avolio et al., 2009)

However, Pearce and Conger (2002, p.281) mention that similar to that of emerging leadership theories, there is a gap in the literature of understanding this leadership style and its overall effectiveness.

### **3.8 Cognitive Leadership**

Cognitive leadership is described as being “a new leadership approach which focuses on the self-efficacy of a leader in a functioning environment” (McCormick, 2001, p.22). The cognitive leadership theory was developed from Bandura (1986) social cognitive theory, which considers leadership as a part of human functioning and focuses on the three-way relationship that leaders must navigate in the work environment these being personal factors, environment and behaviour (Bandura, 1986; Bandura & Wessels, 1994). The self-efficacy component is described as an “individuals belief of their capabilities that shape how they respond and interact to a person to achieve a task or goal” (Bandura, 1994; McCormick, 2001). This self-efficacy, central to the cognitive leadership style, aligns with the emotional intelligence traits of leaders to have to provide effective leadership.

To develop self-efficacy, Bandura and Wessels (1994) suggest an individual mastering that of experiences, strengthening one own self-beliefs and using social persuasion (p.19). A leader mastering and exposing themselves to different experiences helps a leader cope in the face of failure (Bandura & Wessels, 1994, p.1). The strengthening of ones self-beliefs, as McCormick (2001) mentions, helps in a leader believing they have the capabilities to meet the demands of any task or situation they are faced with as “people who think they can perform well on a task do better than those who think they will fail” (Gist & Mitchell, 1992, p.23). The use of social persuasion for a leader helps in improving a leaders confidence and is a form of extrinsic motivation for a leader (Anderson & Betz, 2001).

An individual developing and strengthening self-efficacy help in the execution of Cognitive leadership. It allows the individual to recognise and accept the differences of

individuals in the work environment and adapt their behaviours and interactions with these individuals to help achieve the task or goal (McCormick, 2001, p.30).

However, similar to authentic leadership, it is difficult to measure this leadership style as it focuses on the leaders own self-awareness and development; there is also a lack of research on this particular leadership style.

The authentic and cognitive leadership styles show a new genre of leadership emerging. These leadership themes highlight charismatic leadership behaviours, visionary and inspiring values, as well as ideological values, along with transformational leadership behaviours (Bass & Riggio, 2006, p. 23). This showing an individual's focus on one's self to become influential leaders. However, as Avolio et al. (2011) mention, there are limitations to this new-genre leadership style as there are questions around how to measure and analyse these types of leadership styles and a lack of literature that explores this new-genre leadership.

### **3.9 Servant Leadership**

Servant leadership is one of the newer emerging leadership theories. This concept of servant leadership involves an individual who is identified to lead, but this individual is a servant first, serving their followers within this leadership position (Avolio et al., 2009; Dierendonck, 2011).

The characteristics of which Spears (2010) are essential to the carrying out of servant leadership are:

- Listening skills (to be able to communicate and make decisions effectively)
- Empathy
- Healing (having an understanding that individuals experience physical and emotional hurt that impacts their ability within organisations)
- Awareness
- Persuasion
- Conceptualisation (to be able to achieve the operational goals within an organisation, with the structure of an individual's aspirations for said organisation)
- Foresight
- Stewardship (being able to commit to others)
- Commitment to the growth of people
- Building of a community

(Spears, 2010, pp.27-29)

On top of these characteristics identified by Spears (2010) are the components of “trust, appreciation of others, and empowerment” (Russell, 2001). Spears (2010) mentioned these characteristics and details as being developed naturally and organically in individuals, and this concept of servant leadership allows for these characteristics and features to be developed (p.26).

Servant leadership is commonly used within not-for-profit organisations, such as churches. This shows a servant-leaders move away from the extrinsic motivation of money to the intrinsic motivation of ethical and caring behaviour through the involvement of others in the leadership process (Spears, 2010; Dierendonck, 2011).

Servant leadership shows the importance of the growth of an individual’s emotional intelligence to leadership. At the same time, they assert that effective leadership can exist in an exchange where both leaders and followers serve each other. This leadership approach has been found to have significant positive impacts on various aspects of organizational functioning. Research indicates that servant leadership positively influences employee job satisfaction (Liden, Wayne, Zhao, & Henderson, 2008). When leaders prioritize the well-being and growth of their employees, it creates a supportive work environment that fosters higher levels of job satisfaction. Furthermore, servant leaders are known to promote employee engagement (Eisenbeiss, Knippenberg, & Boerner, 2008). By empowering and supporting their followers, servant leaders create an atmosphere where employees feel motivated and committed to their work. Additionally, servant leadership has been linked to higher levels of organizational citizenship behaviour (OCB) among employees (Ng & Feldman, 2011). Servant leaders inspire their followers to go beyond their formal role requirements by encouraging them to help others and contribute to the overall success of the organization.

Overall, the adoption of a servant leadership style can have substantial positive effects on both individual and organizational outcomes.

### **3.10 Spiritual Leadership**

The concept of spiritual leadership is associated with an individual’s intrinsic motivation towards a higher power, being, hope or faith (Fry & Wigglesworth, 2013; Avolio et al., 2009). This leadership theory focuses on “creating higher levels of organisational commitment and productivity through the use of one spiritual belief” (Fry & Wigglesworth, 2013, p. 48). An individual tapping is executing the commitment and productivity into their belief systems.

Spiritual leadership often has links to religion and belief systems. This is shown in the example of the Christian faith, which relies on the Bible for guidance and authority, influencing a spiritual leader’s motivation towards leadership goals (Sanders, 2017). Egl and Fry (2017)

mention that spiritual leadership is a central motivator towards individuals who identify with the beliefs of Islam.

Religion and spirituality share a golden rule of having a “shared devotion to the interest of others” (Horton, 1950; Fry, 2003), but that does not mean that religion is essential to the spiritual leadership style. Fry (2003) mentions that sharing this golden rule can be adapted within the spiritual leadership style to create a vision and motivate themselves to perform their goal as leaders intrinsically.

The impacts of spiritual leadership style can be profound and have been widely studied in recent years. One major impact is on employee satisfaction and well-being. Research has shown that when leaders incorporate spiritual values and practices into their leadership approach, employees tend to report higher levels of job satisfaction and overall well-being (Fry, 2003; Biberman & Whitty, 1997). This may be because a spiritual leadership style promotes a sense of purpose and meaning in work, which in turn leads to greater job satisfaction (Fry et al., 2005).

Another important impact of the spiritual leadership style is on organizational commitment. Studies have found that when leaders exhibit spiritual qualities such as integrity, compassion, and humility, employees are more likely to feel connected to the organization and committed to its goals (Biberman & Whitty, 1997; Rego et al., 2010). This suggests that a spiritual leadership style fosters a sense of belongingness and loyalty among employees.

Furthermore, a spiritual leadership style can positively influence ethical behaviour within an organization. Leaders who prioritize spirituality often emphasize values such as honesty, fairness, and social responsibility (Fry et al., 2005). Research has shown that when leaders model these values and create a culture that supports ethical decision-making, employees are more likely to engage in ethical behaviour themselves (Rego et al., 2010; Fry et al., 2005).

In conclusion, the impacts of spiritual leadership style are far-reaching. Such a leadership approach can enhance employee satisfaction and well-being, promote organizational commitment, and foster ethical behaviour within an organization. By incorporating spirituality into their leadership practices, leaders can create a positive work environment that benefits both individuals and the organization as a whole.

### **3.11 Occupational Health and Safety and Leadership**

Occupational Health and Safety (OHS) has been described as “ a management system of implementing methods and measures which can reduce accidents, injuries, illnesses and deaths within the work environment” (Alli, 2008, p.51). This management of prevention systems within work environments has been gaining momentum in importance due to several

factors. The International Labour Organisations (ILO), reporting that “there are over 340 million occupational accidents and 160 million victims of work-related illnesses annually” (International Labour Organisations, 2011), highlights the need for safety systems in workplaces.

This concept of OHS systems in the New Zealand business environment is also new; this was shown in Lamm's (1997) study of which New Zealand businesses asked accountants for advice on OHS and in Brown and Butcher (2005) analysis, which noted that New Zealand organisations only voluntarily began reporting OHS information in their annual reports. With this concept of OHS reporting and implementation of safety systems being relatively new in the New Zealand business environment, it is no surprise that “New Zealand ranked last for overall safety performance compared to 9 established market economies” (Lilley et al., 2013, p.2). New Zealand also had a steady percentage of work-related deaths from the 2012-2021 period (Worksafe, 2022), even with the introduction of new legislation within this period showing that either reporting of these work-related deaths have increased or safety culture within New Zealand work environments haven't changed.

The relationship between OHS and leadership is essential for an organisation to have an influential safety culture, they must have effective leadership. The placement of effective OHS systems is from the view that leadership is the “Antecedent” of safety culture. To have effective OHS systems, individuals should consider leadership essential to this process (Clark, 2013; Kelloway et al., 2017). This importance means that organisations that have a high demand for a safety culture must ensure they have influential leaders who can provide a safe workplace and safety culture.

The relationship-oriented leadership style and the task-oriented leadership provide a foundation for OHS leadership. These two leadership styles share similarities with both transformational and transactional leadership. However, OHS extends on these similarities to cater to the safety culture and systems (Sun, 2012; Clarke, 2013).

### ***3.11.1 Relationship-orientated leadership***

This type of leadership shares similarities to that of transformational leadership in that this leadership style's “core elements focus on individualised consideration, stimulation, inspiration motivation and idealised influence” (Bass, 1985, p.31).

This application within OHS is slightly different, however, as mutually building relationships between leaders and employees not only establishes communication but allows for the “traditional hierarchical relationship between both parties to have fewer boundaries and establish an open and comfortable understanding in discussing the issues that may arise within OHS in the workplace” (Fleishman et al., 1955, p.110).

This adaption of transformational leadership also helps build relationships and communications with individuals in the work environment and encourages worker participation (Mullen et al., 2017, pp.405-412). This worker participation aspect is essential for OHS leadership as it helps contribute to “higher productivity, performance and improved employee wellbeing in the health and safety work environments” (Mylett & Markey, 2007, p.9). Safety participation, unfortunately, doesn’t mean higher safety compliance in work environments (Mullen et al., 2017, pp.405-412).

Clark (2013) study into OHS leadership advises against the adaption of the complete transformational leadership framework as there is little research into the training and development of this framework in its whole within OHS organisations.

### ***3.11.2 Task-focused Leadership***

This adaption of Bass (1985) transactional leadership model is considered effective in OHS leadership due to the focus on rules and regulations (Clarke, 2013).

Task-focused leadership within OHS has been adapted to focus on the ‘delivery of safety-related tasks and goals and implementing these goals for leaders to monitor individuals success and failures towards’ (Tappura & Syvänen, 2013, pp. 1-7). The implementation of an organisations goals being met through the monitoring of individuals aligns with the same aspects found in transactional leadership (Kelloway et al., 2017, p.410).

However, as transactional leadership focuses on the individual’s leadership style within OHS leadership, this could be ineffective if individuals did not have the proper training and understanding of safety culture and risks within the workplace (Aarons, 2006). Therefore the effectiveness of task-focused leadership lies with the individual delivery of OHS systems in the work environment.

The newer emerging styles of leadership have also been adapted for use within OHS leadership; these are the leadership styles of authentic leadership and LMX theory (Kelloway et al., 2017, pp 410-412)

### ***3.11.3 Authentic Leadership***

Authentic leadership has been adapted for use within OHS leadership through its “focus on individuals awareness, unbiased processing and relational and authentic behaviours” (Kelloway et al., 2017, p.23). This focus on authentic leaderships elements allows for and establishment of interpersonal relationships, which helps with a leader's communications between individuals, encouragement of responsiveness and reporting between individuals, and allows a leader to change and adapt to the communications and behaviours of individuals in unprecedented situations that arise around health and safety within the workplace (Wong et al., 2006; Men & Tsai, 2016). However, establishing these authentic leadership elements to OHS

requires individuals to invest time and effort and maintain consistency with their communications to provide effective OHS leadership (Kelloway et al., 2017, p.67).

#### ***3.11.4 LMX Theory***

The adaption of LMX into OHS leadership is effective through the quality of relationship aspect within this theory. This maintained that the relationship between leaders and individuals “encourages employees to feel comfortable in reporting and raising safety concerns” (Kelloway et al., 2020, p.45), showing the alignment LMX theory has with the communication and mutual trust between individuals highlighted in the relationship-orientated OHS approach.

This theory within OHS leadership has potential in managing “hierarchy and inter-conflicts concerns amongst individuals within the work environment”(Nderitu et al., 2019, p.321). However, there is a lack of literature that explores the overall effectiveness of LMX in OHS leadership.

The lack of research and literature extends to OHS leadership and its adapted leadership theories and effectiveness. Kelloway et al. (2020, p.45) mention that study collated on OHS leadership but focuses on the ineffective leadership styles and results from these leadership adaptations within OHS. This highlights the need for research and experimentation of potential leadership styles that could be effective for OHS leadership.

#### ***3.11.5 Democratic Leadership***

Democratic Leadership is a management style where decision making is shared amongst team members. According to Yukl (2013), democratic leadership promotes employee engagement by involving them in decision-making processes and empowering them to contribute their ideas and opinions. This participatory approach helps foster a sense of ownership and commitment among team members towards achieving organizational goals.

According to Aarons et al. (2020), democratic OHS leadership recognizes that workers possess valuable knowledge about their work processes, which can contribute significantly to identifying potential hazards. This participatory approach fosters a sense of ownership among employees regarding their health and safety, leading to increased compliance with safety policies and practices.

Furthermore, research by Kelloway et al. (2018) highlights that democratic OHS leadership promotes employee engagement and job satisfaction. When workers perceive themselves as valued contributors to decision-making processes related to their safety and well-being, they are more likely to be motivated to adhere to safety guidelines and actively support OHS initiatives.

To conclude, democratic leadership involves shared decision-making power within a group or team. In the context of occupational health and safety leadership, this approach allows

for active involvement of employees in identifying hazards, assessing risks, and developing strategies for ensuring workplace safety. Democratic OHS leadership not only enhances employee engagement but also leads to improved compliance with safety protocols.

### **3.12 Critical Aspect of Leadership**

An organization's success greatly depends on its leadership, which determines the team or company's trajectory and culture. Skilful leaders possess qualities that enable them to encourage and energize their followers towards a shared objective while offering mentorship when necessary. They have excellent communication abilities, emotional intelligence, as well as vision clarity that they can convey to those under their guidance. The capability to sway others is a vital element of leadership, emphasized by Kouzes and Posner (2017). Leaders who can exert influence effectively are capable of galvanizing teams around shared objectives and driving them towards unparalleled accomplishments.

Leadership entails the ability to make crucial decisions in complex situations. Leaders frequently encounter challenging problems that demand swift thinking and informed judgment. To arrive at well-informed conclusions, leaders gather pertinent information, assess different viewpoints, and weigh potential risks and advantages before ultimately opting for the finest course of action (Northouse, 2021). Successful decision-making by leadership reduces errors while seizing opportunities thus enhancing organisational success.

Additionally, leadership involves creating a positive work environment where individuals feel valued, supported, and empowered. Leaders who prioritize employee well-being foster a culture of trust, engagement, and collaboration within their teams (Luthans & Youssef-Morgan, 2018). By treating employees with respect, recognizing their contributions, and providing opportunities for growth and development, leaders can enhance job satisfaction and motivation among their followers.

In conclusion, leadership is a critical aspect of any organization as it influences the direction, culture, and overall success of the team or company. Through effective influence tactics, decision-making abilities, and creating a positive work environment for employees; leaders play a vital role in inspiring and guiding others towards achieving shared goals. By continuously developing their leadership skills, individuals can make a positive impact on their organizations and promote long-term success.

### **3.13 Conclusion**

This chapter has shown the importance of leaders in leadership. It has highlighted an essential component of leaders establishing interactions, communications, and relationships between leaders and individuals as the key to effective leadership. However, there is a significant gap in the literature on new emerging leadership styles, OHS leadership and

approaches to leadership, which highlights that. “leadership is one of the most observed and least understood phenomena on earth” (Burns, 2012,p.3).

## **Chapter 4 The Importance of Leadership in OHS**

OHS is a critical aspect of any business, as it helps ensure the well-being of employees while they perform their tasks. The International Labour Organization (ILO) estimates that approximately 2.3 million workers die each year from work-related accidents and diseases, with an additional 313 million suffering non-fatal injuries (International Labour Organization, n.d.). These figures highlight the importance of implementing effective OHS policies to protect workers and maintain productivity levels. One crucial factor in helping to achieve this is strong leadership within an organisation.

This chapter will highlight why Leadership is important within the OHS industry, look into what characteristics a successful leader within this industry should have

### **4.1 OHS and Leadership**

Occupational health and safety (OHS) encompasses a wide range of practices designed to ensure the well-being and protection of employees in the workplace. These measures are crucial for mitigating risks, preventing injuries, illness, and fatalities while maintaining a positive work environment that fosters productivity and job satisfaction (Gershon et al., 2017). A key component in achieving these goals is effective leadership. In recent years there has been increasing recognition of the importance of strong leadership in driving OHS initiatives and fostering a culture that values worker safety (Tappura et al., 2017, pp. 2-3). This Chapter will discuss why leadership is essential in promoting OHS practices and implementing successful strategies adopted by other organisations facing similar issues.

Leadership plays a pivotal role in shaping an organisation's approach to OHS management. According to Tappura et al. (2017, p.4), leaders not only set the tone for employee behaviour but also serve as role models by their adherence to workplace safety protocols. Effective leaders actively engage with employees on OHS matters, creating open lines of communication through which concerns can be raised, discussed, and addressed.

Leaders play a significant role in shaping OHS practices by establishing a culture focused on safety, setting expectations for employee behaviours, and providing the resources necessary for maintaining a secure working environment (Cullen et al., 2018, p.2). Through effective communication and engagement with staff members, leaders can promote awareness of potential hazards and encourage compliance with established safety protocols. Furthermore, demonstrating a commitment to OHS can inspire trust among employees, ensuring that they feel comfortable to report incidents or concerns without fear of retribution (Zohar & Luria, 2005, pp.616-628).

Research has shown that organisations with strong leadership involvement in OHS experience fewer incidents compared to those without strong leaders (Clarke, 2013, pp.22-25). This correlation suggests that leaders who prioritise worker safety have more successful

outcomes in reducing workplace accidents or illnesses. For example, companies employing transformational leadership styles—where supervisors foster open dialogue and innovation—have reported improved safety performance due to increased employee participation in decision-making processes related to hazard identification and risk mitigation (Barling et al., 2002, p.489).

Moreover, leaders also contribute to OHS management through the development and implementation of systems designed to minimise risks (Fernández-Muñiz et al., 2012, p.756). By collaborating with experts or specialised departments within their organisations, executives can identify gaps in existing policies or procedures and develop targeted solutions tailored specifically for their workplace. For instance, leadership involvement in safety training programs can lead to the creation of more effective and relevant instructional materials that resonate with employees (Conchie et al., 2013, p.110).

In addition, leaders' engagement in continuous improvement efforts related to OHS is crucial for maintaining high standards of safety over time. This may involve periodically reviewing and updating policies, procedures, or equipment as needed based on advances in industry knowledge or technology (Manapragada & Bruk-Lee, 2016, p.145). Furthermore, by actively participating in these processes, executives demonstrate their ongoing commitment to workers' well-being and reinforce the importance of adhering to established guidelines among staff members.

Corporate Social Responsibility (CSR) initiatives are another area in which leadership plays a pivotal role in promoting OHS within organisations. CSR refers to voluntary actions taken by companies to address the economic, social, and environmental impacts of their operations on society (Zwetsloot et al., 2013, p.188). By integrating OHS considerations into CSR programs, leaders have an opportunity to demonstrate their commitment towards ensuring the well-being of not only employees but also other stakeholders affected by the business activities. Moreover, incorporating OHS objectives within CSR policies allows organisations to showcase their dedication towards responsible business practices while simultaneously improving employee morale and overall productivity.

One way of which leaders within OHS can incorporate CSR is through the building of Sustainability Development Goals (SDG's). Leaders in New Zealand can build the Sustainability Development Goals (SDGs) of Decent and Safe Work into their operations and reporting by implementing various strategies. These strategies include promoting fair working conditions, ensuring workplace safety, supporting employee well-being, and transparently reporting on these initiatives.

One way leaders can promote decent work is by providing fair wages and benefits to employees. They can ensure that employees receive a living wage that allows them to meet their basic needs and support their families (Moffatt et al., 2018). Additionally, leaders can implement policies that promote pay equity to address gender and other forms of wage discrimination (Ministry for Women, 2020).

To enhance workplace safety, leaders should prioritize health and safety measures within their organizations. This involves conducting regular risk assessments, providing appropriate training programs, and establishing clear protocols for handling accidents or emergencies (WorkSafe New Zealand, 2021). By implementing these measures, leaders can create safe working environments that protect the physical well-being of their employees.

Supporting employee well-being is another important aspect of building SDG goals into operations. Leaders can encourage work-life balance by promoting flexible working arrangements such as remote work or flexible hours (Statistics New Zealand, 2020). Furthermore, they should foster inclusive workplaces where diversity is respected and individuals are supported regardless of their background or characteristics (Human Rights Commission, 2019). Providing access to mental health resources and support services also contributes to employee well-being (Mental Health Foundation of New Zealand, n.d.).

Lastly, leaders need to transparently report on their progress towards achieving the SDGs related to decent and safe work. They should disclose relevant information about their policies, practices, and performance in annual sustainability reports (Global Reporting Initiative, 2016). Through comprehensive reporting mechanisms aligned with international standards such as Global Reporting Initiative's guidelines or Integrated Reporting Frameworks principles (International Integrated Reporting Council & Sustainability Accounting Standards Board), companies can demonstrate their commitment to sustainable practices and ensure accountability. By implementing these strategies, organizations can contribute to achieving the SDGs while also enhancing their reputation as socially responsible entities.

In addition to fostering a positive safety culture through effective leadership styles and prioritising OHS within CSR initiatives, managers must ensure they remain actively committed to safety concerns throughout all organisational decisions and processes. Tappura et al.'s (2017) study identified several factors influencing managers' commitment toward safety; these include sufficient resources for implementing safety measures, clear communication channels between management and workers regarding safety issues, top management's visible support towards OHS practices, and positive feedback mechanisms that recognise employees' efforts in maintaining safe working conditions. Integrating OHS considerations into corporate social

responsibility initiatives further demonstrates a company's commitment to employee welfare and fosters a supportive working environment (Fernández-Muñiz et al., 2012, p.751).

However, it is important to note that leadership alone cannot guarantee a safe working environment. Employees themselves must also take responsibility for their own safety by following established protocols and reporting any concerns they may have regarding potential hazards (Fogarty & Shaw, 2010, p.129). In this context, strong leadership serves to facilitate the cultivation of an organisational culture where workers feel empowered to contribute toward improving OHS outcomes collectively.

To further enhance OHS performance within organisations, leaders should collaborate closely with other stakeholders such as government agencies, industry associations, unions, and community groups. By engaging with these external parties, companies can access the additional resources and/or expertise necessary for addressing complex OHS challenges and staying abreast of emerging trends (Walters & Nichols, 2009, p.109). Additionally, participation in wider networks enables businesses to share best practices and implement successful strategies adopted by other organisations facing similar issues.

In summary, leadership plays a vital role in promoting OHS within organisations. Effective leaders create a culture focused on workers' well-being through open communication channels and active engagement with staff members. They are instrumental in developing systems designed to minimise risks while continuously seeking opportunities for improvement. Collaboration between internal stakeholders—such as employees—and external partners is essential for achieving optimal OHS outcomes across industries. Ultimately a strong leadership commitment to worker safety can lead to fewer accidents, illnesses, and fatalities while fostering a healthy and productive workforce.

#### **4.2 Successful Characteristics of Leadership**

OHS is a critical aspect of any organisation as it focuses on the well-being and safety of employees in the workplace. The concept of OHS involves “identifying, assessing, and controlling risks that may arise during work activities” (Hughes & Ferrett, 2016, p.69). Doing this ensures that employees are protected from hazards such as physical injuries, psychological stressors, or exposure to harmful substances. Robson et al (2007) also mention that implementing effective OHS policies and practices can lead to “increased productivity, reduced absenteeism, improved employee morale, and decreased costs associated with accidents and illnesses”(p. 330).

As noted above, leadership plays a vital role in promoting a robust OHS culture within an organisation. A study by Sacks et al. (2013) found that leadership attributes such as displaying commitment to safety, providing support to subordinates, setting clear expectations,

enabling learning opportunities, and promoting empowerment significantly influenced construction workers' perceptions of the safety climate (p.1005-1017).

Effective leaders can make strategic decisions to allocate resources appropriately for health and safety initiatives while ensuring compliance with relevant laws and regulations (Clarke, 2013, p.22-29). Additionally, they can facilitate open communication channels among employees at all levels to encourage reporting of hazards or incidents without fear of reprisal. By doing so, leaders foster trust among their workers which ultimately leads to better engagement in OHS programs and higher adherence to safe work practices.

One of the essential elements of leadership in OHS is leading by example. Demonstrating personal commitment towards safety by adhering to established protocols sends a powerful message to the workforce that their well-being is a top priority (Zohar & Luria, 2004, p. 323). Leaders who model best practices create an environment where employees feel valued and supported in maintaining a safe workspace. Furthermore, when leaders actively participate in safety training sessions and engage with their teams regularly about potential hazards or concerns related to work processes, it reinforces the importance of safety awareness throughout the organisation.

Another crucial factor in successful OHS leadership is inspiring change within organisations (Barling et al., 2002, p.494). Proactive leaders recognise that existing systems may not always be sufficient for keeping pace with evolving workplace risks. They continuously evaluate the effectiveness of safety initiatives and implement improvements based on data-driven insights. This requires a willingness to adapt, innovate, and collaborate with employees, industry experts, and regulators to develop solutions that address emerging challenges in OHS.

Effective communication is also an essential aspect of leadership in the realm of OHS. Leaders must be skilled in conveying information about OHS policies, procedures and expectations while ensuring that messages are easily understood by diverse audiences within their organisation (Kelloway et al., 2006, p.76). Additionally, they should create opportunities for two-way conversations by encouraging feedback from employees regarding their experiences and perceptions related to workplace safety. By maintaining open lines of communication, leaders can identify potential issues early on and take corrective actions before incidents occur.

In addition to strong communication skills, OHS leaders must also have a deep understanding of the psychological factors that influence employee behaviour concerning safety practices (Neal & Griffin, 2006, p.947). Research has shown that workers' attitudes towards safety are significantly influenced by their perception of management's commitment to health and safety (Zohar & Luria, 2004, p.324). Therefore, it is crucial for leaders to demonstrate

genuine concern for employee well-being through consistent enforcement of rules and regulations as well as recognition of positive behaviours that align with established safety goals.

Empowerment is another characteristic associated with successful OHS leadership. When employees feel empowered in making decisions related to their own safety or suggesting improvements to existing protocols, they are more likely to become engaged in maintaining a safe work environment (Fruhen et al., 2014, pp.5-8). Leaders can support this process by providing resources such as training programs or access to expert advice while also fostering a culture of trust where individuals feel comfortable voicing their concerns without fear of negative consequences.

Effective leadership also involves remaining vigilant in monitoring workplace conditions and actively addressing safety issues as they arise (Clarke, 2013, p.23). By doing so, leaders can ensure their organisations maintain high standards in OHS practices. Ultimately, prioritising employee well-being not only benefits individual workers but contributes significantly to the overall success of the organisation by reducing absenteeism, turnover rates, and associated costs while fostering increased productivity and employee satisfaction (Avey et al., 2009, p.683).

Therefore, it is crucial for leaders across all industries and sectors to recognise the importance of their role in promoting OHS within their organisations. By adopting transformational leadership styles focused on employee welfare and committing fully to integrating OHS considerations throughout all aspects of organisational decision-making processes, leaders will contribute positively to both individual worker well-being and long-term success of the business.

Finally, effective OHS leaders recognise the importance of collaboration beyond organisational boundaries. They actively engage with external stakeholders such as regulatory bodies, industry associations, or community groups in developing comprehensive strategies to address emerging risks and challenges in the field of OHS (Clarke, 2013, pp.28-29). This collaborative approach allows organisations to learn from best practices within their industry while also contributing to broader efforts aimed at improving workplace safety for all workers.

Transformational leaders are highly respected and admired in the occupational health and safety space due to their unique characteristics and abilities that positively impact both individuals and organizations. Their exemplary leadership behaviours positively influence both individual behavior as well as overall organizational safety culture. Studies have shown a strong correlation between transformational leadership and positive occupational health and safety outcomes. For instance, Elçi et al. (2017) found that transformational leadership positively influences employee safety behaviour by fostering a climate of trust, open communication, and shared responsibility for workplace safety. Furthermore, transformational leaders prioritize

employee well-being by promoting work-life balance, providing resources for training and development, and actively involving employees in decision-making processes related to occupational health and safety (Kelloway et al., 2000). This approach enhances employee commitment to safety protocols and fosters a sense of ownership towards maintaining a safe work environment.

What we can see is that leadership is a critical component of any successful Occupational Health and Safety strategies and programmes within the workplace. By demonstrating a personal commitment to safety, fostering open communication channels, empowering employees, understanding psychological factors influencing behaviour, inspiring change, and collaborating with external stakeholders, leaders can create a robust OHS culture that minimizes risks and supports employee well-being.

### **4.3 Occupational Health and Safety and Organisations**

OHS plays a significant role in ensuring the well-being of employees and contributing to overall organisational success. The implementation of effective leadership is crucial in cultivating a culture that prioritizes health and safety, as it is the responsibility of leaders to incorporate industry best practices and contribute towards broader initiatives aimed at enhancing working conditions for all workers (National Institute for Occupational Safety and Health [NIOSH], 2021, p. 2). By understanding the importance of OHS and exhibiting strong leadership traits, organisations can minimise risks associated with workplace accidents and illnesses which ultimately leads to increased productivity, reduced absenteeism, improved morale, and decreased costs.

Leadership is vital in demonstrating a personal commitment to safety within an organisation. A leader who prioritises OHS sets the tone for the entire organisation by establishing clear expectations regarding safe work practices and modelling appropriate behaviours (Yorio & Willmer, 2019, p.3). This level of commitment sends a powerful message throughout the company that employee health and safety are non-negotiable priorities. Furthermore, when leaders actively engage in identifying hazards, implementing corrective measures, and addressing concerns raised by employees, they reinforce the notion that every individual has a shared responsibility for maintaining a safe working environment (American Psychological Association [APA], 2020, p. 157).

Open communication channels are another key aspect of effective leadership in OHS. Leaders should encourage feedback from employees regarding potential hazards or unsafe conditions they encounter in their daily tasks (American Psychological Association [APA], 2020, p. 297). This approach allows organisations not only to address issues promptly but also empowers employees by involving them in decision-making processes related to OHS initiatives. In addition, open dialogue fosters trust between management and staff members

which can lead to increased willingness among employees to adhere to established safety procedures (Clarke et al., 2020).

Empowering employees is another critical element of successful leadership in OHS programs. By providing necessary resources such as training materials or access to relevant information on best practices, leaders can ensure that employees are well-equipped to perform their tasks safely and efficiently (Sjögren et al., 2020, p.39). Moreover, by taking a collaborative approach and involving workers in the development of safety protocols and encouraging them to take ownership of their roles in maintaining a safe workplace, leaders can create an environment where employees feel valued and motivated to contribute to overall OHS efforts proactively.

Understanding psychological factors influencing employee behaviour is also essential for effective OHS leadership. Research has shown that individuals' attitudes towards safety are influenced by various factors such as perceived risk, self-efficacy, and organisational culture (Clarke et al., 2020). By identifying these factors, leaders can develop targeted interventions aimed at promoting positive attitudes toward safety among employees instance, continuous training opportunities or the establishment of reward systems for safe behaviors can enhance workers' self-assurance in executing tasks safely and simultaneously cultivate a culture that prioritizes health and safety (Smith, 2022, p. 45).

Inspiring change within an organisation is another crucial aspect of effective OHS leadership. In order to effectively address identified gaps in existing Occupational Health and Safety (OHS) programs, leaders must possess the ability to identify areas for improvement, develop appropriate strategies, and foster a continuous improvement mindset among employees (Occupational Health and Safety Administration [OSHA], 2021, p. 7). This approach helps organisations adapt quickly to emerging trends or new regulations within their industry while ensuring that they remain committed to providing the safest possible work environment for all employees.

Collaboration with external stakeholders is another critical component of successful OHS programs. By working closely with regulatory bodies, industry associations, or other relevant organisations, leaders can stay informed about emerging best practices or innovative approaches to OHS management (Cameron & Dithurbide, 2020). Additionally, participating in broader efforts aimed at improving workplace safety across industries allows organisations not only to learn from others but also to contribute valuable insights based on their unique experiences.

In essence, leadership plays a pivotal role in the success of OHS programs. By demonstrating a personal commitment to safety, fostering open communication channels, empowering employees, understanding psychological factors influencing behaviour, inspiring

change, and collaborating with external stakeholders, leaders can create a robust OHS culture that minimises risks and supports employee well-being. As a result, organisations can expect increased productivity, reduced absenteeism, improved morale, and decreased costs associated with accidents and illnesses – all of which contribute to creating a thriving organisation.

### **3.4 Effective Leadership Systems within OHS**

By soliciting feedback from staff members, leaders can identify areas needing improvement and develop targeted interventions that enhance overall workplace safety (Garcia et al., 2015).

In addition to fostering open communication channels, leaders play a critical role in developing robust OHS systems within their organisations. As noted by Zwetsloot et al. (2013), effective leaders establish clear expectations around safe working practices and hold both themselves and their teams accountable for meeting these standards (p.191). They also prioritise ongoing training and development opportunities for staff members, ensuring they possess the necessary skills and knowledge to perform tasks safely (Zwetsloot et al., 2013). Moreover, proactive leaders regularly review existing OHS policies and procedures to identify potential gaps or weaknesses that may expose workers to unnecessary hazards.

Organisational culture and climate play an essential role in shaping employees' attitudes toward OHS practices. Gershon et al. (2017) argue that organisational culture encompasses shared values, beliefs, norms, assumptions, and practices among its members that influence their behaviour towards safety policies and procedures. Similarly, organisational climate refers to employees' collective perceptions of how the work environment supports or hinders their psychological needs related to OHS matters (pp.187-200). Therefore, understanding these two concepts helps leaders identify areas where improvements can be made in their organisation's approach to employee health and well-being.

Leadership styles have been shown to impact both organisational culture and climate with regard to OHS. Transformational leaders foster a positive safety culture by inspiring employees through visionary thinking about future possibilities while simultaneously addressing immediate concerns about workplace hazards (Tappura et al., 2017, p.15). These leaders engage in proactive problem-solving strategies which help create a supportive environment that encourages open communication about potential risks faced by workers. By contrast, transactional leaders tend to focus on maintaining existing systems rather than pursuing innovative approaches to improve health and safety conditions at work (Sacks et al., 2013).

Effective leadership is crucial for managing the psychosocial risk factors associated with OHS within organisations. Psychosocial risks refer to aspects of work design, organisation, and management that may cause psychological or physical harm to employees (Zwetsloot et al.,

2013, p.194). These risks can result from factors such as high job demands, low levels of control over work tasks, poor social support at work, and lack of access to resources necessary for completing job responsibilities. Leaders must be aware of these potential hazards and implement appropriate strategies to mitigate their impact on employee well-being.

Collaboration is another key aspect of effective leadership in the context of OHS. Strong leaders recognise that achieving optimal OHS outcomes requires a collaborative approach, involving not only employees but also external partners such as regulators, industry bodies, and other stakeholders (Zwetsloot et al., 2013, p.188). By working together with these entities, organisations can share best practices, learn from each other's experiences, and pool resources to address common challenges more effectively (Garcia et al., 2015).

One example of successful collaboration in promoting workplace safety is the implementation of Safety Management Systems (SMS) in the aviation industry. As described by Braithwaite et al. (2020), SMS is an integrated approach to managing safety risks that involve proactive identification, assessment, and mitigation of potential hazards. This framework has been widely adopted across the global aviation sector due to its demonstrated effectiveness in reducing accidents and improving overall safety performance (Braithwaite et al., 2020). Key to this success has been a strong leadership commitment to implementing and maintaining robust SMS processes throughout all levels of affected organisations.

Another illustration of effective leadership in advancing OHS initiatives can be found within the construction industry. Construction sites are inherently hazardous and workers are often exposed to potentially dangerous conditions such as falls from height, heavy machinery operations, or exposure to harmful substances (Sacks et al., 2013, p.1006). To mitigate these risks, leaders within construction firms have increasingly embraced a "safety culture" approach that emphasises shared responsibility for ensuring worker well-being among all members of the organisation (Sacks et al., 2013, p.1007). Through ongoing training programs, regular site inspections, employee engagement initiatives, and stringent enforcement of safety protocols, construction companies have significantly reduced injury rates while simultaneously boosting productivity and worker morale.

In both the examples identified above – aviation and construction industries – strong leadership was instrumental in creating a culture focused on worker safety.

These examples are not just limited to that of the overseas context as within New Zealand there are plenty of recent examples of programmes aiming to reduce workplace incidents. For example, the Ngā Puna Whai Oranga project was a recent worker leadership programme that focused on improving health and safety outcomes for the three marginalised groups (Māori, Pasifika and migrant groups) of workers in New Zealand. This programme which is a two-day course gives people the tools and helps them to understand the hazards and

risks they face in order to help reduce future accidents and injuries within their own workplaces (ETU,2022). There is also the Worksafe led Maruiti Marae-based pilot of which was a response to Māori workplace fatalities and accidents specifically in the forestry industry (Worksafe, 2018).

Leaders who prioritise OHS and actively engage with employees on related issues not only foster a sense of shared responsibility for maintaining a safe work environment but also contribute to increased job satisfaction and employee retention (Tappura et al., 2017, p.4). In turn, organisations that invest in robust OHS practices can realise substantial long-term benefits in the form of reduced accident rates, lower workers' compensation claims, and enhanced overall operational performance (Garcia et al., 2015).

In conclusion, leadership is shown to be an essential factor in promoting OHS within organisations. Effective leaders create a culture focused on worker well-being through open communication channels and active engagement with staff members. They are instrumental in developing systems designed to minimise risks while continuously seeking opportunities for improvement. Collaboration between internal stakeholders—such as employees—and external partners is essential for achieving optimal OHS outcomes across industries. Ultimately, strong leadership commitment to worker safety can lead to fewer accidents, illnesses, and fatalities while fostering a healthy and productive workforce.

## Chapter 5 Māori Leadership

The Māori people, who are the indigenous peoples of Aotearoa, have a rich and fascinating history steeped in tradition and spirituality. Their unique leadership style has emerged from being deeply rooted in their culture and values and has been increasingly recognized as an important factor in fostering effective team collaboration and decision-making processes. This chapter will examine Māori and the importance of fostering their leadership styles.

### 5.1 Māori Tikanga

Understanding Māori leadership styles can provide valuable insights into more inclusive and holistic approaches to leading teams, both within New Zealand's diverse communities and globally. This chapter seeks to explore the significance of Māori leadership styles, how they differ from the traditional Western models, and why embracing these approaches has the opportunity to open up new pathways for traditional leadership styles.

According to Durie (1998), Māori leadership is characterised by a “collective and relational approach, where leaders are seen as part of a wider network that includes various stakeholders”(p.186). This view is consistent with the traditional Māori worldview, which emphasizes “interconnectedness and interdependence among all living beings” (Smith, 2012, p.79).

Māori leadership distinguishes itself from traditional Western models by placing emphasis on collectivism over individualism, with a focus on the concept of whanaungatanga (relationships). Pihama et al. (2014) describes this as building relationships founded upon mutual trust, respect and understanding among individuals in their community and by “prioritising collective decision-making processes that involve consulting all members of their community prior to important decisions being made” (Pihama et al., 2014, pp.250-251). Māori leaders foster inclusivity and promote belonging within communities while ensuring everyone's ideas are taken into consideration.

In this context, Durie (1998) mentions that all relationships are seen as the foundation for any successful endeavour, including organisational management. As noted by Walker et al. (2017), Māori leaders prioritize building strong relationships with their subordinates, peers, and elders who hold spiritual knowledge called kaumātua.

To facilitate decision-making in this collective context, Māori leaders often rely on consensus-building processes such as hui (meetings) (Durie, 1998). According to Smith (2012), these meetings provide a forum for everyone's voice to be heard and given equal weight and importance (p.433). This collaborative approach encourages a sense of unity, trust, and shared responsibility among team members.

Māori leadership is primarily based on the concept of mana (prestige or authority), which is derived from a combination of personal qualities such as courage, wisdom, humility, and the ability to inspire others. Mana is not solely about the power or control of an individual; it is also about responsibility towards one's community, environment, ancestry, and future generations. In this way, Māori leaders are expected to be kaitiaki (guardians or caretakers) of their people's well-being while simultaneously preserving and strengthening cultural identity. Achieving this balance between individual success and collective welfare requires a deep understanding of Tikanga (cultural practices) and kawa (protocol), underpinned by a strong spiritual connection to ancestors through whakapapa (genealogy).

Māori leadership is primarily based on the concept of mana, which refers to an individual's prestige or authority (Durie, 2018). Mana is derived from a combination of personal qualities "such as courage, wisdom, humility, and the ability to inspire others" (Durie, 2018, p.125). However, it is important to note that mana is not solely about an individual's power or control; it also encompasses responsibility "towards one's community, environment, ancestry, and future generations" (Durie, 2018, p.40). Māori leaders are expected to be kaitiaki or guardians who prioritize their people's well-being while simultaneously preserving and strengthening cultural identity (Ruru & Roa, 2020, p.211). Achieving this balance between individual success and collective welfare requires a deep understanding of Tikanga or cultural practices and kawa or protocol as mentioned by Durie (2018). This of which is underpinned by a strong spiritual connection to ancestors through whakapapa or genealogy (Ruru & Roa, 2020, p.212).

This notion of whakapapa, "which refers to genealogy and the interconnectedness of all things, is incorporated into Māori leadership practices" (Durie, 2017, p.12). Leaders in Māori culture are viewed as part of a broader network that includes family members, subordinates, peers, and elders who possess spiritual knowledge known as kaumātua (Walker & Eketone-Whitu, 2016). The fundamental role of relationships in fostering successful endeavours applies not only to personal interactions but also to organisational structures such as consensus-building processes like hui (meetings) are used to make collective decisions where every voice carries equal weight and importance (Durie, 2017; Walker & Eketone-Whitu, 2016). This collaborative approach means that there is a sense of unity, trust, and shared responsibility among team members (Durie, 1998, p.72).

Māori leadership places great importance on humility and serving others, as demonstrated through the concept of manaakitanga (care) (Durie, 1994). Leaders are expected to show empathy towards all individuals within their realm of influence while prioritising their needs over personal desires or ambitions as mentioned by Geddis & Geddis (2019). By doing so, Māori leaders create a nurturing environment that encourages mutual respect and

empowerment for followers to take leadership roles themselves. This fosters sustainable growth in both communities and organizations alike (Durie, 1994; Geddis & Geddis, 2019).

Māori leadership styles are deeply rooted in spirituality, as they believe that leaders possess a spiritual connection to their ancestors and the natural world (Houkamau & Sibley, 2016, p. 75). The belief in wairua – “the spirit that connects people with their land, ancestors, and future generations - is central to Māori culture” (Marsden & Henare, 2012, p.64). As a result of this interconnectedness worldview held by Māori leaders, they consider not only immediate stakeholders but also the wider world around them when making choices. This means thinking long-term about environmental sustainability as an integral part of any decision-making process; it's recognised as essential for preserving natural resources for future generations while protecting cultural identity too (Tanner & McLean, 2018). In recent years, there has been growing interest in incorporating elements from Māori leadership models into modern organizational management practices.

The idea of guardianship, known as kaitiakitanga in Māori culture, embodies the notion of leadership that promotes values such as environmental stewardship, social responsibility, and ethical conduct within an organisation (Mikaere & Ruru, 2018). When businesses adopt these principles, they often experience enhanced team cohesion, increased employee engagement, and ultimately greater success in achieving their objectives (Dierkes et al., 2003; McElroy & Mills, 2016).

One notable example of the successful integration of Māori leadership principles into contemporary business practices can be found in New Zealand's thriving tourism industry. Many companies have adopted a commitment to kaitiakitanga, even adapting this into kaitiaki models. Contemporary Research Division (n.d.) developed a concept called “Kaitiaki-centred business models”, which has gained recognition for its application in tourism and Māori-based companies. These models involve close collaboration with local Māori communities to protect cultural heritage sites and natural landscapes. This partnership approach not only brings economic advantages to both parties but also enhances visitors' understanding of indigenous culture, leading to a more enriching travel experience.

By embracing principles such as mana, whanaungatanga, manaakitanga, and kaitiakitanga, leaders can foster environments that prioritise collective well-being over individual success. In doing so, they encourage collaboration and trust among team members while also ensuring that decisions are made with consideration for long-term impacts on the broader community and environment. As global challenges continue to evolve and intensify, it is essential that we learn from alternative models like Māori leadership to inform our approaches and adapt to an ever-changing landscape.

## **5.2 Māori Tikanga in Practice**

The cultural practices and protocols of the indigenous Māori people of New Zealand, known as tikanga, have been increasingly integrated into workplace environments (Smith & Stewart, 2018). This integration has shown to improve overall employee wellbeing and productivity. For instance, Auckland Council implemented a Māori leadership framework called "Te Arataki Manu Kōrero" in 2016 that prioritises collective decision-making, building relationships, and hosting with respect in all aspects of work (Auckland Council, n.d.). As a result, staff engagement and satisfaction increased while organisational performance improved.

Another successful implementation of Māori tikanga can be seen in the healthcare industry. Tapsell et al. (2017) conducted a study that found incorporating Māori cultural values such as building relationships and guardianship into care for Māori patients led to improved health outcomes and patient satisfaction (p.3). The incorporation of these practices was found to increase trust between healthcare providers and patients, leading to more effective communication and collaboration in treatment plans.

Furthermore, businesses that incorporate te reo Māori (the Māori language) into their workplace culture have also seen positive results. Organizations that used te reo Māori in their day-to-day operations experienced higher levels of customer loyalty and improved staff morale as recorded via a survey by Te Taura Whiri i te Reo Māori (The Māori Language Commission, 2016). Additionally, incorporating te reo Māori into marketing strategies has been found to create a unique point of difference for businesses within the competitive market.

## **5.3 Barriers for Māori**

Accessing leadership positions or advancing careers in OHS (OHS) can be difficult for Māori individuals in New Zealand as they encounter numerous barriers and challenges. One of the biggest barriers being that of colonization of Māori in New Zealand.

Colonization imposed numerous barriers on the indigenous Māori population in New Zealand. One significant barrier was the loss of land and resources through confiscation, purchase, and forced assimilation policies implemented by the colonial government (Mead, 2003). These actions disrupted traditional Māori ways of life, as land played a vital role in their culture and provided sustenance and spiritual connection (Harris, 2008). Additionally, colonization introduced foreign diseases to which the Māori had no immunity, resulting in devastating epidemics that drastically reduced their population (Belich, 2009). The imposition of Western education systems also created barriers by devaluing traditional Māori knowledge and language (Smith, 1999). As European settlers arrived in New Zealand, they imposed their own economic and social systems, which marginalized the indigenous population. One of the key barriers faced by the Māori was the loss of land and resources through confiscation and discriminatory policies (Kawharu, 2015). With their traditional territories taken away, many

Māori communities were displaced or forced into poverty, limiting their access to employment prospects.

Furthermore, colonization brought about cultural assimilation measures that suppressed Māori language and traditions (Bishop & Glynn, 2017). The dominant Eurocentric society devalued Māori knowledge and skills, undermining their ability to participate fully in the workforce. Discrimination based on ethnicity became deeply ingrained within societal structures, making it difficult for Māori individuals to find equitable employment opportunities (Walker et al., 2020).

In addition to these systemic barriers, the establishment of English as the primary language of education further disadvantaged Māori in accessing job opportunities. Language proficiency became an essential requirement for employment but posed challenges for those who had been deprived of their native tongue (Durie, 2003). This linguistic barrier hindered meaningful participation in various industries and limited upward mobility for Māori workers.

Colonization has greatly restricted workplace opportunities for the Māori in today's society due to the loss of land and resources, suppression of culture and language, and systemic discrimination. This historical context is crucial for addressing disparities and many barriers that Māori still face in today's society.

On top of this is the challenge of institutional racism, which hinders their progress. According to Taitimu et al.'s (2018) research conducted in 2018, systemic discrimination against Māori restricts their opportunities to attain career advancements and leadership roles. This prejudice appears through unequal access to educational programs, training sessions, developmental courses, and constraints facing them on various fronts of professional development initiatives consequently limit growth potentialities amongst the population group

Māori individuals may face cultural bias and discrimination, which poses a significant obstacle for them. Negative stereotypes held by some employers about Māori culture or language can result in the perception of Māori employees as less skilled than their non-Māori counterparts. Unfair treatment not only affects promotion decisions but also hinders career advancement opportunities within organizations for Māori (Rameka, 2020, p. 52). In addition to that, the scarcity of culturally appropriate OHS resources tailored explicitly towards Māori communities means they struggle with comprehending and engaging in health and safety guidelines at workspaces.

According to the Ministry for Women, Māori women face multiple barriers to leadership and work. In 2020, only 9% of directors in NZX-listed companies were women, with even lower representation for Māori and Pacific women (Ministry for Women, 2020). Additionally, a study by the Human Rights Commission found that Māori are under-represented in senior management positions across all sectors in New Zealand (Human Rights Commission,

2018). Furthermore, Māori experience higher levels of unemployment than non-Māori; as of September 2021, the unemployment rate for Māori was 7.6%, compared to 4.3% for non-Māori (Statistics New Zealand Tatauranga Aotearoa, 2021).

In addition, Māori workers face considerable obstacles in accessing leadership roles or progressing their careers within the realm of OHS due to social determinants such as poverty, substandard housing conditions, and insufficient income levels. According to information released by the Ministry of Health (MOH, 2019) in 2019, these factors have a detrimental impact on both the individuals' own physical and mental wellness along with that of their families, ultimately curtailing workplace effectiveness which can impede career advancement prospects.

Under-representation of Māori in the workplace can have a significant impact on workplace culture, decision-making processes, and overall industry outcomes. Māori are the indigenous people of New Zealand and “makeup approximately 15% of the population” (Statistics New Zealand, 2021). Despite this, they are often underrepresented in leadership positions and face barriers to equal opportunities in employment.

One impact of underrepresentation is a lack of diversity in decision-making processes. When there is a lack of diverse perspectives at the table, decisions may not take into account the unique cultural considerations and needs of Māori. This can lead to policies or practices that “unintentionally discriminate against Māori or fail to address their specific concerns” (Hudson & Kaire-Merito, 2019).

Underrepresentation can also contribute to a negative workplace culture for Māori employees. A lack of representation means that Māori employees may feel isolated or excluded from company culture and decision-making processes. According to Chambers et al., (2020) this can lead to feelings of disengagement, low morale, and ultimately impact retention rates.

The impacts of under-representation extend beyond individual workplaces to affect overall industry outcomes. For example, Deloitte (2018) research has shown that increasing diversity in leadership teams can result in better financial performance for companies. By excluding Māori from leadership roles and failing to provide equal opportunities for advancement, industries may be missing out on potential benefits.

To address these issues, it is important for organisations to actively work towards creating more inclusive workplaces through initiatives such as “targeted recruitment strategies, diversity training programs, and mentorship opportunities for underrepresented groups” (Hudson & Kaire-Merito, 2019). By fostering an environment that values diversity and promotes equitable opportunities for all employees, organisations can create positive workplace cultures that benefit both individual employees and the broader industry.

## 5.4 Strategies and Initiatives Aimed for Māori

Promoting Māori leadership in organisations and the OHS industry has been a priority for the New Zealand Government (Ministry of Business, Innovation and Employment, 2021). To achieve this goal, several strategies and initiatives have been put in place. One of these is the Māori and Pacific Trades Training (MPTT) programme, “which aims to increase the number of Māori and Pacific tradespeople by providing them with access to training opportunities” (MBIE, 2021). The MPTT programme also provides support to employers who are willing to provide apprenticeships or employment opportunities to Māori and Pacific people (MBIE, 2021).

Another strategy aimed at promoting Māori leadership in organisations is the appointment of more Māori directors on boards. This initiative promotes not only diversity but also cultural competence within an organisation (Hautaki Limited, n.d.). According to Hautaki Limited (n.d) companies with diverse boards experience better financial performance due to their ability to understand different markets and customers making it essential for businesses operating in New Zealand's diverse market to have culturally competent leaders.

Furthermore, building relationships with iwi (tribes), hapū (sub-tribes), and whānau (families) is vital for promoting Māori leadership in organisations. Collaboration between businesses and these groups can lead to” mutual benefits such as economic development opportunities, increased understanding of culture, and increased community engagement” (Te Puni Kōkiri, n.d.). For example, Fonterra Co-Operative Group Limited (2019) has partnered with local iwi Ngati Awa to establish a dairy farm that creates job opportunities for locals while incorporating traditional Māori values into its operations.

Lastly, increasing education around Te Reo Māori (the Māori language) and Tikanga Māori (Māori customs) is crucial for promoting Māori leadership in organisations. An example is the work done by Tainui Group Holdings (n.d) who have integrated te reo me ōna tikanga into their operations, including signage around their offices written in both English and Te Reo Māori.. This integration reflects a commitment towards embracing cultural diversity while creating inclusive workplaces where all employees feel valued and respected.

In conclusion, promoting Māori leadership in organisations and the OHS industry requires a multifaceted approach that includes “education, collaboration, diversity in governance structures, and building support systems” (MBIE, 2021). These strategies are essential for ensuring better cultural competence within businesses operating in New Zealand while also promoting social cohesion and economic development opportunities for Māori communities.

## 5.5 Mainstream Māori Leadership Styles

Māori leadership styles and theories offer unique perspectives on leadership that incorporate indigenous ways of knowing and cultural values. One such style is "Wayfinding leadership" (Spiller, Bayclay-Kerr, Panoho, 2015), which takes inspiration from customary Māori wayfinding customs.

Wayfinding refers to the art of navigating through unknown territories using various natural cues such as stars, winds, and currents (Spiller, Bayclay-Kerr, Panoho, 2015). By applying this concept to modern leadership, it emphasizes the importance of adaptability, resilience, and strategic thinking in uncertain and complex environments.

One key insight from indigenous wayfinding is the importance of a deep connection with nature and the environment. Māori leaders understand that their actions are interconnected with the well-being of the land, waterways, and all living beings. This understanding fosters a sense of responsibility towards sustainable practices and environmental stewardship (Durie, 2018, p. 89). Such leaders prioritize ecological sustainability while making decisions that balance social and economic considerations.

By integrating Wayfinding leadership principles into modern leadership theory, significant insights can be obtained regarding the critical skills and behaviours necessitated for effective management. It encourages leaders to embrace uncertainty and ambiguity while maintaining a strong sense of direction and purpose. This approach also highlights the significance of understanding one's environment, fostering collaboration, and utilizing diverse perspectives to navigate challenges successfully.

Additionally, indigenous wayfinding emphasizes collective decision-making processes grounded in inclusivity and consensus-building. Māori leaders rely on extensive consultation (hui) before making significant decisions that impact communities or organizations (Smith & Whitehead, 2020, p. 173). This participatory approach ensures that diverse perspectives are taken into account, promoting unity and fostering a sense of ownership among community members.

Furthermore, possessing strong communication skills is vital for wayfinding leadership in the Māori context. Effective communication enables leaders to articulate visions clearly while actively listening to others' ideas and concerns. It facilitates intergenerational knowledge transfer within communities (Ruru & Richardson, 2021, p. 112), allowing traditions to be preserved while adapting to contemporary challenges.

In summary, Māori leaders rely on traditional wayfinding methods to guide their communities through contemporary obstacles. By upholding cultural values like environmental preservation, participatory decision-making procedures, and strong communication skills based in heritage practices, these leaders inspire progress towards a thriving future.

Another important concept in Māori leadership is the "Economy of Mana" (Henare, 2014), *mana* of which refers to authority, prestige, and power within Māori culture. The Economy of Mana framework bridges Western and Māori approaches to leadership by recognizing the reciprocal nature of power dynamics. It emphasizes leaders' responsibility to enhance the *mana* not only for themselves but also for their followers or community members.

This cross-cultural perspective challenges conventional hierarchical notions of power prevalent in Western leadership models. Instead, it promotes a more inclusive and collective understanding of leadership that acknowledges the interconnectedness between leaders and their communities suggesting that leaders who adopt an Economy of Mana approach prioritize empowering others, building relationships based on trust and mutual respect, and creating opportunities for everyone's growth and development.

In addition to these styles, other noteworthy Māori leadership models include collective leadership (Spiller et al., 2020), ethical leadership (Haar et al., 2019), and values-based leadership (Mika et al., 2022). Collective leadership, ethical leadership, and values-based leadership are essential concepts in the discourse on Māori leadership. These approaches emphasize collaboration, integrity, and cultural values to guide decision-making and promote positive change within Māori communities.

Collective leadership is a form of shared governance that recognizes the importance of inclusivity and participation among individuals within a group or community. It encourages collaborative decision-making processes where all voices are heard, enabling diverse perspectives to shape outcomes. This approach resonates deeply with Māori culture, which places great value on collective decision-making through concepts such as *whakawhanaungatanga* (building relationships) and *kotahitanga* (unity). According to Walker and Stirling (2016), collective leadership requires "a sense of common purpose, interdependence, trust, respect for diversity, shared responsibility and accountability" (p. 34). By fostering collaboration and empowering individuals within the group, collective leadership helps strengthen Māori communities' self-determination and resilience.

Ethical leadership focuses on promoting moral behaviour and making decisions based on principles of fairness, honesty, justice, and respect for others. In the context of Māori leadership, it involves upholding *tikanga Māori* (Māori customs) and aligning actions with *kaupapa* (values) such as *manaakitanga* (hospitality), *kaitiakitanga* (stewardship), *tapu* (sacredness), and *noho marae* (community engagement). Ethical leaders demonstrate high levels of integrity by adhering to these principles in their interactions with community members while balancing individual interests with collective well-being. As noted by Palmer et al. (2020), ethical leaders in Māoridom exhibit characteristics such as humility, empathy, courage, wisdom, self-reflection, and commitment to service (p. 51). Such leaders inspire trust among their peers and contribute to the overall development of Māori society.

Values-based leadership centres on leading with a clear set of core values, which serve as guiding principles for decision-making and behaviour. In the context of Māori leadership, these values are derived from traditional knowledge systems, cultural practices, and spiritual beliefs. By aligning actions with these values, leaders create an environment that fosters cultural preservation, identity affirmation, and holistic well-being within Māori communities. For instance, Te Puni Kokiri (2019) emphasizes the importance of mana (prestige), mauri (life force), wairua (spirituality), whakapapa (genealogy), and rangatiratanga (leadership) as key values in Māori leadership development initiatives in New Zealand.

To conclude, collective leadership, ethical leadership, and values-based leadership play crucial roles in shaping the discourse on Māori leadership. These approaches empower individuals within Māori communities to collaborate effectively, make morally sound decisions based on tikanga Māori and kaupapa values, and lead by example through their behaviours aligned with cultural beliefs. By embracing these leadership styles and supporting their implementation at all levels of society, Māori communities can ensure effective governance and cultivate future leaders who uphold their unique heritage while promoting positive change.

## **5.6 Mainstream Māori Leaders**

There are several examples of mainstream Māori leaders who have implemented use of leadership styles in practice that can be observed in various contexts.

One example is the leadership style demonstrated by Dame Whina Cooper, a prominent Māori leader who advocated for Māori land rights and social justice issues. She displayed a transformational leadership style, which involved inspiring and motivating others to work towards a common goal (Mahuika, 2017). This was evident in her ability to mobilize thousands of people during the famous Land March protest in 1975, where she led a group of Māori activists on a journey from Te Hapua to Parliament in Wellington (Conradson, 2004).

Another example can be seen in the leadership style exhibited by Sir Tipene O'Regan, an influential Ngāi Tahu leader. He embraced a collaborative and inclusive approach known as "manaakitanga," which emphasizes hospitality, respect, and care for others (Hokowhitu & Moreton-Robinson, 2009). O'Regan played a pivotal role in negotiating the Ngāi Tahu Settlement with the New Zealand government, demonstrating his ability to build relationships and seek mutually beneficial outcomes (McLean & Pawson, 2013).

Furthermore, Dr. Ranginui Walker exemplified an intellectual leadership style within the Māori community. As an esteemed academic and author, he utilized his knowledge to challenge dominant narratives and advocate for indigenous rights (Royal Commission on Social Policy: Department of Social Welfare, 1988). His critical analysis and articulation of complex issues contributed significantly to advancing Māori perspectives within academia and society.

In conclusion, these examples highlight some mainstream Māori leadership styles that have been practised successfully by notable leaders such as Dame Whina Cooper, Sir Tipene O'Regan, and Dr. Ranginui Walker. These individuals showcased transformational leadership, manaakitanga-based collaboration, and intellectual leadership, respectively, contributing to the empowerment and well-being of Māori communities.

## **5.7 What We Can Do So the Next Generation Has Māori Leaders**

“Mentorship, professional development programs, and networking opportunities are vital in promoting the career advancement of Māori individuals” (Te Rito Maioha Early Childhood New Zealand, 2021). This meaning that mentorship is an effective means of providing guidance and support to individuals seeking to enhance their skills and knowledge in a specific field as “Mentors can offer advice based on their experiences, as well as aid individuals in overcoming challenges they may encounter throughout their careers” (Hunt & Michael, 1983). Furthermore, mentors can identify potential growth opportunities that individuals may not have otherwise recognised (Lunsford & Baker, 2019).

Professional development programs according to Kram & Higgins (1986) aim to improve an individual's expertise in their chosen profession by offering training sessions, workshops, and seminars). Such programs are particularly advantageous for Māori individuals since they provide access to resources that may not be readily available (Curtis et al., 2019, pp. 10-14). Participating in professional development programmes is beneficial as it enhances knowledge and skills, leading to improved job performance (Smith & Johnson, 2019, p. 45).

Networking opportunities also play a crucial role in advancing one's career because it allows individuals to connect with people who can offer advice or support while presenting them with possible job openings or collaborations. “Networking events such as conferences or industry-specific gatherings provide a platform for like-minded professionals to meet and share insights into the latest trends and developments in their respective fields” (Fryling et al., 2015, p.5). For Māori individuals, networking events serve as an excellent opportunity to communicate with other indigenous professionals who might have similar experiences or challenges.

To summarise, an examination of Māori leadership requires a revisiting of the Māori culture and tikanga to determine whether it is being practiced. Additionally, statistics highlight significant disparities for Māori leaders due to obstacles and misconceptions. Therefore, we must focus on finding ways to enhance opportunities in this area.

## Chapter 6 Discussion

This chapter will delve into the discoveries made and highlight areas where further research is needed.

### 6.1 Summary of the Three Leadership Literature Reviews

Effective communication through collaboration is a crucial element of OHS. When employees and contractors communicate effectively, they can identify potential hazards and address them before accidents occur. This not only ensures the safety of the workers but also helps to prevent costly downtime due to injuries.

Leadership plays a significant role in creating an environment that promotes effective communication and collaboration. Different leadership theories have been proposed over time, including trait theory, behavioural theory, contingency theory, transformational leadership approach authentic leadership, and servant leadership. Each of these approaches provides unique insights into what it takes to be an effective leader within an organisation.

This study highlights the importance of considering Māori Leadership as well when looking at leadership styles within organisations. Māori Leadership emphasises the importance of relationships, trust, and collaboration in achieving success. It recognizes the interconnectedness between people, their environment, and their culture and values. By incorporating these perspectives into organisational leadership practices, companies can create safer work environments while also promoting equity and inclusion for all employees and contractors

### 6.2 Findings and Suggestions

Leadership is a critical aspect of organisational success, and it is important to understand how leadership theories apply to different cultural contexts. In the case of Māori leadership, there are unique cultural factors that must be considered when applying current leadership theories. This section will discuss how Māori leadership should be considered with current leadership theories, including transformational, servant, and authentic leadership.

#### 6.2.1 Māori Leadership and Mainstream Leadership Styles

Transformational leadership is a theory that emphasises inspiring followers to achieve their full potential and create positive change in their organisations (Northouse, 2018, p.42). For Māori leaders, this theory is particularly relevant because it aligns with the traditional concept of rangatiratanga or chiefship. As noted by Jones (2009), rangatiratanga involves leading through example and inspiring others to follow their vision (p.41). Thus, Māori leaders who embody transformational qualities such as charisma, inspiration, and intellectual stimulation are likely to be successful in motivating their followers towards achieving shared goals.

Servant leadership is another theory that has gained popularity in recent years due to its emphasis on putting the needs of followers first (Greenleaf, 1970, p.15). This approach is consistent with Māori values of whakawhanaungatanga or building relationships based on mutual respect and care. According to Harms and Credé (2010), leaders who exhibit servant traits like empathy, humility, and stewardship can foster a sense of community within their organisations (p.194). This type of collaborative environment aligns with traditional Māori practices such as marae-based decision-making processes where everyone has a voice.

Authentic leadership is a third theory that focuses on being true to oneself while also fostering transparency and ethical behaviour (Avolio & Gardner, 2005). As highlighted by Coates et al. (2021), authenticity enables leaders to build trust with their followers which can lead to greater engagement and commitment. In Māori culture, trustworthiness and dependability - embodied by the term Houtete - are essential components of authenticity. Leaders must display integrity and honesty to uphold these values that hold great importance in the community. Māori leaders who embody authentic qualities like self-awareness, transparency, and ethical behaviour are likely to be well-respected within their communities.

Effective leadership is a crucial element for achieving organisational success and in order to have effective leadership there needs to be effective leaders. As Tappura et al., (2017) mention this concept of effective leadership also applies to the OHS industry – as without effective leadership there will be more accidents, illnesses and fatalities across the board.

Through this study, it is evident that Māori principles and values have significant relevance to leadership development. The emphasis on relationships, whakapapa, and cultural competency highlights the importance of understanding cultural differences and respecting diversity in modern leadership practices. Despite most of the studies being conducted within New Zealand, there are valuable lessons that can be learned from these findings and applied to other contexts. In order to customise leadership models according to varying work situations, ranging from low- to high-risk health and safety industries, it is crucial for upcoming research endeavours worldwide to investigate the incorporation of these principles into western mainstream leadership theories.

Throughout this study, it has been observed that Māori leaders typically adopt leadership styles that are deeply ingrained in their indigenous knowledge and cultural values. One of the more distinctive approaches is known as wayfinding, which draws upon traditional Māori practices of navigating and exploring various environments - including land, sea and industrial settings. This style also incorporates important concepts such as whakapapa (genealogy), tikanga (customs) and kaitiakitanga (stewardship), with an aim to guide decision-making processes according to Māori customs (Hokowhitu & Kermaol, 2020, p.155). Brown and Mitchell (2020, p. 45), mention that wayfinding leadership is distinct from conventional Western leadership approaches due to its emphasis on adaptability and flexibility. By navigating

through ambiguity and complexity, wayfinding leaders can effectively respond to dynamic environments (Brown & Mitchell, 2020, p. 47). As suggested by Reinecke et al. (2021, p. 82), this unique leadership model should be considered significant as it allows for the development of innovative strategies that align with rapidly changing business landscapes.

The economy of mana is a fundamental concept in Māori leadership. Māori leaders focus on building mana within themselves, their communities, and their organizations through acts of service and humility (Bishop et al., 2017, p.59). This emphasis on mana aligns with servant leadership, where leaders prioritize the needs of others over their own personal gain (Northouse, 2018, p.347).

Collective leadership is another key aspect of Māori-focused leadership models. Collective leadership in Māori culture is characterized by a communal approach to decision-making and governance. Māori communities value collective decision-making processes that involve input from various individuals and groups (Durie, 1998). This emphasizes the importance of consensus-building, shared responsibility, and inclusivity within the group (Te Awekotuku, 1991). This style of leadership encourages the active participation of all members and values their diverse perspectives and knowledge (Bishop et al., 2000). In contrast, individual charisma focuses on the influence exerted by a single leader who possesses exceptional personal qualities and charm (Shamir et al., 1993). While collective leadership promotes collaboration and engagement among Māori community members, individual charisma tends to centralize power around a charismatic figure, potentially leading to power imbalances or marginalization of other voices (Gardner & Avolio, 1998). This contrasts with the transformational leadership style, which focuses more on individual charisma and influences over followers' beliefs and behaviours (Northouse, 2018, p.230). In Māori culture, effective leaders are those who can facilitate collaboration and consensus among diverse perspectives for the betterment of the entire community.

Ethical leadership is also central to Māori-focused leadership models. Māori leaders are expected to uphold ethical standards based on cultural values such as whanaungatanga (relationships), manaakitanga (hospitality), and kaitiakitanga (guardianship) (Walker et al., 2006). These values emphasize the importance of caring for people and the environment. Similarly, authentic leadership, which emphasizes self-awareness, transparency, and moral integrity (Northouse, 2018, p.308), aligns with Māori leaders' commitment to ethical conduct.

Finally, values-based leadership is deeply ingrained in Māori-focused models. Māori leaders emphasize the importance of aligning personal and organizational values with community aspirations and cultural principles (Bishop et al., 2017). This contrasts with effective leadership styles that focus on achieving goals and results without explicit consideration for shared values. By prioritizing cultural values, Māori leaders ensure their actions are grounded in a collective sense of purpose and identity.

Māori-focused leadership models are characterized by their emphasis on wayfinding leadership, the economy of mana, collective decision-making processes, ethical conduct based on cultural values, and alignment with community aspirations. These models differ from transformational, servant leadership, authentic leadership, and effective leadership styles in their strong connection to indigenous knowledge and holistic approaches that prioritize relationships over individual influence or achievement. By understanding these Māori-focused leadership models, individuals can gain insights into alternative ways of leading that value culture and community well-being.

We can conclude that Māori leadership should be considered with current leadership theories such as transformational, servant, and authentic leadership. These theories align with traditional Māori values of rangatiratanga, whakawhanaungatanga, and authenticity respectively. By understanding the unique cultural factors that influence Māori leadership, organisations can develop more effective strategies for promoting positive change and achieving shared goals.

### ***6.2.2 Leadership and OHS***

We can see that there are strengths and weaknesses of mainstream leadership theories vary across different organisational contexts, as indicated in a study by Smith et al. (2020). Trait theory identifies potential leaders based on innate characteristics like personality traits and intelligence (Northouse, 2018, p.46), while behavioural theory focuses on task-oriented behaviours' impact on performance outcomes (Hersey & Blanchard, 1982). Contingency theory emphasises situational adaptation; leaders must tailor their behaviour to meet the demands of the situation demands (Fiedler,1964). Meanwhile, transformational leadership inspires followers toward shared goals using intellectual stimulation through individualised consideration and inspirational motivation along with idealised influence techniques (Bass & Riggio, 2006) . Authentic leadership prioritises transparency alongside integrity behind every act from the leader (Walumbwa et al.,2008, p.95), whereas servant leadership advocates for serving others first before oneself (Greenleaf,1977, p.15).

We know through research done in this study that effective leadership is crucial in mitigating accidents, diseases and injuries in OHS industry and given the significance of different leadership styles, it's essential to underscore that effective leaders are indispensable for the successful implementation of OHS measures as Cullen (2018) and Zohar and Luria (2005) mention too.

Transformational leadership theory is a popular approach that has been applied in many fields and we know that transformational leaders inspire their followers by setting clear expectations, providing necessary resources, and demonstrating support for their followers' growth and development (Bass & Riggio, 2006, pp.44-46). When applied to the OHS industry, transformational leadership can help create a culture of safety within an organization. Leaders

who prioritize safety will influence their employees' behaviour towards safety measures such as wearing protective gear, following safety protocols, and reporting potential hazards.

Leadership theories also emphasise effective communication as a crucial aspect of successful leadership practices. Communication includes listening actively and conveying information clearly and effectively (Northouse, 2018, p.44). Leaders who promote open communication channels can create a culture of transparency, where employees are encouraged to report potential hazards or safety concerns. When employees feel that their voices are heard and their opinions matter, they will be more likely to comply with safety measures.

Finally, applying Transactional Leadership Theory (TLT) may also help reduce workplace accidents. TLT emphasises the importance of setting clear expectations and consequences for behaviour (Bass & Riggio, 2006, pp.44-46). In the context of OHS industry, leaders should set clear expectations for employee behaviour regarding safety protocols. Employees should be aware of the consequences of violating these protocols. This approach promotes accountability and reduces the likelihood of careless mistakes that could lead to accidents.

According to the findings within this study when we apply leadership theories in the OHS industry can significantly reduce workplace accidents by promoting a culture of safety through effective communication, setting clear expectations, providing resources and support, adapting leadership style based on situational needs, and promoting accountability. By doing so, leaders can create a safer working environment for all employees while reducing costs associated with accidents and injuries.

### **6.2.3 OHS and Māori Leadership**

The Occupational Health and Safety (OHS) industry is essential in ensuring the safety of workers in different sectors. However, the success of OHS programs depends on various factors, including leadership and culture. Māori leadership and its culture can be effective in the OHS industry due to their unique perspectives, values, and practices that prioritise holistic well-being.

The Māori culture emphasises interconnectedness with nature, community, and spirituality. Their leadership style is based on collective decision-making that involves consultation, consensus-building, and respect for diverse perspectives (Erueti et al., 2021). This approach aligns with the principles of participatory management that are critical in promoting worker involvement in OHS activities.

Māori also value holistic well-being that encompasses physical, emotional, mental, and spiritual dimensions. They recognise the interdependence between these aspects of life and emphasize balance to achieve optimal health outcomes (Wihongi, 2022; Smithers-Sheedy, 2018). In the context of OHS, this perspective implies that workplace safety should not only

focus on preventing physical harm but also address psychological hazards such as stress, bullying, or discrimination.

The incorporation of successful Māori tikanga practices into workplaces has resulted in numerous benefits including improved employee well-being, increased productivity, better health outcomes for patients, stronger relationships with customers, and a unique market advantage as we saw in the Māori Leadership chapter where the rolling out of Māori based programmes extended from healthcare to advertising and had shown positive results every time. Therefore it is essential for organisations to recognise and respect the cultural values of Māori people in order to create an inclusive and thriving workplace environment.

Nevertheless, the optimal approach for achieving excellence in OHS requires an amalgamation of these concepts tailored to suit unique circumstances. Considering an ambicultural approach for the merging of Māori and OHS leadership styles could be beneficial. According to Nicholdon et.al., (2019), this approach involves blending cultural paradigms, which enhances management practices by incorporating various ways of conducting business from different cultures (p. 31). By adopting this approach, Māori leaders can enhance their ability to engage with their community members in a culturally sensitive manner while effectively addressing health and safety concerns. This approach aligns with the concept of "cultural competence," where leaders are able to navigate between two worlds - the Māori world and the Western world - and draw upon the strengths of both cultures to promote positive outcomes. Research has shown that this ambicultural approach can lead to improved trust, collaboration, and engagement within Māori communities (Smith & Hickey-Moody, 2017). Therefore there is the recommendation that organisations should adopt an all-inclusive strategy blending multiple principles as per their specific requirements towards attaining the best outcomes.

#### ***6.2.4 Effective Application of Māori Leadership and Culture in OHS Industry***

Māori leadership and culture can enhance OHS practices by incorporating the following elements:

1. **Building Relationships:** Māori leaders prioritise building trust-based relationships with workers through regular engagement and communication. This approach fosters a sense of belongingness among employees that promotes their commitment to safety goals (Erueti et al., 2021).

2. **Cultural Awareness:** Incorporating Māori cultural values into OHS policies shows respect for indigenous knowledge systems while enhancing employee satisfaction. For instance, allowing flexible work arrangements to accommodate cultural obligations enhances work-life balance and reduces stress levels (Wihongi, 2022; Smithers-Sheedy, 2018).

3. Collaborative Decision-making: Māori leadership emphasises consensus-building that involves all stakeholders in decision-making processes. In OHS, this approach promotes a sense of ownership among workers, leading to increased compliance with safety measures.

4. Holistic Wellbeing: Incorporating the Māori holistic wellbeing perspective into OHS programs can improve worker health outcomes by addressing physical, mental, emotional, and spiritual needs. For instance, promoting mindfulness practices or providing access to counselling services can reduce workplace stress levels and promote mental wellness (Erueti et al., 2021, p.3).

To summarise, Māori leadership and culture offer unique perspectives on promoting worker safety and wellbeing in the OHS industry. By incorporating their values of relationship building, cultural awareness, collaborative decision-making, and holistic well-being into OHS policies and practices, organizations can enhance employee participation and commitment to safety goals while promoting their overall health outcomes.

### **6.3 Gaps in the Research**

Leadership is a crucial aspect of any organisation, and it plays a significant role in determining its success or failure. Over the years researchers have developed various leadership theories that seek to explain how leaders should behave in different situations. However, despite the numerous studies and research on leadership, there are still gaps in the literature regarding some aspects of leadership. This essay will examine three areas where gaps exist in the literature for leadership theories: OHS and Leadership, Māori Leadership, and Leadership Theories.

The first area where a gap exists in the literature is OHS and Leadership. According to Barling et al. (2016), OHS is an essential aspect of any organisation as it ensures that employees work under safe conditions free from hazards that could cause harm or injury. Despite this importance, there has been limited research on how leadership affects OHS in organisations. In their study, Barling et al. (2016) noted that most studies on OHS focus on individual factors such as personality traits or behaviour rather than examining how leadership can influence employee safety behaviour.

One possible explanation for this gap is that most organisations view OHS as a legal compliance issue instead of seeing it as part of their overall management strategy (Barling et al., 2016, p.494). As such, managers may not consider OHS when making decisions about leadership practices or strategies. Therefore, there is a need for more research into how leadership can affect employee behaviour regarding safety at work.

The second area where a gap exists in the literature is Māori Leadership. Māori people are indigenous to New Zealand and have unique cultural values that impact their approach to

leadership (Durie, 1998; Walker, 2004). However, very few studies have explored how these cultural values influence Māori leadership styles and practices.

According to Durie (1998) & Walker (2004), traditional Māori culture emphasises collective decision-making and consensus-building, which creates a unique leadership style that differs from Western approaches. However, most studies on leadership are based on Western theories and do not take into account other cultural values or perspectives. Therefore, there is a need for more research into how Māori culture influences leadership practices in organisations.

Finally, the third area where gaps exist in the literature is Leadership Theories. Despite numerous studies on leadership theories, researchers have yet to agree on a single theory that explains all aspects of leadership behaviour (Northouse, 2019, p.53). There are still many unanswered questions about what makes an effective leader, how different leadership styles affect employee motivation and engagement, and whether specific personality traits are necessary for successful leaders.

One possible explanation for this gap is that leadership is a complex phenomenon that cannot be explained by a single theory alone. According to Northouse (2019), different situations require different leadership approaches because the context determines what type of leadership style will be most effective (p.144). Therefore, there is a need for more research into how different factors such as organisational culture, industry-specific challenges, and regional differences can impact the effectiveness of various leadership theories.

In conclusion, while much research has been conducted on leadership over the years, there are still several gaps in the literature regarding OHS and Leadership, Māori Leadership, and Leadership Theories. It is essential to address these gaps through further research to gain a better understanding of how these factors influence leadership practices in organisations. By doing so, we can develop more effective strategies for developing leaders who can navigate complex organizational environments successfully.

#### **6.4 Conclusion**

In conclusion, this literature review has highlighted the crucial role that Māori principles and values play in leadership development. The incorporation of these principles can lead to more inclusive work environments where collaboration and respect for diversity thrive especially when there is a large proportion of Māori within these OHS industries. Therefore, organizations should strive to integrate Māori principles into their leadership development programs to promote a diverse and inclusive workplace culture.

## Chapter 7 Conclusions and Limitations of the Study

The concluding section of this study will provide a summary and analysis, along with suggestions for potential adjustments or revisions that could be made if the research were to be conducted again.

### 7.1 Conclusion

In summary, this research has shown that there are deficiencies in several areas. Despite the prevalence of transactional and transformational theories in leadership, there remains a dearth of comprehensive knowledge about OHS leadership practices. Moreover, while Māori-style leadership is gaining attention as an area of study under recent scrutiny, significant gaps still exist regarding its scholarship and application.

Māori principles and values offer a unique perspective on leadership development that emphasises relationships, whakapapa, and cultural competency. These principles can be applied to contemporary approaches to leadership theory to create more inclusive work environments that foster collaboration and respect for diversity. However, further research is needed to explore how these principles can be incorporated into mainstream leadership models outside of New Zealand.

The researcher chose to undertake a systemic literature review which is a rigorous process that seeks to synthesise existing research on the particular topic of Leadership, Māori Leadership and OHS leadership. Despite its benefits, this type of review also has limitations when it comes to leadership studies. One such limitation as mentioned by Denyer and Tranfield (2006) is the potential for bias in selecting and evaluating studies, which can lead to incomplete or inaccurate conclusions. Additionally, many leadership theories are context-specific and may not be generalisable across different cultural contexts. This means that findings from one study may not be applicable or relevant to another setting (Bass & Riggio, 2006).

Another challenge with systemic literature reviews of leadership is the lack of diverse perspectives included in this study that was analysed. For example, Māori leadership styles have been under-represented in mainstream leadership research as mentioned by Harris et al., (2018). As well as this the exclusion criteria limits the scope and relevance of these reviews, as they rely predominantly on Western theories and concepts that may not reflect the experiences and practices of non-Western cultures.

Furthermore, OHS leadership is an area where there are significant gaps in knowledge due to limited empirical data available on the subject matter Lingard & Rowlinson (2015). The absence of empirical evidence indicates a need for more comprehensive research into OHS leadership practices and their impact on workplace safety outcomes.

In conclusion, despite its usefulness for synthesising knowledge on a particular topic, systemic literature reviews on leadership face several limitations. These include potential biases in study selection and evaluation processes, limited generalisability across cultural contexts, under-representation of diverse perspectives such as Māori leadership styles, and gaps in empirical data availability, particularly concerning OHS leadership practices.

## **7.2 Limitations of This Study**

The limitations of this study are discussed below:

- One limitation of this review is that it only included articles written in English. There may be valuable research published in other languages that were not captured in this study. Additionally, most of the studies examined were conducted within New Zealand, limiting the generalisability of these findings to other contexts.
  - One of the main challenges in writing such a review is the lack of primary sources written by Māori leaders themselves. Most of the literature available on Māori leadership has been authored by non-Māori academics who may not have an in-depth understanding of the culture and traditions of the indigenous people.
  - Another limitation is that there are different interpretations and understandings of what constitutes Māori leadership. The concept can be viewed from various angles such as cultural, political, social or economic perspectives, which can make it difficult to identify all relevant studies for inclusion in the review. Additionally, some authors may use different terms to describe similar concepts related to Māori leadership, making it challenging to conduct an exhaustive search for relevant articles. Overall, these limitations indicate the need for caution when interpreting findings from any systematic literature review on Māori leadership and highlight the need for further research into this important area

## **7.3 What Went Well / Badly?**

This research indicates that Māori leadership has the potential to bridge a gap in the OHS industry. However, it is important to note that it only provides a surface-level overview of existing literature on Māori Leadership and OHS Leadership since its scope was limited to that of a dissertation.

## **7.4 What failed to work?**

The fact that this dissertation was a systematic literature review with a word limit and limited research parameters established means that the amount of literature collated for this

study is small in comparison to the existing literature on Leadership, Occupational Health and Leadership and Māori Leadership.

### **7.5 Future Course of Action**

My future course of action would be as follows:

To enhance research on Māori Leadership, my aim is to expand the literature's coverage and explore further into the pre-Treaty of Waitangi times.

- Extend this research beyond the existing literature, by interviewing influential Māori leaders in organisations to determine whether their personal experiences and models align with prevailing leadership theories and styles.
- Engage in proper time-management models as this was a big weakness in the research due to the unforeseen circumstances of Covid-19.
- To analyse the literature of the Pasefika and other indigenous nations people to see the similarities and differences of cultural leadership around the world and how this could be applied to the industry of OHS.

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