

Akanuku'anga o te Tangi Ka'ara
Cook Islands Ways of Knowing in Senior
Manager Narratives of Service and Leadership

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2022

A thesis submitted to Auckland University of Technology in partial fulfilment of the requirements for the degree of Master in Educational Leadership

Abstract

Serving others is an expectation of many Pacific Nations and the Cook Islands is no different. In the New Zealand Tertiary sector there are not enough Cook Islands Māori at the decision-making table. Understanding how one's identity influences the way in which managers of indigenous cultures practice service and leadership, particularly in an organisational setting, may be beneficial.

The aim of this study was to analyse the narratives of participants for evidence of how Cook Islands ways of knowing and service and leadership influence their roles as managers in their respective organisations. Three of the four participants were born and raised in New Zealand while the fourth was born and raised in the Cook Islands. Participants were of mixed Cook Islands, other Pacific and European ethnicity, and not all of them understood what Cook Islands ways of knowing was, however they embraced the concept of reciprocity from a wider Pacific perspective. Narratives were gathered for discussion and the patterns that emerged were then analysed and synthesised through the concept of Te Tangi Ka'ara (Cook Islands drumbeats) which captured the ways and knowing service and leadership of the participants their individual worldviews.

All participants acknowledged the inherent responsibility or moral obligation of service to others which was a foundational ru'tu (beat) evidenced in the work several of them undertook within the community both nationally and internationally. The value of education was also a common theme that started from childhood with chores and/or responsibilities which they attributed to preparing them for the discipline of tertiary study and then work. They each progressed through tertiary to Postgraduate studies and credited education, as well as professional and community relationships and networks as the platform for putting them in a position to develop as experts in their respective fields.

The importance of papa'anga (genealogy) familial bonds, respect for others, and sharing were core values common to participants. While not all of them spoke te reo Kuki Airani (Cook Islands language), they recognised the importance of following protocols and where needed would call on metua (elders) for guidance. When engaging with groups or individuals they recognised the importance of listening and being responsive, as well as honouring commitments. Managing boundaries of self-care to ensure security and prevent burn-out was necessary and something participants were conscious of. One concern was that current strategies to train and develop Cook Islanders and others in the region needed to be reviewed and sustainable solutions sought.

Further research is needed to explore some of the recommendations that emerged around various leadership development initiatives. The value of education, developing personal and professional credibility through study and work is important in setting oneself up for leadership roles. The need for a leadership programme for Cook Islands women to encourage and support more women into management positions emerged from this study. Another recommendation was that a Cook Islands leadership framework based on Te Tangi Ka'ara (Cook Islands drumbeats) be explored. Other thoughts were implementing a quota on the number of indigenous managers; however, this must be based on expertise and not just on meeting a quota. Lastly while this study was focused on the tertiary sector participants stressed the importance of a robust education system for students beginning in Primary School and permeating all the way through to Tertiary.

This study found that all participants possessed an inherent moral obligation to help others and this was reflected in the context of their service and leadership specific to their individual ways of knowing.

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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.

31 August 2022

Acknowledgements

“E rekareka i te Atua ra, aua e
tivata, e te tuatua akaou atu nei
au,
Kia rekareka rai kotou”

“Rejoice in the Lord always and again I
say rejoice”

Philipi 4:4

First and foremost, I acknowledge our heavenly father through whom all things are made possible. I have so many, many people to thank for helping me through my journey to successfully completing this thesis. I have to admit I almost gave up many times. Life has a way of presenting curveballs that you never expected, but God has a way of helping you move forward regardless.

Secondly to my supervisor Dr Howard Youngs I am so grateful for all your support and encouragement for guiding me through challenging waters and helping me get my beat into a rhythm and pattern that made some kind of sense. I also acknowledge Vivienne Duffy, who has been a constant source of support and encouragement throughout my journey.

Next, I would like to acknowledge the four participants of my research I am so thankful for your commitment to making yourselves vulnerable and sharing your stories. I only hope I have done them some justice.

Next, I also acknowledge AUT University for the support provided over a number of years, which included but was not limited to Postgraduate Student Support Services, and AUT Liaison Librarians who provided me with articles when I was not able to retrieve them myself.

Next, I also acknowledge the various Rangatira in my Cook Islands community with whom I met and talked about the initial proposal; Professor Jon Jonassen who wrote Te Tangi Ka'ara (Cook Islands drumming) programme which this study used to analyse and present the leadership beats and patterns of participant's narratives. The late Dr Joe Williams, Dr Robert Woonton, Rosie Blake, Frances Topa-Fariu, Rouruina Brown, John Kiria and Dr Aumea Herman. Those meetings all helped to inform my research.

Next, I also give special thanks and appreciation to my sister Metua who loaned me her books and helped review and proof a couple of chapters. To my parents the late Teinakore-o-William and Martha Verotia Bates, my undying gratitude for being the foundational rocks that made me the person that I am. I love and miss you both. To my many sisters and brothers, nieces and nephews, cousins and friends who believed in me when I doubted myself a big meitaki korereka, ma'ata, atupaka. To my children Sumaria and Frank, Peter, Lenora and John Paul, Raymond and Vicki, Vaitiare, Arnold and Samantha and my precious heart beats my grandchildren, Ameliah, Gabriel, Sandy, Lance, Cefiro, Jordan, Genesis, Bella, Brooklyn, Blake, Haumata and Azaylius. I will finally be able to spend some quality time with you all. To my husband Teretahi, my number one, thank you for your patience, for sitting up with me late at night (my own personal security) for making sure I had something to eat and encouraging me. Lastly but definitely not the least to Terry Michael, my missing heartbeat, I so miss you, my son. Your loss uprooted me to the core but has also been the drum beat that has kept me determined to complete no matter how difficult it has been to process my thoughts. Love you eternally.

Chapter One

Introduction

The aim of my research is to explore how Cook Islands ways of knowing are evident in Senior Managers' narratives of serving and leading. From these narratives, a picture emerges of how their identities as Cook Islanders influences their journey as leaders. In addition to these narratives, is my own, woven into the fabric of this manuscript. The exploration of Peu Māori (cultural values) such as service to others, a notion of stewardship aligned to servant leadership is a common thread throughout this dissertation. Using the metaphor of Te Tangi Ka'ara a traditional Cook Islands drumming programme this study analyses the beats, rhythms and patterns of leadership that emerge from these narratives. Through this lens the emerging patterns help navigate a pathway to leadership that embraces Cook Islands ways of knowing that Cook Islanders and others can easily connect with.

Te Tangi Ka'ara (Cook Islands Drumming)

Te Tangi Ka'ara (Traditional Cook Islands drumming) has a powerful beat that has sounded in the Pacific for many centuries and is used for various purposes. In the Cook Islands drums have announced the arrival of fishing canoes, begun races, warned of approaching strangers, been played in funeral ceremonies, and religious sacrifice (Jonassen, 2016). More recently, drums are also associated with pe'e (chants), imene (songs), ura (dancing), and tarekareka (sporting) events. Regardless of why they beat, the drums act as a navigator, the rhythm and patterns guiding the listener, sending a signal to take the necessary action. Depending on the occasion there may be one drum or an orchestration of drums, with various drum instruments. In a drum ensemble there is a master drummer (Ta'unga rutu) who is an authority, skilled in more than one instrument, having completed many years of

training and memorisation of drum beat sequences, as well as understanding the musical instrument and its proper care (Jonassen, 2016). Where there is an orchestration of drums, the tune, speed, whether slow, fast or very fast, and the volume, soft or loud, can all richly combine so a visual, audio and spiritual connection to Cook Islands ways of knowing is provided (Jonassen, 2016). The beat of the drums is weaved together in the imagery of traditions and culture, where the fundamental base of culture is family, papa'anga (genealogy). The processing of ru'tu pa'u (drumming) requires authority, listening skills, training, memorising, understanding, care, and can be likened to a pulse for leadership, it is in this way of knowing where I position myself within this dissertation research.

Identity and Language

As a Cook Islander born and raised in New Zealand my identity, who I am, and knowing my papa'anga (genealogy), has strengthened my connections to the past, present, and future of my heritage, bonding me to my ipukarea (Homeland or ancestral home). As a child and then adult visiting Rarotonga, and Aitutaki I felt the pull of 'belonging' and 'connection' beating softly within me, drawing me to the land, the sea, and the sky. I classify myself as a 'Kiwi Kuki' (New Zealand born Cook Islander) and acknowledge both my Cook Islands ways of knowing, and Kiwi heritage. However, it is my Cook Islands ways of knowing that have been the foundation of shaping who I am.

My first language is English, which is one of the official languages of the Cook Islands, along with Rarotongan (Cook Islands Māori). Other dialects of the Cook Islands are named for the Pa Enea (Outer Islands) of Atiu, Aitutaki, Mangaia, Mitiaro, Mauke, Penrhyn, Rakahanga-Manihiki, and Pukapuka. I am able to converse at a basic level in Manihikian, Aitutakian and Rarotongan. Language is important, however my view of language as a Cook Islander is that it is more than spoken vernacular. For me the strength in being a Cook Islander comes

from the Cook Islands way of doing things, how we dress, our food, our costumes, housing, body decorations, dance, and songs (Tongia, 2003). My window to these Cook Islands ways of knowing was through my parents, my mother, and my father, who were examples of leadership through their values and behaviours. They demonstrated the values of leadership, stewardship, responsibility, and service to others in everything they did. They did not need titles and qualifications, as they had the wealth of knowledge from their *ui tupuna* (ancestors) and experience gained through the various community and work roles they held both in the Cook Islands and New Zealand.

Both my parents were born and raised in the Cook Islands, my father, the eldest of 16, on the Island of Rarotonga, and my mother, the second youngest in her family, raised in the *Pa Enuā* (Outer Islands) on the Island of Aitutaki. Between them, they had the privilege of learning through experience the skills necessary to sustain life in the Islands, such as fishing, planting and growing, building, baking, nursing, sewing, and helping with family responsibilities. My parents were both devout Christians and their faith journey was intertwined with how they valued service and served others. In the Cook Islands my father worked for the Public Works, now known as Infrastructure, and my mother as a Nurse at Aitutaki Hospital, until they left the Cook Islands in the early 1960s. In New Zealand, the immediate and future needs of their family was the priority so they took up work that was easily available such as working at a Paper Mill, then in a Bakery and finally the freezing works in Auckland (Dad), and Mum working as a tea lady at the hospital, an industrial machinist, as well as taking a second job cleaning commercial premises (Mum). They both held leadership roles in the church and community, with my father a Head Deacon, and my mother leading ministries for women and children aged between 10 and 16 years of age. Their main focus when they fulfilled these roles was that others would be served. Their selfless contributions to others were an act of service, as it helped to provide a better life and better opportunities for their immediate and extended families, friends, and acquaintances.

Throughout their lives their focus has always been on the achievement and needs of others and they demonstrated this through the support they gave to extended family, helping to pay for tuition fees for a number of my cousins to complete tertiary study, and other things, and providing financial assistance to extended family members who were missionaries in the Pacific. Leadership and service to others was an expectation, one which they never questioned, and they freely shared their skills, and all they had with family, friends, and acquaintances. Prioritising the aspirations of one's self to achieve communal goals is the primary objective of a servant leader (Farling et al., 1999; Russell & Stone, 2002). Leadership has always been coupled to service throughout my life because of my upbringing and life experiences and this influence continues in this dissertation because of who I am.

Rationale

The topic of serving and leading interests me on a personal level because as a Cook Islander, born and raised in New Zealand, I learnt through the actions of my parents, and other Cook Islands leaders in the community that service to others was an expectation a duty, a way of life, part of our culture and who we are expected to be. Whether they held leadership positions, or not, their actions, how they behaved were acts of leadership, that reflected their indigenous Cook Islands ways of knowing. Taking this one step further, I wanted to know whether Cook Islands ways of knowing, particularly the notions of serving and leading, influenced Cook Islanders in senior leadership positions within the Tertiary Sector in both New Zealand and the Cook Islands.

The coming together of service and leadership in terms of Cook Islands indigeneity, and culture have not been fully explored. More Cook Islanders live in New Zealand and Australia, than in the Cook Islands. In New Zealand Cook Islanders are a minority (Statistics New Zealand, 2018) among larger and more articulate ethnic groups, however, they find ways to

maintain Cook Islands ways of doing things (Tongia, 2003b). The voices of Cook Islands senior leaders are not evident in personal narratives of leadership, especially in relation to how they make sense of their experience being Cook Islanders and a manager. What is assumed about leadership and service in a Cook Islands context is that they are developed in opportunities presented through the platforms of church, community, school, and work. This assumption is also based on the researchers' experience of service and leadership.

This research applies an indigenous methodology that is culturally informed through the concept of Tangi Ka'ara (Cook Islands drumbeats) which has had very little exposure as a research methodology. Tangi Ka'ara acknowledges ancient rhythms, ru'tu (beats) and Pau Māori (traditions), the importance of preparation, and is respectful of Cook Islands Māori culture and family connections (Jonassen, 2016). Furthermore, it recognises the importance of relationships, and builds on extended pa'pa'anga (genealogical family) connections through ru'tu pa'u (drumbeats), chants, prayers, pe'e (recitations), names and emotions (Jonassen, 2016).

The aim of this research was to identify whether Cook Islanders in senior leadership roles in the Tertiary Education Sector, in New Zealand and the Cook Islands, practise cultural aspects of serving and leading, using Tangi Ka'ara (Cook Islands drumbeats) to analyse the ru'tu (beats) and rhythm of leadership narratives from a cultural lens. Other Cook Islands models such as Te Atuanga Tivaevae and the Kia Orana are all ways of expressing Cook Islands ways of knowing, but I'm choosing Tangi Ka'ara for this thesis. In response to this aim, the research questions focus on whether or not Cook Islands ways of knowing are understood or practiced, and what challenges are faced when serving and leading. The following research questions using Tangi Ka'ara guide this probe:

1. What are Cook Islands ways of knowing in terms of service and leadership?
2. How do Senior Managers narratives of practice illustrate service and leadership?

3. How are Cook Islands ways of knowing evident in these narratives of service and leadership?
4. What are the challenges of these ways of knowing and service leadership within a tertiary education environment in Aotearoa New Zealand and the Cook Islands?

Overview of Research Design

A qualitative approach was used to answer these research questions using the concept of Tangi Ka'ara (Cook Islands drumbeats). Tangi Ka'ara acknowledges papa'anga (genealogy), and incorporates spiritual, mental and physical elements of the Cook Islands Māori Culture (Jonassen, 2016) into preparation and implementation of effective learning and teaching methods. Data were collected through four interviews with Senior Managers, of Cook Islands descent working in the Tertiary Sector both in the Cook Islands and New Zealand. The narratives were recorded when the participants were in senior management roles. The data were analysed and themes were identified for commonality and differences, and shaped the ru'tu (beats), rhythms, and patterns of leadership that emerged in answer to the research questions. The concepts of serving and leading that emerged are unique to the participants and so are not necessarily generalisable.

Organisation of Chapters

This thesis has been organised into six chapters with this first chapter providing the foundation for the research which is based on my personal view of serving and leading and the importance of analysing these through Tangi Ka'ara (Cook Islands drumbeats). It also provides an overview of the research questions and research design.

Chapter two provides a review on oral knowledge and literature in relation to Cook Islands ways of knowing leadership through legends and the use of pe'e (chants), imene (songs) and parapore (proverbs) to highlight key themes. It also outlines a brief history of how British

governance and then self-governance impacted traditional leadership. Other ways of knowing leadership through servant leadership and indigenous leadership concepts are also explored. Finally, it acknowledges that indigenous leadership practices have adapted to suit the context of the environments in which iti tangata (Cook Islands people) live.

Chapter three provides a discussion of the qualitative methodological approach taken to conduct the narrative study. The aims of the study are addressed, and consideration is given to potential indigenous concepts before then describing the design and method chosen to conduct the research. A description of the theory behind Tangi Ka'ara is discussed followed by ethical considerations which include recruitment and selection of participants. A description of the data analysis process and the various patterns of themes that emerged from the data analysis process are then presented.

In chapter four findings from the narratives of the four Cook Islands Senior Managers are presented in two parts through discussions and direct quotes from participants. Part one outlines the common themes of participants that emerged from their narratives, while part two addresses assumptions and challenges of service and leadership.

The fifth chapter explores the patterns that emerged through the rhythms and ru'tu (beats) of the narratives discussed in chapter four through the research questions. Key findings from each question are discussed together with theory to provide an explanation which interprets the perspectives of participants on Cook Islands ways of knowing and service and leadership.

Finally, chapter six provides a synthesis of key research findings outlined in chapter five and demonstrates how they have answered the four research questions. The recommendations proposed are based on the key research findings. Benefits of the study and limitations are

discussed with recommendations for future research. The chapter concludes with a pe'e (chant) that describes the journey of a parent child relationship that results in a building of a legacy that is passed from the parent to the child. This pe'e has significance to the role of a parent in training and developing their child so that one day they will become a leader of good standing. This is the legacy of leadership they pass on to their child, with the expectation it will continue across the future generations. This is the beginning of mapping a journey of serving and leading that embraces Cook Islands ways of knowing through the ru'tu (beats) of Tangi Ka'ara (Cook Islands drumbeats).

Chapter Two - Oral Knowledge and Literature Review

“Our world is built on legends, legends gave us our past and plotted our history”

(Williams, n.d, p.2)

Introduction

In order to begin to understand Cook Islands Ways of knowing this literature review will draw from both oral and written knowledge. The review will start by exploring the concept of Cook Islands ways of knowing, looking back at the origins of traditional leadership and how it has evolved over the last century from leadership being a birth right, with roles and responsibilities related to survival; to leadership as a responsibility to fulfil inherited duties. Leadership was not only about serving people, but about serving one’s own needs or desires as is demonstrated in the legend of Ru and his Canoe. Over time duty, obligation and putting the needs of others first emerge as values of Akono’anga Māori (Cook Islands culture).

The importance of oral tradition, Cook Islands legends, and the journey from leadership for survival to self-governance and leadership as a choice is outlined in the next few sections. Personal values, such as, service to others, servant leadership, moral obligations, social responsibilities, and stewardship are all aspects evident in Cook Islands ways of knowing. In the final section this literature review highlights the adaptability of indigenous leadership.

Cook Islands Ways of knowing

“Me kare koe i kite to’ou kapua ia
anga mai, e tamariki varevare rai koe”

“If you do not know your
beginnings you are yet but a child”

(Albert Henry 1975 cited in Williams, n.d, p.3)

Cook Islanders are Polynesians (Davis, 1999), navigators of the sea, whose stories continue to be told through legends and myths which portray the journeys of ui tupuna (ancestors) as they voyaged in search of new lands to settle and rule. From these legends, which are told by Tumu Korero (Orator) and passed on from generation to generation, emerge the basis of Cook Islands Ways of Knowing. Tradition acknowledges the beliefs and values of ui tupuna (Ancestors) through papa'anga (genealogy), belief in many Gods such as Tangaroa, God of the sea, and Rongo, God of the land, two predominant deities in the Cook Islands. Through Cook Islands chants the God Io is also praised as being all-knowing, all powerful, without beginning or end, the cause of all existence (Kauraka, 1991) similar to the Jewish God Jehovah. Priests or ta'unga (high priests) were the instruments that performed the rituals associated with these Gods and sometimes the role of ta'unga (High priest) and Ariki (High Chief) would be fused depending on the size of the population (Kauraka, 1991). The traditional leadership framework is hierarchical where chiefly titles are passed from father to eldest son, or the next most senior male relative if the Ariki (High Chief) has no male heirs (Mason, 2003). Ariki would go out of their way to ensure that their blood line remained connected to other Ariki and would travel to and from various Islands across the Pacific to ensure their offspring married into royal lineage whether it be Cook Islands or another Pacific Nation (Davis, 1999).

Mea 'utu'utu meitaki 'ia te peu	Ka apai mai te reira I te tumu rangi
tupuna I to-na 'akamata'anga	o te akama ki runga ia tatou
Kat u to tatou upoo ki runga e ka	<i>If nurtured at birth [culture] could</i>
ngaku Parau tatuou	<i>bring us recognition and pride in</i>
I te 'akaariari 'aere 'anga I to tatou	<i>showing what we really are, but if</i>
tu tikai	<i>allowed to wander aimlessly, it</i>
'Ina ra, mei te mea e, kia vai'o 'ua	<i>could bring humiliation upon us all</i>
ia kia 'aere ponuia'au 'ua	

(Henry, 1973, as cited in Jonassen, 2003, p.129)

The key traditional leadership roles were Ui Ariki (A group of High Chiefs), Rangatira (offspring of Ariki), and Mataiapo (Head of Family – normally first born), historically only males were permitted to hold titles. Ariki, were revered as the connection between ancestral Gods and people, and worked closely with Ta'unga. They were the overall authorities for everything, at a time when food and shelter were the main priorities. Leadership was an inheritance, not based on competency, and when an Ariki did not have the necessary leadership skills they often relied heavily on Ta'unga for guidance. When problems arose that could not be solved, it would more often than not result in people leaving a tribe in search of better opportunities.

Creating Leadership Opportunities

E pakari 'oki toku nei pokerekere
mai

E ngtupa katoa 'oki au no
te'oronga 'anga muna

I te ru-ru aere 'anga I taku au 'ua ki
runga I te one 'uri'uri

Kia kore roa e tau i ia toku tu mei tei
tapapa ia

Ka makitoa uatu rai ua ki mua ma
te kore roa e tamanamanata 'anga

No te mea, ko te tumu 'enua nei,
ko te papa tei reira I raro ake 'iaku

I have matured from the ancient
past

I am also the door for those who
create secrets

To sow my seeds on the red soil,
so that my character

Is never changed from its origin, so
it will not be interfered with

Because the base of the land, is
the foundation underneath me

(More Ta'unga, as cited in Jonassen, 2003. p.133)

One such example which this researcher is familiar with from childhood is told in the Aitutakian legend of Ru a Chief Navigator from the Island of Tubuai. Some people are born leaders, others are self-made and Ru although a Chief Navigator, a position of great importance, was not of royal blood. Ru was ambitious and wanted to be leader, but with no possibility of that dream being realised in his homeland, Ru chose to leave and search for uninhabited land where he could settle and become an Ariki (High Chief). In preparation for the journey Ru hand selected a crew made up of his four wives, his brothers and their wives, and twenty tamaine tapairu (maidens of royal blood), their inclusion ensuring that future descendants were of royal blood (Low, 1934). Ru taught his crew how to build the canoe, prepare foods that would last on a long voyage as there were no such things as refrigeration or canned foods, every person had a role, even the tamaine tapairu (royal maidens). In this way Ru was teaching each of his crew members a skill that would be useful both during the journey and once they settled on their new land. Aitutaki legend tells of a farewell song that was sung when Ru and his people left on the vaka (canoe) Ngapuariki (Williams, n.d.). The words follow and bid Ru and his brother's farewell acknowledging the purpose of their journey and they will likely never see them again.

Noo ake ra e Tupuaki	Goodbye land of Tupaki
Te reva nei au – na te moana	I'm away across the sea
Noo ake ra e tupuaki	My four brothers and I Ru
Te reva nei au – na te moana	Are seeking for a better land
Ko au nei ra e aku teina	Fare thee well oh Motherland
I te kimi enua Meitaki	On earth we shall never
Noo ake ra e taku enua	Never, never, never, never
Tai enua e kare oki mai	Through you all my memory
Kare roa koe e ngao iaku Tubuai	Forever more Goodbye dear land
E motukore, noo ake ra	
(Williams, n.d, p.18)	

During the voyage Ru would need to be able to address any issues and keep everyone motivated. The journey was long and they faced many challenges as they journeyed across the ocean. At one stage of the journey the weather was rough, and everyone lost heart and felt the Gods were turning on them, they feared there might be sea creatures that would attack them, or that they would be lost at sea and die before reaching land. The crew is said to have lamented to Ru and asked him to pray to the Gods of the sea and sky to calm the storm and take them to safety and legend records the following imene (song) as being the prayer offered up to the Gods.

E Ru ko te mate ma'ata	This is the end for us Ru
Na ringa tatou tei te enua	If we had stayed on land
Kare apuku ia e te moana	We wouldn't be swallowed up by
Tangaroa i te titi.	the ocean
Tangaroa i te tata.	Tangaroa on high
	Tangaroa below
Eueu ake ana ra te rangi.	
Kia tae atu te vaka o Ru ki uta.	Clear the skies
Te ua e te matangi akarongo.	Take our canoes safely ashore
Marino. Marino.	Wind and rain obey
Te ua e te matangi akarongo.	Bring calm and peace
Maaarino.....	

(Williams, n.d, p.10)

The story told is that following this prayer the winds and sea became calmer. Ru's prayer encouraged his crew not to give up, to be open to the mysteries of the ocean yet to be discovered, to not fear what they cannot see and to continue to move forward (Pittman,

2018). Encouraged by the seas calming and believing that Ru's prayers had contributed to this the crew asked Ru to offer up my prayers and the following imene (song) is one of those.

Tu mai ra e 'oe ra.	Stand up and row
Oea te vaka kia tere ki mua.	Row the canoe forward
Na runga i te moana uriuri e o Iro	Over the rough seas
e.	Don't be afraid of the rough winds,
Auraka i te matakū i te tua o te	row
ngaru, e 'oe ra.	Lets both hold the handle of the
Ka mou taua i te pine o te oe.	oar
E tauri e tauri e!	Turn, turn
(Pittman, 2018)	

They continued their voyage encouraged by the prayers, but as they got closer to land more obstacles presented itself however they found ways of overcoming them. They were weary from all their experiences and having travelled at sea for so long. To inspire them to continue to row until they had reached the shore, they sang the following chant which is still taught in schools in Aitutaki today so that our children will always remember their ancestors.

Ngapuariki te vaka o Ru	Oe ra oe ra oe ra te vaka te vaka
Tei tere mai mei Avaiki e Ko	nei
Ngapuariki te vaka o Ru Tei tere	Aere mai ra, aere mai ra
mai mei Avaiki e	Aere mai e ine ma e
I tere tu mai ki konei	Ka noo tatou ki runga i te enua
Ki Utataki-enua	nei
Na te vaka o Ru-enua i katiri mai	Ko Araura Nui maruarua e
To tatou enua.	

Oe ra oe ra oe ra te vaka te vaka	to Utataki-Enua
nei	Ru's canoe brought people
Aere mai ra, aere mai ra	to our lands
Aere mai e ine ma e	
Ka noo tatou ki runga i te enua	Paddle, paddle the canoe
nei	come, come
Ko Araura Nui maruarua e	come maidens, come all
	we will live on this land
Ngapuariki is the name of Ru's	The land of Araura
Canoe	
It came from Avaiki	Paddle, paddle the canoe
Ngapuariki is the name of Ru's	come, come
Canoe	come maidens, come all
They travelled from Avaiki	we will live on this land The land
the journey led them here	of Araura

(Williams, n.d, p.13)

Ru created an opportunity for himself and carved out a world that he could rule as supreme leader. On the journey to Aitutaki, just before they reached land one of Ru's brothers was killed in an accident. Ru did nothing to memorialise his brother that had died. However, on landing and settling in Aitutaki instead of giving titles to his brothers, he focused on himself, his family and the Tamaine Tapairu, giving them land instead. His brothers, in turn, after realising that Ru was not going to offer them land or a title struck out on their own journeys and are thought to have settled in New Zealand (Low, 1934). Once his brothers left Aitutaki, Ru was left with only his wives and the Tamaine Tapairu. Unfortunately, this left them susceptible to other Ariki, who were also seeking for new land to settle and consequently

the Ariki Te Erui landed on Aitutaki and made trouble with Ru (Williams, n.d, pp.30-35). As Ru had no means of fighting, and because Te Erui also had men of an age that could marry the Tamaine Tapairu, Ru chose to accept the Ariki Te Erui and his people giving them land and thus increasing the number of Ariki. The journey of traditional leadership demonstrated in the story of Ru outlines a pattern of leadership that was based on survival, where one would either stand their ground and fight for leadership or move on and find another land to rule.

While the legend of Ru is specific to Aitutaki, each of the fifteen Islands of the Cook Islands have their own such legends and were populated in a similar manner with each having their own Ariki who ruled supremely setting their own pace and priorities. The fifteen Islands that now comprise the Cook Islands was not traditionally considered a collective group, which is why each Island had its own Ariki. It was not until 1901 when the New Zealand Parliament passed “The Cook Islands and other Islands Government Act” that both the Southern and Northern group were formally classified as the Cook Group along with other islands and territories whereby New Zealand extended its boundaries of colony to include them and Niue (Cook, etc, Islands Boundaries and Inclusion in New Zealand Proclamation, 1901).

Road to Self-Governance

In the early 1800s, missionaries from the London Missionary Society (LMS) introduced Christianity to various Islands of the Cook Islands and over time established themselves as part of the political authority with Ariki (Stone, 1965). Sadly, the missionaries and ensuing traders also introduced diseases such as whooping cough, measles and smallpox which decimated village populations, not just in the Cook Islands but across Polynesia, however early in the 1900s this levelled out and in the following decades reversed and began to grow (Davis, 1992). As contact between traders and whalers increased, the introduction of liquor,

tobacco and other vices brought a moral decline amongst the Cook Islands people. In order to address this the LMS church fearing for the morality of the people, imposed what are now known as Blue Laws which were considered draconian, prohibiting dancing and music and other important aspects of the Cook Islands culture. This researcher recalls a story told by her mother of curfews on movement at night, where in Aitutaki a bell would sound in the evening, indicating that people had to return home and remain indoors until the bell sounded again in the morning. In order for the LMS to have this kind of power over the people they worked strategically with various Ariki. This demonstrates that the status of the LMS was similar if not more important than ta'unga, and that Ariki had, in some instances replaced ta'unga with LMS as part of their leadership team. The LMS missionaries might not have viewed it that way but for Ariki it was simply a matter of replacing one spiritual advisor with another in order to improve their status and ultimately for the benefit of their people.

In 1865 the first formal petition seeking British protectorate of the Cook Islands was submitted by Arikis, British residents, and the LMS missionaries of Rarotonga (Gilson, 1955). The second was submitted in 1888 by Makea Nui Ariki, following which the Cook Islands was finally established as a British Protectorate (Stone, 1965) and a British consul set up, mainly to prevent the French from annexing the Cook Islands as part of their territory. Then in 1890 a British Resident replaced the Consul, setting up a Federal Government dominated by Ariki. However, in 1901 the whole of the Cook Islands was annexed by New Zealand, thereby abolishing the Federal Parliament and Arikis' involvement in governing the Cook Islands. Ariki and nominated members were able to sit on local councils, while European Officers seconded from New Zealand took over all the important posts in the Public Service (Stone, 1965). In 1965 the Cook Islands became a self-governing state in free association with New Zealand. This was the beginning of democratically led governance of the Cook Islands (Stone, 1965), by Cook Islanders. The first Premiere of the Cook Islands, Albert Henry, formed a National House of Ariki, which comprised Ariki from various Islands of the

Cook Islands (Meller, 1984) with their main function being related to akono'anga Māori (Traditional Cook Islands Customs) and enua (Land) matters. The House of Ariki are also able to discuss any matters referred to them by the house of assembly (Meller, 1984).

The Cook Islands Government follows a democratic process of election, and to become a leader (or Minister of Parliament) you have to prove yourself to the people. Iti tangata (Cook Islands people) have rights under this system which they did not under the traditional Ariki system. The leaders of the country are elected by Iti tangata (Cook Islands people), and the system allows Cook Islanders to challenge their own leaders. If some get too dictatorial there are mechanisms to bring them back in line. If you do not have the support of Parliament, you can be ousted through a democratic process. The Cook Islands Constitution has the following principles whereby the supreme rules of any group can only be changed by the majority, not the minority. There is no supreme law therefore rules are made through an act of parliament.

Throughout the nineteenth and twentieth centuries the status of Ariki changed from paramount chiefs to co-leadership with missionaries, and then Federal Government, to that of advisor under the government, with guardianship of akono'anga Māori and enua. This demonstrates that regardless of the status of their leadership across the span of time, Ariki have found a way to be connected to the respective governing bodies through partnership, participation and protection of the iti tangata (Cook Islanders), akono'anga Māori (Cook Islands culture) and Enea (land). The next section will look at Akono'anga Māori.

Akono'anga Māori

Kare te au peu o ko tei topa 'ua ki	Culture is not just the past
muri, mari ra ko te rave 'ia nei	It is the present and the future
'I teia 'ati;anga,	It is what we once were
E te ka rave 'ia te au tuatau ki mua	But it is also what we hope to be in
Ko te peu tupuna, ko ta tatou i	
mua ana, 'I teiane, e te au tu,	
Ta tatou e umuumu nei	
(Henry, 1991, as cited in Jonassen, 2003, p.129)	

Leadership in Akono'anga Māori (Cook Islands culture) is a value that is instilled from birth, in the home, at the village level with the guidance of parents and elders, leadership exists at every level (Tamati, 2011). Children are taught to respect their elders, their Island leaders and each other. The familial bond is strong, the family is a collective, there is no such thing as a cousin, it is either brother or sister there is no word for Uncle or Aunty, these are papa'a (Pakeha) words, and elders are referred to as Mama or Papa (Davis, 1999). When one is in need, all are there to support. This was the culture in which my parents and many of their family and friends that relocated to live in New Zealand were raised in, and they brought this practice with them to New Zealand. While they adapted to the culture of their new home country, they retained core aspects of Akono'anga Māori (Cook Islands culture) and for myself that is the legacy that my parents have passed on to me. The following parapore (proverb) is a guiding principle that reiterates the importance of believing in one's own heritage.

Na'au rai te-na, naku rai teia	Yours is yours, Mine is mine
Na kotou rai te-na	That may be your people's
Na matou rai teia	We have our own
(Tongareva Korero, 1990, as cited in Jonassen, 2003, p.132)	

Cook Islanders now live all over the world, in New Zealand, Australia, and many other countries. Regardless of where Cook Islanders live, they find a way to connect back to Akono'anga Māori, their identities as iti tangata (Cook Islanders) in a way that also acknowledges the culture and heritage of the countries in which they now live whether it be New Zealand, Australia, or America (Tongia, 2003a).

Peu Māori (cultural values) concepts such as papa'anga (genealogy) and spirituality are important (James et al., 2012). Christianity is widely practiced in the Cook Islands and cautioned against total belief in the religion of others (Kauraka 1998, cited in Crocombe & Crocombe (2003). p.338). He further suggested that in order to maintain a true Cook Islands Māori identity a new religion based on ancient beliefs and grafted with Christianity and other beliefs should be created.

According to James et al. (2012), all Cook Islands Māori inherit the responsibility to perform nga akaue'anga e toru (three duties) to family and community (Tongia, 2003a). These duties are known as; 'ara tipoto' (wide path) which are personal duties and observations to one's immediate and extended family; 'ara tiroa' (long path) which are community or vaka (district or tribe) based duties carried out for one's extended family; and 'are vananga' (house of learning) which traditionally provided training in papa'anga (genealogy), traditional concepts and esoteric knowledge (James et al., 2012).

This section on Cook Islands Ways of knowing has outlined that traditionally leadership was a birthright for Ariki and their immediate families, with their roles and responsibilities based on survival. This changed with the introduction of Christianity by the LMS in the 1800s and then the British Protectorate, and Federal Government in the 1900s. Ariki were working alongside the LMS, British Consul and Federal Government and adapted to the governing regimes. This demonstrates that both Cook Islands and Western ways of leadership whether

they were a good fit or not, were working together. In 1965, with Self-Governance and the introduction of democracy, the role of Ariki changed to an advisory capacity, maintaining authority over land and Peu Māori (Cook Islands culture), and for the first time Cook Islanders were able to not only elect their leaders, but also put themselves forward for leadership roles. The next section of this literature review will examine ways of knowing service and leadership.

Ways of knowing Service and Leadership

Service and leadership may be examined through the theory of Servant Leadership. The distinctive characteristic of a servant leader is sometimes derived from biblical origins and based on the life of Jesus and his relationship with his disciples (Sendjaya & Sarros, 2002). Jesus' act of leadership had the primary intent of serving others first, not leading first; and his self-concept was to be a servant and steward, not a leader or owner (Sendjaya & Sarros, 2002). Greenleaf (1977) was also of the belief that the role of servant and leader are fused, and that a leader "is seen as servant first" (p.7), as opposed to leader first. The difference between the two, according to Greenleaf (1977) is that a servant-first leader is focused on ensuring the highest priority needs of their followers are served, with the test being "Do those serviced grow as persons?" (p.13). Youngs (2007) drawing on Greenleaf (1977) and servant leadership literature reviews, defined servant leadership as an "altruistic concept that places the best interest of others before any self-interest of the leader, and an emphasis on the values and motivation that shape acts of leadership" (p.100). More recent literature further defines servant leadership as "an (1) other-oriented approach to leadership (2) manifested through one-on-one prioritising of follower individual needs and interests, (3) and outward reorienting of their concern for self towards concern for others within the organisation and the larger community" (Eva et al., 2018, p.114).

The underlying personal motivation for taking up leadership responsibility is what differentiates the concept of servant leadership from other leadership theories (Eva et al, 2018; Greenleaf, 1977). Youngs (2007) drawing on narratives of practice from people who aligned themselves to servant leadership, uses a tree metaphor “to distinguish between the internal and external factors of servant leadership practice. The tree above the ground represents the visible aspects of servant leadership practice, whereas the hidden roots identify the inner landscape or heart of a genuine servant leader” (p.103). These are outlined in figure 1 below.

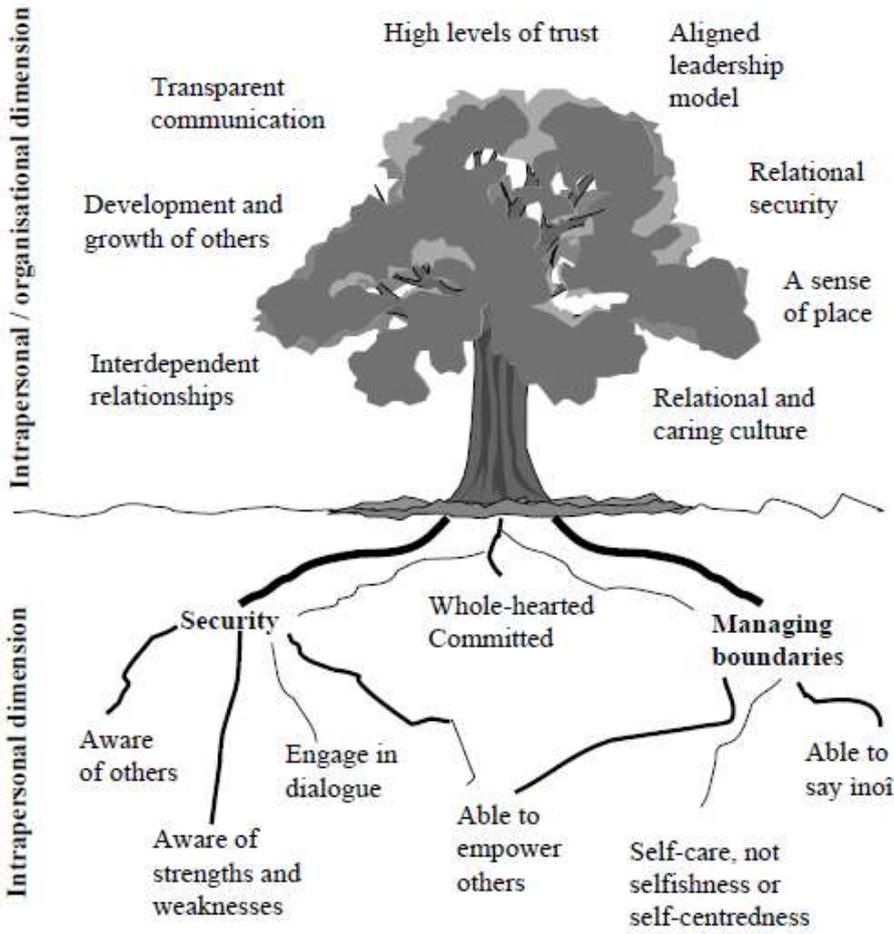


Figure 1 The Internal and External Factors of Servant Leadership Practice (Youngs, 2007, p.104)

The two key components that need to be evident in an individual who genuinely practices servant leadership, are “personal security and boundaries of self-care” to avoid burn-out (Youngs, 2007, p.103). In contrast, Eva et al. (2018) defines three features that make up the essence of servant leadership, “namely its motive, mode, and mindset” (p.114). Here, motive relates to orientation towards serving others from the perspective of an altruistic, moral person; mode recognises that each follower is unique and the servant leader makes an attempt to understand these differences; and finally mindset which is in line with Block’s (1993, as cited in Eva et al., 2018) notion of stewardship, where the servant leader is entrusted with the care of the follower.

Servant Leadership and cross-cultural contexts

There has been a growing body of work lately that focuses on the relationship between servant leadership and cross-cultural contexts (Mittel & Dorfman, 2012). Ruhwui and Elkin (2016) offered a brief review of servant and Māori (New Zealand Māori) leadership which identified key characteristics to provide an understanding of the two leadership concepts. They acknowledged that leadership from “an indigenous perspective is not a new phenomenon” (p.309), and that Māori (New Zealand Māori) “have always led and recognised leadership qualities in their people as have other indigenous peoples worldwide” (Ruhwui & Elkin, 2016, p.309). Te Ao Māori practices are people-oriented primarily for the care and well-being of people in an organization, and the five ‘energies’ are “whakapapa (genealogies), wairua (spirituality), mana (inherited and endowed authority), mauri (life force) and hau (reciprocity)” (Ruhwui & Elkin, 2016, p.309). Servant leader values and New Zealand Māori leader values were summarised as ‘Connecting Māori and servant leaders as outlined in table 1 which follow. It shows that the servant leader value of “integrity,

empathy, foresight, stewardship and community” (p.314) were connected with the New Zealand Māori leader values of Manakitanga, Whanaungatanga, Wairuatanga and Kaitiakitanga (Ruwhiu & Elkin, 2016).

Table 3. Connecting Māori and servant leadership.

Servant leader values	Māori leader values			
	Manakitanga	Whanaungatanga	Wairuatanga	Kaitiakitanga
Integrity	Valuing and empowering people Ethical behaviour	Genuine acknowledgement of others and relationships	Authentic and honest	Being open and accountable
Empathy	Listening, valuing difference in others	Accepting and being aware of others and their connections	Recognising the holistic nature of the human being	Sensitivity to others concerns
Foresight	Possessing appropriate knowledge and supporting others	Learning from the past, understanding present realities and potential for the future	Viewing situations holistically	Future focus, visionary goals
Stewardship	Nurturing people's growth and development in the long term	Serving others needs before self	Nurturing the spiritual growth of others	Seek to influence, not dictate Commitment to hold something in trust
Community	Shared leadership, interacting openly	Building relationships, maintaining connection between individuals and community	Conscious and genuine action for the holistic health of the community	Strong personal relationships, working collaboratively

Table 1 Connecting Māori and Servant Leadership (Table 3 in Ruwhiu & Elkin, 2016, p.315)

A study of first line nurse managers (FLNM) by Iro (2007) explored and described the leadership experiences of nurse managers in the Cook Islands both on the mainland, Rarotonga, and several of the outer islands. The FLNM identified servant leadership as being an intrinsic motivator for their service to the communities which often was above (and beyond the purpose and functions of their role (Iro, 2007). However, FLNM also felt that this prevented them from developing as leaders (Iro, 2007). Servant leadership may also move “followers from a self-serving towards other-serving orientation, empowering them to be productive and prosocial catalysts” (Eva et al, 2018, p.114). For professionals in high demand roles, this may create a need to manage boundaries of self-care by “saying no to actively helping others” can help prevent a servant leader from suffering from burn-out due

to continually giving of themselves to others, as well as helping others not create relationships of dependence (Youngs, 2007, p.103).

A study of Melanesian women found Christianity and the culture of the man being the head of the house impacted their journeys to leadership, and that most of them were leaders by chance and not by choice (Strachan et al., 2010). Often, they doubted their own abilities and were frequently overlooked for key leadership roles in favour of a male candidate. In Melanesia, leadership as service is constructed as a Christian duty and “servant leadership provided the women with a way to lead that was congruent with their Christianity and their gendered role as Melanesian women” (Strachan et al., 2010, p.71).

The leadership stories of New Zealand Māori women were collected both individually and collectively from women in variety of employment roles, from environmental sustainability to employment rights and sports. Their stories revealed their identities as New Zealand Māori women in leaders were often silenced and challenged by dominant leadership discourse (Forster et al., 2016). The study went on to acknowledge the importance of mana wahine, the power and authority of women as being a critical element to their leadership, alongside personal values, concepts and traditional and cultural roles. (Forster et al., 2016). Earlier studies on indigenous women leaders which included New Zealand Māori women found that they were less recognised as connection leaders in terms of their leadership identity (Fitzgerald, 2010). That is their circumstances of family, genealogy and connection with the land was not recognised or revealed in leadership biographies accounted for in research (Fitzgerald, 2010). Indigenous women’s voices need to be legitimate “theorising their leadership realities and by situating such knowledge in the cultural spaces that they occupy”, however this is the challenge that needs to be countered (Fitzgerald, 2010, p.93).

These experiences, however, have uncovered the extent to which each of the women has had to negotiate her professional work and activities within a dominant culture of whiteness. This is not to suggest that there is evidence that Indigenous women in this project conformed to or accepted the status quo; their stories offer a counter narrative to monochromatic views on gender and leadership. The intention in this article was not to solely 'talk up' (Moreton & Robinson, 2000) or 'talk back' (Hooks 1989), but to authenticate and legitimate Indigenous women's voices through theorising their leadership realities and situating such knowledge in the cultural spaces that they occupy. The challenge, as highlighted by the voices of Indigenous women, is to counter the hegemony of current research and theorising that does not take into account, or recognise, Indigenous ways of knowing, acting and leading. Speaking back is just one way that these voices can be heard. The challenge now is to continue to write back and research back. (Fitzgerald, 2010, pp.103,104)

In comparison Pacific people saw leadership as a relational, not an individual endeavour, and the influence of family in developing values which were then carried through into leadership actions was a pivotal part of the process of learning leadership in Pacific contexts (Sanga & Chu, 2009, as cited in Strachan et al., 2010). As in Melanesia, religion has a powerful influence on how leadership is practiced (Strachan et al., 2010) and tautua, the Samoan word for service, was behind the way in which leadership was viewed (Rimoni, 2009, as cited in Strachan et al., 2010).

Personal values of a Servant Leader

Literature on how personal values apply to servant leadership acknowledges that its core fundamental elements are the values of humility and respect (Russell, 2001) and that trust, appreciation of others and empowerment are three key aspects. Patterson's (2003) values

model explains the leader-to follower interaction through the use of seven variables which begin with the leaders' agapao love/concern for others. Russell (2001) recognises that the "personal values of leaders have a very significant effect on leader-follower relationships" (p.76) and can lead to the development on internal qualities and abilities of both the leader and the follower (Lord & Hall, 2005). Values affect a leaders' moral reasoning and determines choices, core beliefs and underlying thoughts which stimulate human behaviour (Notman, 2010). These values set a benchmark for enduring standards that collectively form the value systems that influence a range of leadership behaviours (Notman, 2010).

The sense of responsibility appears key to making a difference for good (Notman, 2010; Russell, 2001). Being able to emotionally regulate identity and values that are derived from both the cultural context and personal experience requires "the integration of leadership skills with identity as leaders and can result in an expert, unique manner of leading" (Lord & Hall, 2005, p.611). When leaders do what they do without concern for the organisation's outcomes, because it is the right thing to do for their followers (Patterson, 2003) challenges and tensions will arise. The significance of human relationships and context-specificity specifically as derived from worldview (Strachan et al., 2010) can be drawn from the meeting of servant leadership and indigenous leadership, where personal integrity, moral ethics and care for others are critical variables included in the process of leadership (Knights & O'Leary, 2006, as cited in Ruwhiu & Elkin, 2016).

In Cook Islands ways of Knowing, there is a moral obligation to help others which can also be aligned with Stewardship. Stewardship is a choice to (1) act in service of the long run, and (2) act in service to those with little power (Block, 1993, as cited in Eva et al., 2018). Personal values mixed with moral obligation and social responsibility shape the worldview of Cook Islands Ways of knowing. In the final section I look at the influence of adapting indigenous concepts of leadership.

Adapting Indigenous Concepts of Leadership

Taka'i koe ki te papa 'enua	You step on to solid land
Akamou i te pito 'enua	Affix the umbilical chord
A'u i to'ou rangi	And carve out your world

(Puati Mata'iapo, 1990, as cited in Jonassen, 2003, p.127)

We are custodians of traditional culture, our history, our language, legends, genealogy (Henry n.d. as cited in Williams,n.d.). Over the centuries cultural patterns have changed and been adapted as a result of contact with other cultures (Crocombe & Crocombe, 2003, p.17) and this dates back to pre-colonial influence where Ariki would travel to other Pacific nations by vaka (canoe) to ensure their offspring married into royal lineage (Davis, 1999). The influence of foreign cultures on the identity of Cook Islands Māori continues to replace what was traditionally ours (Kauraka,1998, cited in Crocombe & Crocombe, 2003). Kauraka (1998, cited in Crocombe & Crocombe, 2003, p.338) recognised that in order to retain their dignity and confidence Cook Islands Māori needed more conscious control over changes ensuring they were beneficial. The following parapore (proverb) from oral historian More Ta'unga at the Tumu Korero Conference in 1991 re-iterates the importance of knowing “who I am” and where you came from when introducing yourself to others.

Ka 'apai mai au i toku ngaru ki	I will carry my wave here
konei, Kua 'akarongo ratou i taku	They have heard my marriage to them
'akaipoipo'anga 'iaku ki runga 'ia	I will express, show and speak
ratou, Kia korero au, kia 'akaari au,	
kia tuatua au	

(More Ta'unga, as cited in Jonassen , 2003, p..129)

Cook Islanders are explorers, and each generation brings their own expertise and ways of knowing leadership, of practical wisdom and learnt knowledge and expertise, similar to Tangata whenua of New Zealand (Spiller et al., 2015). Other Pacific cultures acknowledge that leadership is built on the core foundations of humility and respect and serving others is beneficial to collective groups (Pilisi, 2020).

Literature about Cook Islands Leadership is predominantly examined through the realm of political leadership, pre and post self-government status (Crocombe & Crocombe, 2003; Tisam, 2015) and written by non-Cook Islanders. This research acknowledges the importance of oral tradition, and legends which in some instances have been documented as stories for children, nevertheless they capture the essence of Cook Islands traditional leadership. Through the stories of Cook Islands leaders, this research will demonstrate the different rhythms and patterns of Cook Islands Leadership.

Conclusion: Bringing some focus back to managers in tertiary education

The two sections of this literature review informed the focus of this research, the narratives of senior managers in tertiary education. The context in which these managers work is education, so this chapter concludes with a brief discussion of relevant literature from the field of educational leadership, particularly that related to higher education. Educational leadership is concerned with improving the conditions of teaching and learning. Teachers have a direct influence on student learning, whereas, managers, especially senior managers have an indirect influence on student learning (Cardno, 2012). Cardno (2013), in a study of academic leaders/managers in New Zealand polytechnics, reveals this indirect influence may come in the form of “vision and mission clarification and communication” (p.129), modelling research and teaching practices to others as well as managing “staff performance

appraisal and development” (p.131), and through support units that sit alongside departments staffed mainly with academics. Not all managers in tertiary organisations have academic responsibilities or are classified as academic staff. Managers may also be professional staff. Professional staff may also have an indirect influence of student learning and their connectedness to the institution. This may occur through pedagogical partnerships between professional and academic staff (Graham & Regan, 2016; Veles & Carter, 2016), professional staff ensuring students have access to support and advice services (Roberts, 2018), “quality assurance, resource management and reporting” (Gray, 2015, p.522), and for those in senior level management positions through distributed leadership to “create opportunities for teachers to exercise influence” (Bouwman et al., 2019, p.588).

Tertiary management also needs to be culturally responsive in terms of practice and ensuring cultural diversity across professional staff. Managers are expected to have agency, so it is essential that managers of differing cultures are evident in a tertiary institution. There are leadership models that are possibly relevant for managers from different cultures in tertiary institutions for example the Applied Critical Leadership conceptual framework which is a culturally responsive model appropriate for educational leadership (Santamaria & Santamaria, 2012). Applied Critical Leadership focuses on transformational leadership, critical pedagogy, and critical race theory and;

.is a strengths-based model of leadership practice whereby educational leaders consider the social context of their educational communities and empower individual members of these communities based on the educational leaders’ identities (i.e., subjectivity, biases, assumptions, race, class, gender, and traditions) as perceived through a CRT lens. (Santamaria & Santamaria, 2012, p.5)

Figure 2 compares Applied Critical Leadership in the United States and at an International level in comparison to within Aotearoa (New Zealand) at a National level.

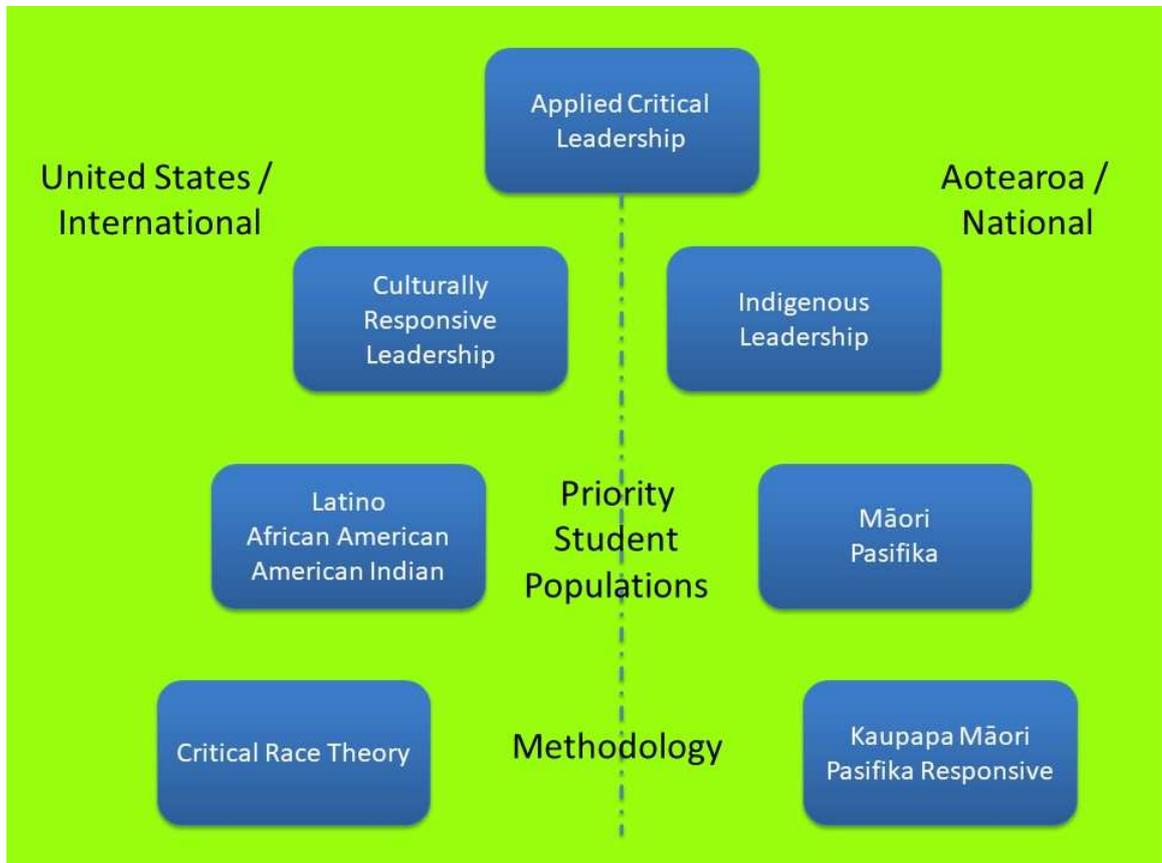


Figure 2 – Santamaria, A.J. (2015) Applied Critical Leadership (PowerPoint slide)

In a study of Pasifika Scholars Kidman and Chu (2019) argue that white privilege is embedded in institutional structures as well as in day-to-day interactions and while Pacific faculty are part of these academic migrations, they are not often accorded the same status as other scholars. Narratives of Pacific Tertiary Student leaders in New Zealand institutes reaffirms that in their development as leaders their personal identities were crucial, as were the relationships they formed with Pacific Lecturers, their parents, and various others (Raivoka, 2009; 'Isikeli, 2009; Manueli, 2009).

I have learnt to activate my leader identifies reflecting who I am, and what my values and goals are as well as my strengths and weaknesses. (Manueli, 2009, p.201)

The studies highlighted in the previous paragraphs were about Pacific Academics and Pacific Students, however they highlight the importance of leaders within a tertiary environment who have indirect connections with academics and students. The narratives of Cook Islands senior managers in this study provides an understanding of the importance of their identities to activating their leadership roles within a tertiary education setting.

Chapter Three - Methodology

Introduction

This study explored the narratives of Senior Managers in the Tertiary Education Sector using Te Tangi Ka'ara to gather their stories about themselves and their career journey to ascertain the impact, if any, of Cook Islands ways of knowing service and leadership. The aim of the research was to determine whether Cook Islands ways of knowing service and leadership were evident in their management practice, and identify any challenges it may have presented. To be included in this study, participants had to be of Cook Islands heritage, and hold senior management positions in a Tertiary Education Organisations in either New Zealand or the Cook Islands. In addition to these narratives are my own, as a Cook Islander, who is carrying out the research.

This next section outlines the research design, providing details on the methodology chosen, how data were collected and analysed. It also outlines the ethical considerations and how they were addressed.

Research Design

This is qualitative research with no predetermined criteria, or prefigured lens through which to filter the data collected (O'Toole & Beckett, 2013). Through the narratives of participants, the picture that the researcher constructs as both methods and reports entails telling the full historical and social context of the research, and within this the researcher's own position (O'Toole & Beckett, 2013). O'Toole and Beckett (2013) also propose that a narrative approach embodies both the phenomenon being studied and the research method. Pilisi (2020) summarised that "social phenomenology is less concerned with the essence of experience, but rather on how humans give meaning to their experiences with their own

interpretations and perspectives” (p.22). In order to gain insight of narratives from a Cook Islands worldview, the methodology adopted was based on the values based frameworks of Akono’anga Māori. This is congruent with indigenous communities who intentionally engage in research by naming the world according to an indigenous world view (Smith, 1999). Initially I considered several Cook Islands Frameworks, Te Atuanga Tivaevae (creating a bedspread) and Kia Orana (live long) which is the acronym for a well-known welcome phrase in the Cook Islands which means ‘live long’, before settling on Te Tangi Ka’ara (Cook Islands Drumming). The next sections will briefly outline Te Atuanga Tivaevae and Kia Orana and then the concept of Te Tangi Ka’ara

Te Atuanga Tivaevae

Te Atutanga Tivaevae (Tivaevae) represents Cook Islands epistemological and ontological world views (Futter-Puati & Maua-Hodges, 2019). Tivaevae concepts are similar to the Talanoa model which provides a platform for Pacific worldviews to be shared in a culturally appropriate manner allowing participants to share their views from their own way of knowing (Vaioleti, 2006). Talanoa “suggests that the majority of thinking and concepts discussed have similarities and common implications for most other Pacific communities in Aotearoa/New Zealand” (Vaioleti, 2006, p.21).

My mother was a Ta’unga Tivaevae, which is why I was initially drawn to this concept. She taught me to value the process of creating and then displaying and using the Tivaevae on special occasions such as akaipoipo (wedding), ra’anau’anga (birthday), and as va’i (wrapping) for coffins at the burial of a loved one. The Tivaevae research process has several stages: ‘akapapa – conceptualised and planned research activities; ‘akaruru – data collection methodology, observe, interview; pakoti – to cut, analyse and interpret and

synthesize data; and akamanea – themes are extracted from data; ‘akaāri – reporting, accountability; and komakoma – evaluation acceptance, approval (Maua-Hodges, 2008).

Ko’iko’i is one of the three dimensions of the Tivaevae model considered by Te Ava (2011) and refers to the gathering of patterns needed for the research. “This process requires knowledge and experience in planning and gathering the appropriate materials, at the right time and at the right place and ensuring that the pattern tells a story of Cook Islands history” (Te Ava, 2011 p.56). It also allows for the narratives of the participants to bring their own ‘patterns’ or “interpretations of what service and cultural obligations meant to them, as told through their experiences” (Pilisi, 2020, p.22). Serving others and fulfilling cultural obligations were also common threads in the personal experiences of Pacific students and provided them with purpose and empowerment (Pilisi, 2020). Te Atua Tivaevae would allow for the stories to be gathered in a way that fits in with participant’s worldviews resulting in patterns that represent the way in which they perceive leadership.

Kia Orana and Te Tangi Ka’ara

Two further Cook Islands frameworks were reviewed and considered. Kia Orana is a word that is commonly used by Cook Islanders as a greeting and means ‘live long’. Jonassen (2003, p.128) developed Kia Orana as an acronym to portray eight essential interconnected and aspired pillars in Cook Islands Māori personality and culture. The pillars and cultural values of Kia Orana are; Kitepakari (wisdom), Irinaki (faith) Akakoromaki (patience), Ora (life), Rota’i’anga (unity), Aka’aka (humility), Noa (freedom), and Aro’a (love). These values are also expressed in many other cultures, however Jonassen (2003) suggests that it is the way in which they are expressed by Cook Islands Māori that sets them apart from other cultures.

Table 2. KIA ORANA – Interconnected and aspired pillars in Māori personality and culture

Pillar	Cultural Value
K	Kitepakari (Wisdom)
I	Irinaki (Faith)
A	Akakoromaki (Patience)
O	Ora (Life)
R	Rota'i'anga (Unity)
A	'Aka'aka (Humility)
N	Noa (Freedom), and
A	Aro'a (Love)

Note: Summary of Kia Orana pillas (adapted from Jonassen, 2003, p.128)

The third framework was Te Tangi Ka'ara (Cook Islands drumbeats) which is a traditional drumming programme. Tangi Ka'ara, like the Tivaevae and KIA ORANA model, acknowledges family connections or genealogy as a core value, and there are no physical or non-physical barriers to the linkages existing between ancestors and descendants (Jonassen, 2016).

While all three models (Te Atuaanga Tivaevae, KIA ORANA and Tangi Ka'ara) acknowledge Akono'anga Māori cultural values, the one that resonated with this researcher was Te Tangi Ka'ara because of the metaphor of the ru'tu pa'u (drumbeats), sounding out rhythms and creating patterns that are rooted in the history of Cook Islanders. Genealogy transcends all perceived barriers, and the ru'tu pa'u (drumbeats), chants, prayers, recitations, names, and emotions are echoed and linked through the sound of rutu pa'u (drumbeat). The Tangi Ka'ara (drumbeats) outlines the tempo and rhythms of participants as practice and developing their skills in ways of knowing, service, and leadership. Cook Islands traditional drumming requires the taura (student) to be well prepared spiritually, mentally, and

physically, and respect and courtesy are integral to the learning process (Jonassen, 2016). These patterns were then analysed and interpreted using the metaphor of Te Tangi Ka'ara (Cook Islands drumbeats) to analyse ru'tu (beats), rhythms and patterns of behaviour or activities. It is a fluid process that acknowledges both the past, present, and future and allows for the resulting ru'tu (beats) to adjust and fit with the current context of a Cook Islands Māori worldview.

Me tangi te ka'ara, kua tae ki tona
arapo. Ka rutu te pau'u

When the sound of sacred drums
can be heard, it is the season:
drums will be played

(Jonassen, 2016, p.11)

The Tangi Ka'ara (Cook Islands Drumming) framework is based on traditional drumming ru'tu (beats) and requires akapapa;anga (preparation) spiritually, mentally and physically and Joanassen (2016) states that, "this includes an awareness of appropriate and effective teaching/learning methods, understanding Māori terms, being respectful of Cook Islands Māori culture, courteous to those whom you work or study with" (p.10). The patterns that were gathered represent the ru'tu (beats) and rhythms of life experiences of the participant telling the story of the influence of family, community, and mentors. Patterns of life are more than just visual applique (Tivaevae) they are intrinsic ru'tu (beats), of learnings and lessons from our ancestors, parents, grandparents, great parents (Jonassen, 2016). Leaders don't just lead one type of person, they lead many types of people and personalities, and therefore communication needs to be contextualized to the identities of the group.

Tangi Ka'ara Programme

Tangi Ka'ara (Cook Islands drumming) sounds out powerful ru'tu (beats) that form rhythms and patterns which provide a powerful connecting element but is also dependent on other instruments to complete its routine (Jonassen, 2016). These ru'tu (beats) are like a mutually beneficial reciprocal relationship, where the constant ru'tu pa'u (drumbeat) takes on the role of 'pulse keeper' which can be likened to a position of trust in the foundational stages of learning.

Tangi Ka'ara has ten lessons, with multiple levels teaching the tauira (student) the different atui'anga rutu (weave of drumbeats) at each level. The apii'anga (learning) for the tauira (student) begins with Te Papa (foundation) stage where the tauira (student) learns foundational ru'tu (beats), and progresses to Atui'anga mua (interweaving beats; then Atui'anga rua (Interweaving ru'tu (beats) and next; Tauira pa'u – (Bass Drum Student); with the final stage of Te Papa (Foundation) being Tauira pa'u mango (Shark drum student) (Jonassen, 2016).. For participants, the Te Papa or foundational stage is likened to influences of family in developing and growing their leadership skills.

In the second stage the Tauira (Student) specialises progressing from Tauira pate 'aka'oro (Double gong student); to Tauira pate taki (Lead gong student.). During this stage developing leaders use different approaches through theory and practice to develop their expertise and credibility.

The final stage or 'Akanukunuku'anga (Orchestration) is where the Tauira (student) brings together all the atui rutu, progressing to 'Akatikitiki (Carving); and finally mastering the rutu (beats) to become a Ta'unga rutu – Master drummer (Jonassen, 2016). In this final stage

the master drummer or leader is able to bring together all the different ru'tu (beats) in a way that demonstrates their experience and expertise.

Table 3. *Tau'unga rutu – Akapapa'anaga Api'i – Master Drummer Course Summary*

Stage	Course Level	Māori Name	English Translation	Number of Lessons	TIMING
Te Papa (Foundation)	One	Te Papa	Foundation	10	Year 1
	Two	Atui'anga mua	Interweaving beats 1	10	Year 1
	Three	Atui'anga rua	Interweaving beats 2	10	Year 1
	Four	Tauira pa'u	Bass Drum Student	10	Year 1
	Five	Tauira pa'u mango	Shark drum student	10	Year 1
Tauira (Student)	Six	Tauira pātē 'aka'oro	Double student gong	10	Year 2
	Seven	Tauia pātē taki	Lead student gong	10	Year 2
Akanuku'anga (Orchestration)	Eight	'Akanukunuku'anga	Orchestration	6	Year 3
	Nine	'Akatikitiki	Carving	10	Year 3
	Ten	Ta'unga rutu	Master drummer	20	Year 3

Note: Summary of the Master Drummer Course adapted with the addition of a 'stage' column to represent the leadership development stages (adapted from Jonassen, 2016)

For the purpose of this research and to analyse and interpret the data collected, various ru'tu (beats) from the three course levels of Tangi Ka'ara as outlined in Table 2, that is Te Papa (Foundation), Tauria (Student), and Akanuku'anga (Orchestration) are viewed as stages of leadership development. The five drumming approaches taught in Tangi Ka'ara represent the different types of ru'tu (beats) and of individuals and groups which may be interwoven and repeated throughout a drumming recital. Next I review the selection of participants and method of data collection.

Ethical Considerations

While finalising the thesis proposal, consultations were undertaken with the Cook Islands Community Groups in Auckland and key stakeholders who supported the study. Initially ethics approval was only sought from Auckland University of Technology as it was based in

Auckland. However, in 2019 when I relocated to live in the Cook Islands permission to undertake the study in Rarotonga was sought from the Cook Islands Research Ethics Committee who also approved the study. Both approvals can be viewed in the appendices.

Recruitment & Selection of Participants

To ko'iko'i (collection) of data, was through semi-structured interviews employing the 'akaruru stage of Tivaevae (Maua-Hodges, 2008; Te Ava, 2011). Growing up I learnt that the Cook Islands way of selecting people is to approach them directly. In keeping with this practice, I approached several individuals who fitted the criteria for this research, which was that they be of Cook Islands heritage and at the time of the study were in a Senior Management position within the Tertiary Education Sector either in New Zealand or the Cook Islands. This prepared them for the formal recruitment process, which reached out to Cook Islanders through known networks such as the Cook Islands Health Network Association New Zealand, Kia Rangatira (A Cook Islands Tertiary Advisory Group based in New Zealand), AUT Pasifika Staff Network, and through colleagues, those of Cook Islands Heritage from Auckland University, and Whitereia Polytechnic.

In the Cook Islands there are two Tertiary Education Organisations, they are, the Cook Islands Tertiary Training Institute and University of South Pacific, Cook Islands Campus. In New Zealand there are eight Universities and various Institutes of Technology and Polytechnics, Wānanga (Publicly Owned Tertiary Institution that provides education in a Māori context), Industry training organisations and Colleges of Education. From this recruitment drive, four participants volunteered, and co-incidentally of these four, three were from the group that had been approached initially. Gender was not a criterion for selection; however it is important to note the participant group consisted of three males and one female, which becomes of interest in the findings section as there may be some differences

in perception of service and leadership, which could be a gender bias, however this is not explored further as it was not within the scope of this study. Three of the four participants were based in New Zealand with one based in the Cook Islands.

During the course of this research, I relocated to the Cook Islands and then COVID-19 emerged. Initially when I moved to the Cook Islands, I had intended to travel to New Zealand to undertake face to face interviews, however the impact of COVID-19 restricted travel with international border closures so I was no longer able to do so. Therefore, three of the interviews were conducted via zoom, with the fourth being a face to face meeting in the Cook Islands.

Data Analysis

The Tivaevae model builds on knowledge to create something new where the purpose denotes the style of collaboration and design (Maua-Hodges, 2008) allowing the researcher and participants to interact in a culturally appropriate manner. This recognises that individuals are different and there is more than one way of addressing culture. For example, while the use of Cook Islands Māori Reo is an integral part of both the Tivaevae and Tangi Ka'ara models (Maua-Hodges, 2008; Jonassen, 2016), all interviews were conducted in English, and the cultural side of participants was evident in the stories they shared.

Participants were all interviewed to gain their views on Cook Islands way of knowing in terms of service and leadership. Semi-structured interviews were conducted which enabled the participant to lead the interview at some stage, thereby allowing them to share their experience in their own way. Semi-structured interviews of 30 minutes minimum allowed participants the freedom to express their view and lead the interview in directions that are important to them (Maykut & Morehouse, 1994) and represent their worldview.

The approach taken was to ko'iko'i (gather) the stories of participants through their narratives, then provide them with a transcript to review. One participant chose to provide written responses to the indicative questions, because of the difficulties in connecting. For this participant a zoom interview was still arranged to further explore their story and provide a form of face-to-face connection between the researcher and participant. I transcribed the first interview, however because of time constraints the remaining three were transcribed through a professional service, and transcripts were provided to the participants to review and confirm or amend. The process of researcher and participant re-reading narratives again is important, as through this process the researcher is able to start identifying and distinguishing the various roles of the participant, that is the metaphor of 'voice' and the concept of multiple "I's" (O'Toole & Beckett, 2013).

Interview Analysis

The tivaevae patterns that emerged during the gathering of their stories were then organised and evaluated using Te Tangi Ka'ara to establish ru'tu (beats) and rhythms of service and leadership. Each participant was at varying stages of their leadership journey some just beginning, others with a few years' experience, and another with many years of experience which this was evidenced in their stories. Where gaps occurred in the patterns, additional discussions were held to allow for a full set of ideas to be presented so that the analysis of ru'tu (beats) and rhythms could then begin.

The Tivaevae interview transcripts were printed and read multiple times to find, refine and elaborate concepts, themes, and events. Participant transcripts were colour-coded so identified concepts, themes and events were able to be linked back to the relevant participant. As I read through the transcripts, I wrote notes in the margins which I then

transferred to a spreadsheet with each transcript colour having its own worksheet. The process of reading and re-reading allowed me to become more familiar with the voices of the participants and allowed for the ru'tu (beats) and rhythms of their different experiences to form common and varied themes.

From the range of themes that emerged I further analysed and refined these applying the concept of Ta'unga Rutu – Akapapa'anga Api'i (Master Drummer Teaching Plans) which outlines three stages of development, that is, Te Papa (Foundation) which has five lessons delivered over a one year period; Taura pātē aka'oro (double gong student) or 'Starting to Specialist' which has two lessons spread over two years; and finally Ta'unga Rutu or 'Specialist' which is spread over three years (Jonassen, 2016). In each of these stages there are various ru'tu pa'u (drumbeats) and patterns that are learnt in order for the Ta'unga Rutu to become a Ta'unga Ru'tu (expert drummer). The more experienced the Ta'unga Rutu (drummer) the more complex the ru'tu (beat). My understanding of how this could be applied to the initial colour-coding of participants transcripts emerged as I was writing the findings chapter. Appendix C outlines a sample of how participant's narratives were selected as data examples and then synthesised further into one of the two key themes either ways of knowing or service and leadership and various sub-themes. Participant's narratives are presented in chapter four in two parts using these.

What I realised as I was refining and evaluating the themes that emerged were the ru'tu (beats) and rhythms were similar regardless of whether participants felt they were practicing Cook Islands Way of knowing or not. These commonalities caused me to reflect on whether what I originally viewed as service to others and leadership, was actually just moral obligations and social responsibility. This suggests that the overall cultural practices of Cook Islanders are based on the concept of 'obligations' to give back, regardless of whether they and not necessarily for the purpose of improving the status of others or self. In this chapter

the first phase of analysis was described, particularly how data was processed. In the next chapter, the focus is on discussing the descriptive narratives that were extracted and discussing them through themes.

Chapter Four - Findings

Introduction

The stories of four senior managers of Cook Islands heritage working in the Tertiary Sectors across New Zealand and the Cook Islands were ko'iko'i (gathered) for their perspective on Cook Islands ways of knowing in terms of service and leadership and whether or not this influenced their practice as managers. To maintain anonymity of participants, their names have been replaced with the following colours, Auīka, Mākara, Muramura and Tārona. The patterns that emerged as they related to participants' ways of life were grouped under two overarching themes: 'Ways of Knowing' and 'Service and Leadership'. The key findings of these two themes are presented alongside the voice of this researcher, which is distinguishable through a first-person perspective.

Part One: Ways of Knowing

Each participant's way of life was influenced by their parents, families, friends and acquaintances at various stages of their life. The sub-themes that emerge in 'Ways of knowing' are Papa'anga – Identity, Person Development and Emerging Cook Islands ways of knowing.

Papa'anga – Identity and values

In my childhood years the foundational values my parents instilled in me formed my world view and sharing and serving were core to that. First and foremost was my identity as a Cook Islander, born and raised in New Zealand, with Christian values and beliefs as the foundation of my world view of self and others. All participants were of Cook Islands heritage with mixed race parents from either European or other Pacific nations. Tārona, Muramura and Mākara were born and raised in New Zealand, whereas Auīka was born in the Cook

Islands, and described his life as a child growing up in the Cook Islands as being “privileged” in regard to the opportunities it provided.

Church and religion were a big part of my life and serving others. Putting others before ourselves was the way of life we were exposed to growing up. For this researcher, the obligation to share with others was a moral responsibility that was actively demonstrated by my parents in the form of providing food, clothing, blankets, accommodation, transport, and money, as well as being a ‘comforting ear’, a friendly face, for those that just needed someone to listen, a shelter in the time of any storm. For Tārona, church and religion was also a “very big part of life and giving was a very big part of life to the Church”. Auīka, Mīākara and Muramura did not allude to church, however Auīka and Muramura talked about the moral obligation in terms of a duty or responsibility to others, which Auīka described as:

Growing up with the moral to see what the obligations are, given that’s what’s part of the cultural perspective, is that our obligations to our communities or to our families. (Auīka)

Muramura stated:

Those of us with privilege, however it is defined, have an obligation to use it to better society. (Muramura)

Mākara grew up with the idea of service to others through “making cups of tea and all those things when people come over”. In Tārona’s family, giving became a matter of contention for some of her siblings in later years and they stopped going to church. This was because their thoughts around giving differed from what they were taught; they believed:

Personally it was about giving when you are okay as a family. (Tārona)

Not all participants identified their upbringing as being focused on Cook Islands culture, with Muramura stating:

While I recognise there will be some influence from family, I am not sure I can identify this as specifically a Cook Islands way of behaving. On a more general note, I could say my values are centred around broadish Pacific values of family and reciprocity. (Muramura)

Mākara in comparison was heavily influenced by his father's culture growing up, and late into his postgraduate studies, began to connect with his Cook Islands culture. Tārona described their way of life growing up as a time where males were emphasised as the head:

So we learnt at a very early stage to be very independent, very communal in how we operated at home. Very stereo-typed roles and females do all the cooking and all the inside roles, and males do the outside roles. (Tārona)

This meant she worked harder to prove she was just as good as her older siblings, and gaining qualifications was about "getting a ticket to get ahead if life". Auīka described the type of living he experienced growing up in the Cook Islands as being based on:

The simple things we take for granted around respect, service, sharing, looking after our elders. (Auīka)

In relation to the influence of their parents on career choices, Tārona stated that "education was always the push" and "we were born to be leaders". Choosing to work as an educator was a direct result of the influence of her father and she saw it as a step towards leadership. Her father would say "Lead the way or get out of the way". Tārona also regards her achievements in her career as fulfilling her parent's legacy, "so this is like their legacy and carrying on what they wanted".

For this researcher, the importance of education and learning in helping to prepare me for future work and life was set-up through home life, simple things such as learning through

Bible stories and parables about acceptable morals and behaviour. Then in church, helping out as a voluntary teacher for primary, then teenage children and eventually going on to do a Christian Leadership course. These helped set a foundation for the discipline of working with other people in a productive and structured way and is an example of how my parents set me up for being successful in life.

Likewise, Auīka also cited family values as being instrumental in providing opportunities, and stated that

I think it's actually pre-determined by the time you leave Primary School or by the time you leave secondary school. So, where this has landed goes back to the opportunities that was seen by our parents to look at what was available. (Auīka)

For Auīka growing up, he learnt the value of work ethics through “planting, growing, animal stock” and then “sharing those things out”, a practice he applied throughout his life. He believed that these work ethics prepared him for “going through university”. Mākara growing up, he was mainly influenced by his father's culture and completed his schooling in New Zealand, going on to study to Postgraduate level. He believes that his training, growing up learning the skill of hospitality to guests and visitors were instrumental in instilling the idea of service as a value. Later on in life he realised the importance of those interactions and discussions that transpired, stating:

When you look back, those things help you when you become a leader or when you have to take on leadership roles within your family, but also your communities and everything. (Mākara)

Mākara stated that Cook Islands values such as “supporting and encouraging other Pacific people” were important to him and that he was “mindful of support for the wider Pacific community”. At a micro level, Muramura's family were primary influences in his career

journey, as the eldest Muramura “was always responsible for things” and because of this “naturally sort of fell into various roles”. He describes his life as privileged, and attended schools which were quite liberal where you were encouraged to do your best:

There was never any doubt that I was going to university, it was just an automatic thing, and most of my friends were going to university. (Muramura)

Being able to speak in Cook Islands Māori was raised as a “challenge” to overcome by Tārona who grew up in a multi-lingual home where four languages were spoken, however was only allowed to speak English. For Auīka, Mākara and Muramura, reo (language) was not alluded to as an issue. For this researcher English was also the main language spoken in the home and this was a result of a school principal for one of my older siblings advising my parents that speaking more than one language would be detrimental for our education. I learnt to understand Cook Islands Māori through songs taught during my childhood, reading the Bible in Cook Islands Māori, learning legends such as Ru’s Canoe and being part of a group re-enacting it for fundraising events. While Tārona did not indicate what her level of awareness or understanding of the Cook Islands Māori language was, being able to converse in Cook Islands Māori was a challenge which she was able to overcome by seeking guidance and support from Metua (Elders). She stated:

Just because I don’t have the language, doesn’t disadvantage me in it, it just means I have to strategise more in how I can accommodate the context at hand.
(Tārona)

The underlying heartbeat for all participants was their parents who were instrumental either directly or indirectly in providing them with opportunities to develop themselves. In this section participants have outlined the tempos, ru’tu (beats) and rhythms of their mixed identifies, and varying life experiences where church was mentioned by some and not others. Giving and serving others was seen by some participants as connected to church,

while for others it was about the moral obligation to help or improve the status of others. For one participant not being able to speak Cook Islands Māori Reo was a challenge that was overcome by seeking the guidance and support of Metua (Elders). The next section focuses on personal development opportunities identified by participants.

Credibility: Personal and Professional Development

For me, the value of credibility, being able to deliver quality work comes from experience and education. This can be formal or informal as evidenced through the careers of my parents. My father growing up in the Islands learnt the skills of fishing, planting and growing produce, baking, and building. These skills set him up for his career in various trades, building and baking and other roles, enabling him both in the Cook Islands and New Zealand to support his immediate family and extended family. In a similar way Auīka shared how growing up his way of life in the Cook Islands with a focus on food and land, prepared him for higher education:

the value about planting, growing, stock, animal stock, all those sorts of things taught us to learn how to do those things as much as also seeing the product of those things and then sharing those things out, and so that's what we were brought up on. (Auīka)

My mother from the age of 14 became a Nurses Aid and learnt her nursing skills on the job from various Doctors, both local and international, a role she held for 12 years before moving to New Zealand. When she moved to New Zealand my mother utilised other skills of sewing, and cleaning. She was gifted in Tivaevae design and created many Tivaevae for her children, grandchildren, close friends, family, and acquaintances. Although never having the opportunity to undertake a qualification in nursing she was knowledgeable about a lot of health issues and in her retired years was involved in health promotion for Pacific and Cook Islands community groups in New Zealand. My mother shared her talents freely, always

putting the needs of others before her own. For example, on her death bed she completed designing a pattern for one of her friends, determined to complete it despite the fact that she was bedridden. This was an example of how people trusted that when they asked my mother to do something and she agreed, she would honour that commitment no matter what. My parents were role models for me as they demonstrated the importance of experience and expertise, of being able to do what you say you can do. They role modelled the kind of work ethic and behaviour that influenced my choices in both my career and personal life.

Gaining higher education was my choice, one which I made as an adult, and I found that my years of experience coupled with the qualifications I gained enhanced my performance, capability and capacity in the workplace. Participants in this study, referred to tertiary education as important to developing technical expertise in their respective roles with Tārona stating:

I knew that I wasn't going to excel overseas if I didn't have qualifications. (Tārona)

Tārona stayed focused on her goal to work in Education and chose qualifications that would place her on a platform to be able to travel to various countries and work. Mākara went from high school to Tertiary and continued into Postgraduate Study, and while doing an elective paper, switched his study focus. This eventually led Mākara to the role he is in now. Muramura on the other hand, while tertiary study was always on the cards, changed his course of study several times, before eventually working. He "ended up" in his current role because seventeen people encouraged him to apply for the role which he did, and through this has picked up his studies at postgraduate level.

Developing technical skills in the field that you are training in was seen by Auīka as pivotal to creating professional and personal credibility in terms of being able to deliver a quality service stating:

If you are no good at what you do, then that's the value base around your credibility and if you don't have that under your belt and people can't trust the value of your work, then there is not much point about, what does that reflect in other things that you actually do. (Auika)

Auika stressed the benefits of opportunities and exposure to political and professional worlds at both a national and international level. Auika recognised that one's successes were related to relationships:

Well, none of these successes are on an individual basis, there's always some connection to a system or to other people to make it happen (Auika)

Early role models in Auika's career were his father, and professional mentors who took him under their wing. Later on, in his career through the relationships he had established with his professional mentors and work colleagues, he was able to engage with them to travel back to the Cook Islands to provide development opportunities for Cook Islands workers in their areas of technical expertise. Both personal and professional relationships were cited by Muramura, Mākara and Tārona as inspiring them to succeed. For Mākara people from the wider Pacific and Cook Islands groups were very supportive:

Encouraging me as a Cook Islands person to get involved and be involved, and also providing opportunities, you know, of things that are coming up and stuff. (Mākara)

Muramura expressed that you "surround yourself with good people" both technical professionals and personal friends who are "inspirational...warm, generous open-hearted people". Tārona also involved herself with people who "believed in me" such as her "bosses" setting a vision in front of them saying "I want your job". Her perception was that gaining qualifications in higher education were so that she could progress into a leadership position

and be able to “take these skills back to my people”. For Tārona, gaining a qualification was about:

Coming back and empowering who you can so that those skill sets move on and build that capacity. (Tārona)

The underlying heart of family values continues to drum as all participants realised the value of gaining a qualification and the benefits associated with continuing education programmes and connecting with professional networks. Those born and raised in New Zealand were able to access study opportunities, while for the participant raised in the Cook Islands, opportunities to study both locally and internationally were set-up by his parents. Being able to travel overseas and focus mainly on study was considered a privileged time of his life.

The following section focuses on what Cook Islands Ways of knowing emerged from the Papa’anga – Identity and values, and Credibility: Personal and Professional Development.

Sharing and Serving: Emerging Cook Islands Ways of Knowing

The participants were of mixed race, but all had Cook Islands Māori heritage in common, and spoke mainly English, although for three of the participants they grew up with at least one other language being spoken in the home. The Cook Islands is considered a Christian Nation, however only Tārona talked about church playing a major role in her upbringing and providing a perspective of service and giving that could be detrimental if you did not manage your boundaries and put your own family first. Regardless of whether they considered their upbringing to be from the worldview of the Cook Islands culture, they all stated they felt they had a moral obligation to give back to others, in the first instance iti tangata Kuki Airani (Cook Islands people), then extending to other Pacific and then other nations. Some participants

felt their parents directed or provided opportunities that led to their career choices. The value of education was a strong influence with all participants upbringing and how this was evidenced varied based on the context of their living environments. They all stated that their parents were key influencers in their careers by either directing or supporting their choices by providing opportunities for them. Other values demonstrated were sharing and respect for others, particularly elders.

The value of education and ability to deliver a credible service regardless of what field of work you are in was important to all participants. Again, their parents influenced the value placed on education. They developed their various areas of technical expertise through formal study, and mentoring relationships through professional and community groups. Gaining a qualification in a technical field was about being able to then give back to *iti tangata Kuki Airani* (Cook Islands people) and other Pacific nations at a local, national, and international level which demonstrates the values of serving and reciprocity which are traits of indigenous communities (Fa'aea & Enari, 2021; Matapo & Baice, 2020; Ruwhiu & Elkin, 2016).

In summary, through collective family values *more ru'tu pa'u* (drumbeats) that emerged were sharing and serving, the moral obligation to help others, to give back to *iti tangata Kuki Airani* (Cook Islands people) and people in general whether they be Pacific or in and/or from other nations. The value of education as a tool for developing oneself as a technical expert was again seen as a tool for enabling one to be in a position to give back what was provided by the country.

Part Two: Service and Leadership

In this section the assumptions and views of participants in regard to service and leadership are outlined, as well as their experience of leadership development and the challenges of servant leadership.

Assumptions and views

Participants views on service varied where Tārona saw service holistically as a “means for delivering to the goals and aspiration” about “trying to build that vision” and “promoting the outcomes of what you need to do in a leadership way” stating that “doing leadership things that is a given”. She acknowledged that service was quite a “broad thing” and that there were “many different fields of service” and it could be depicted in so many different ways and contextualised to the needs of your community or your provider. The outcomes of service as proposed by Tārona were “being self-efficient”, meaning we are not reliant on outside sources.

Leadership service is about making the clog, making the wheels function so that the outcomes are beneficial to our people. (Tārona)

Tārona also recognised the Cook Islands is diverse and amongst the fifteen islands there are various cultural differences which she needed to adapt and adjust to in order to successfully engage with the respective communities. For example:

Service in Pukapuka is going to be different to service in Mangaia in terms of gender, in terms of land, in terms of politics. You know it’s quite diverse, so service is a big word. (Tārona)

Auīka questioned the saying by people that “the pathway to leadership is through service” stating that:

The service comes at all sorts of levels and that’s in your professional career and that may be a completely different population group. (Auīka)

He further acknowledged that there were multiple platforms of providing service both from a professional view at a local and international level and referred to looking at “how we can assist with our country”, but also service to families and then community. Being able to share what he has, as much as possible, was what he saw as an obligation which was part of service, further stating:

So, I have an obligation to our people of the Cook Islands and particularly our people in the Cook Islands. That’s my biggest obligation, and the families, and our families. (Auīka)

As well as an obligation to the Cook Islands and its people, Auīka felt an obligation to the Pacific population of the region stating:

I have a skillset that I have delivered to the region for the last 20 years in assisting our teams, our training, our specialised workforce and other areas, our universities, so that’s a strong obligation. (Auīka)

Auīka’s view of obligations included his own skillset to “make sure I’m good at what I think I am or what other people think I’m not so good at”. He further stated that:

The obligations are – well I look at is as very strong obligations to do these things and then with that comes the service. (Auīka)

In comparison, Mākara’s view of service was established through his serving cups of tea which he later appreciated as opportunities to build relationships and learn. For Mākara

leadership was about “being able to take control of the situation” which involved strategising, being solution focused, and being in a position to be able to support others in the team to reach a set goal or objective. Mākara did not view this as being a “servant of everyone else” and did not wish to label this behaviour as servant leadership because of the negative connotations it might have in the western world. He stated:

Maybe it’s a clash between the way that Pacific people might see it being a servant versus Western people. I don’t know. I don’t think that concept of servant leadership is something that Western people really would subscribe to in terms of being a leader.

(Mākara)

Whereas for Muramura, service in his position meant getting people further up the ladder in the university context stating that:

Those of us with privilege, however it is defined, have an obligation to use it to better society. (Muramura)

He saw his perspective of service as being a hybrid option where ways of leading and behaving were not necessarily that of a “Pacific (Cook Islands) leader”. Muramura’s view on servant leadership was:

We always have to serve someone, and leadership is like that, a curious mix of yes and no. (Muramura)

Muramura’s view of leadership was that it “must be transparent” and leaders must be willing to have “open and frank conversations”. He further stated it was important that leaders were both “kind, decisive, and willing to take calculated risks and not afraid of failing either big or small”. One further characteristic was that they are “prepared to have a courageous or generous conversation about a matter when it arises”. In comparison, Auīka’s perspective on leadership was about meaningful engagement with people, listening to their needs,

allowing their voice to be heard. He also acknowledged that there were “a lot of commonalities now in our Pacific families and it was important to “pay respect to people” and “let people talk”. Auīka further acknowledged that “our people are oratory” stating:

Our people, once they speak, will commit to what they’ve actually spoken and our people will actually remember the recollection of these things quite easily so that when you’re talking to them the next time it’s actually quite easy to re-litigate the thinking process, you can always change it, but at least re-litigate that this is what we said last time so if we change our mind this time let’s do it differently or why and what are the triggers. (Auīka)

Most of the participants like Auīka, also acknowledged that their service was to more than just Cook Islands people, but to the wider Pacific. Participants’ views of service and leadership varied, and they did not all see themselves as practicing service and leadership. However, they all shared the obligation to provide a service in their respective positions to meet set goals, as well as train and develop others. All participants acknowledged the importance of service to family and community, however an alternative view of service being context specific to protocols of specific groups of people was also highlighted as a sensitive area. The participants’ views are developed further in the next section, where they provide examples of leadership development.

Leadership Development

The various ru’tu (beat) of family values set the rhythm of leadership for each participant and provided opportunities for learning and developing technical skills in their respective career pathways. All participants acknowledged the importance of family relationships either with professionals or personal contacts in helping to develop their technical expertise in their roles. The ru’tu (beats) and rhythms of sharing, serving, respect and moral obligation to

others which was taught by their parents, continue to influence participants. In this section examples from each participant will be outlined separately, as this will allow for their respective experiences to be played out at a ru'tu (beat) and tempo that is relevant for their context.

Mākara

Mākara was brought up with a notion of service that in retrospect he realised was an informal form of networking, where in serving refreshments to people, he was placed in a position where he was able to learn from discussions and see interactions that helped contribute to his development as a leader. As he progressed into higher education, Mākara formed mentoring relationships that were opportunities to learn from other professionals as well as increase his exposure to the wider Pacific and Cook Islands communities. Mākara's current leadership role is the culmination of years of study and hard work throughout which he was supported and encouraged by his family, as well as professional and community networks. He stated that his career journey was influenced by "a whole bunch of people" which included Pacific and Cook Islands networks.

His perspective of Cook Islands leadership was influenced by a Cook Islands Network for Professionals, a national body that he connected with while completing his postgraduate studies. He stated that they were:

Encouraging me as a Cook Islands person to get involved and be involved, and also providing opportunities of things that are coming up. (Mākara)

Through this network he was supported to travel to the Cook Islands and present at an international conference. Mākara shared about a prominent Cook Islander whose behaviour impressed him at the conferences:

He always sat in the front, and he'd always stay and listen to everybody. He's engaged, he's asking questions or making comments for every speaker, and he's doing that all the way through like for the whole three days. (Mākara)

Mākara saw this level of engagement as an example of a leader that supports others, learns, and is always open to learning and understanding. When looking at his own style of leadership, Mākara saw himself as someone who is “always trying to give others opportunities to lead things, to lead projects, to lead little pieces of work”. In particular, for junior staff members, he looks for opportunities for them to upskill and gain further qualifications, also connecting them with networks especially within the Pacific and wider community. In supporting the development of his staff, he is:

Looking at the needs of the group, of the unit and just doing what it takes to put us in the best position to do whatever. (Mākara)

Mākara's leadership development began at home, and as he progressed through to higher education, he formed mentoring relationships and was supported by many people. However, in relation to the Pacific and Cook Islands communities he cited two particular groups for providing opportunities for him increase his exposure and involvement at a national and international level. Mākara acknowledged that community groups in the wider Pacific and Cook Islands communities in New Zealand were instrumental in providing opportunities for him to increase his exposure and involvement with communities at a national and international level. In his current leadership role, he is providing the same type of networking and support to his team that he experienced.

Muramura

Muramura's work ethics mean people can rely on him to do what he says he will do and he does things "on time and in time". As the eldest, he was responsible for helping out with certain responsibilities around the home stating:

I was always responsible for things and so if you're responsible for things you naturally sort of fall into various roles. (Muramura)

Muramura changed careers to take up a leadership role in the Tertiary Sector and was inspired to do so by at least seventeen people, stating if not for them he would still be in his previous job. Muramura is continuing to progress his postgraduate studies and remains committed to support Pacific and Māori students through to completion of their studies. Throughout his career Muramura benefited from various professional relationships and networks, one such example being a leader who "enabled me to step up in so many ways". He also acknowledged close friendships that were inspirational stating:

You surround yourself with good people. (Muramura)

Outside of his work Muramura sits on several regional committees in governance roles and he "always makes sure everything I touch is executed to the highest standard".

Muramura sets a high standard of performance for himself in work, study, and the various committees that he sits on. All of these contributed to his development as a leader. He is committed to supporting his students to complete their studies.

Tārona

Tārona acknowledged people that believed in her as being instrumental to her development as a leader stating, "I had to prove my way". She described how in working towards the

various leadership roles she has held she would prepare herself by building a structure to get past what she needed to. One of her strategies going into interviews was to:

Push myself into believing and then convincing the panel that I could do the best role that I could ever do, and I think that a lot of my communications skills, and the personality and drive that I have, those characteristics contributed to me getting ahead. (Tārona)

Tārona's continuous focus on self-improvement was influenced by her father and his "push for education". She stated her older siblings were considered the "brain boxes" and as the youngest she felt she had to work harder to prove herself. Her older brother and sister were role models that she looked up. Another strategy Tārona had was to tell the "bosses" she worked with that she wanted their jobs and then put that vision in front of them and work towards it. When asked why she wanted their jobs her response was:

After all these qualifications that I have gained, my perception is for what? So, if I can't go back and take these skills back to my people I don't think I'm doing a service to anyone. (Tārona)

For Tārona, gaining qualifications and progressing into leadership roles was about building her skill set to one day be able to return to the Cook Islands and deliver a service to her people. The leadership development process she followed in developing herself is also one she practices with her staff. For Tārona leadership was about "moving with people" and being able to "move them through others [who] are with different sectors of people. She quoted a New Zealand Māori whakatoki (Proverb):

He aha te mea nui o te ao? (What is the most important things in the world?) He tangata, he tangata, he tangata (it is people, it is people, it is people). (Tārona)

Tārona sees herself as a catalyst for change, seeing potential in people and helping draw that out:

Looking deep into their skills and taking them out of their cocoon and making them believe in themselves so they are successful in what they do. (Tārona)

Tārona's leadership development has been self-driven, whereby she has set a goal for herself, placed that vision in front of key people and worked towards achieving it. The same drive for self-development and self-belief is what she then encourages other people to strive towards. Her self-drive was in response to her following the example set by her older siblings.

Auīka

For Auīka his career journey was pre-determined during Primary and Secondary school through the influence of his parents and the opportunities seen by them. He stated that:

Where this has landed goes back to the opportunities that were seen by our parents to look at what was available... (Auīka)

These learning opportunities were at a local, national, and international level and Auīka stated this also involved the platforms "provided by the country to be able to do that". Auīka recognised that the "Education Sector is crucial" that as a country we need to invest in the education of our children starting from Primary schools stating:

The primary schools, that's where the grunt will come, that's where our kids need to have, you know, whether they're bilingual, all those sorts of things, but very good at the technical sciences and whatever else we're trying to train them for in the future. (Auīka)

Auīka acknowledged that leadership development begins at an early age, and it was critical that the education system was really strong. As a child growing up in the Cook Islands his parents saw the opportunities available to him through the systems provided by the country and supported him to access these which resulted in him travelling overseas for Tertiary studies. On a personal level his development was further strengthened through what he referred to as “an early influences model” whereby in his travels he was mentored by two experts in his profession. One mentor in the early stages of his career was a Cook Islander and the other mentor a papa’a who was one of the biggest and best in his field in Australasia where Auīka completed advanced training. They both took him under their wing, and Auīka states the mentoring they provided was crucial to his development as an expert in his field. Throughout his career he had various role models, from his father to Cook Islands community leaders, through to work place professionals who were experts in their field.

Auīka as well as working as a professional in his field, is also involved in other Pacific organisations in key leadership roles. He acknowledges his working relationship with a management expert as being crucial to the success of the services they deliver “throughout the region...for the Cook Islands and a lot in New Zealand”. He further stated the importance of being connected to people and systems in order to make things happen:

Well, none of these successes are on an individual basis, there’s always some connection to a system or to other people to make it happen. (Auīka)

Auīka also acknowledged the importance of people, in relation to leadership he stated that “sometimes you don’t need followers” referring to instances where “sometimes you’ll be on your own and you’ve got to make a call”. Through this connectedness to systems and relationships with people in major establishments both in his professional career and the other organisations he worked for, Auīka was able to mobilise people to “come back home

and to come into the region”. Auīka through developing these relationships was able to give back and coordinate a range of opportunities for the Cook Islands and region:

...all the specialties, but also in training the workforce, policy, the politics around it, foreign affairs, you know all those sorts of things that actually come and add value to the work that I think needs to be done for our people. (Auīka)

Auīka learnt the value of education from his parents, they role modelled it and were instrumental in setting up development and learning opportunities for him at an early age. Both from their ‘way of life’ to the opportunities for further education both locally and overseas. Auīka outlined the importance of systems and mentoring relationships in contributing to the success of his goal to become an expert in his professional careers. In addition, through these relationships he was able to provide a range of learning and training opportunities both within the Cook Islands and the region.

From the different leadership development stories of Auīka, Tārona, Mākara and Muramura one of the key themes that is common for each of them is parental influence in appreciating and capitalising on the value of education. They have each been successful at different levels specific to their professional careers and the environments and respective cultures in which they were raised. The next section will look at challenges of servant leadership as identified by each participant.

Challenges of Servant Leadership

All participants understood servant leadership to be about putting the needs of others before oneself and for some of them this provided some challenges. These challenges are outlined and vary according to the context of the participant.

Mākara felt that using the terminology 'servant' would bring a negative response from the western world. He did however believe that that way in which we view leadership and this idea of service has some really strong concepts which can be applied to anything and hopefully could be taken on board by non-Pacific peoples stating:

There's so much potential if they can take onboard some of these values or some of these concepts and ways of looking at things and that can really help push their business or whatever it is that they're doing forward. (Mākara)

Mākara recognised that in order for Cook Islands people, let alone Pacific people to be successful in a tertiary setting, there needs to be more Pacific people at the decision-making table. He stated:

People are starting to see the value of having strong cultural competencies amongst leadership, Pacific and non-Pacific, but we're still not there yet, I think. The sooner we can improve things on that front, the better. (Mākara)

Mākara felt that for things to change and positions to open for Pacific people there needed to be a shift or restructure of the system in all universities in New Zealand. One suggestion from Mākara was that it be mandated in writing that you must have a certain number of Pacific and a certain number of Māori so that it forces opportunities to be available to skilled Pacific people. Muramura also recognised that the university structure was challenging for Pacific people, with one of the main challenges being they were "too humble" stating:

We are dealing with all sorts of other stuff, so our people are on a journey, a different sort of journey. (Muramura).

One of the challenges identified by Tārona was whether enough support was provided for females in their roles to allow them to get to leadership positions. According to Tārona:

As mothers we continuously service [sic], our males in a different aspect but its already inborn with us that we serve when we become mothers, it's just part of us and I think that mother nature role of servant leadership is the same, its intertwined.

(Tārona)

Another need was providing mentoring for people into leadership roles, recognising that this needed to start as early as Early Childhood Education stating, "that's where servant leadership starts, cause that's when you see your emerging leaders coming through". Tārona further proposed that any leadership programme for youth must be supported by critical people who provide opportunities and "nurture those ones in" and tell them you believe in them.

From a cultural perspective reo (language) being able to speak Cook Islands Māori is crucial. Tārona admitted to being more familiar with New Zealand Māori than Cook Islands Māori. As a leader she is expected to speak Cook Islands Māori and has overcome this challenge by incorporating pe'e (chants) into her speeches when she has had to speak at various functions such as funerals, and graduations. Another cultural challenge is working with the Pa Enea (Outer Islands) where considerations are the diversity of dialect and cultural practices as well as geographical location which limits the service provided. Tārona states:

No decision is hard if the learner is at the centre of you decision and I honestly believe that. (Tārona)

For Auīka one of the initial challenges in starting a professional career was resourcing, stating:

You come back, you start in your professional career, you've got debts and you've got problems with housing, your family is starting to group up and the cost of living.

(Auīka)

With these personal challenges and trying to do extra bits and pieces “which included looking after the community” having the ability to overcome the challenges sensitised Auīka who stated:

Well, it certainly sensitives [sic] me as to how I can approach people or how I think about what people’s issues are and how I can help. So, there is a default mechanism in the whole thing, but it’s a default because it’s been pre-empted by our parents.

(Auīka)

This statement is an example of how the early influence of Auīka’s parents on the value of education and obligation to give back to your people and country, have continued to impact his leadership practice.

Auīka’s pursuits have required him to travel frequently over the years which has an impact on his family because it means he is away from home a lot. He states:

Clearly the family has to have a tolerance level for doing this sort of stuff because it is a lot of time on the phone, it is a lot of time in the air and a particularly long time at meetings and even in the regional work for ten years we were looking after six countries in a region, which is quite a lot of travel. (Auīka)

Auīka is at a stage in his life where he assesses what he can and cannot do based on the value added in “doing a particular thing”. In doing this he analyses “what are you going to get out of it and what’s the community going to get out of it?” He stressed the importance of “rethinking those components of capacity and capability and also relooking at where the skill-sets are”. Auīka further recognised that while he is a qualified professional in his field, there are other areas where bringing in someone who can do the job better is beneficial:

Recognising who can do the jobs better than you, setting it yourself by still having a role of some sort but not overplaying it. (Auīka)

Succession planning “growing of our people into positions whether it’s in the Cook Islands or New Zealand or the regions” is something that Auīka identified as having been a challenge for “the past 20 odd years”.

In summary, challenges of service and leadership for participants played at different ru’tu (beats) and rhythms. The need for leadership programmes for women, as well as mentoring from an early age, and succession planning, growing our own people were identified. Communication in regard to Reo (language) being conversant in Cook Islands Māori was a necessary skill to be developed. Resourcing such as financing and sacrificing personal time with family while working and doing things for the community were things to overcome. Balancing, family, work, and community commitments were important needed to be reassessed in terms of the value and benefit to self and others. The university structure was not considered friendly, and Pacific people are humble, however there is a need to have more Pacific people at the decision-making table. Using the word servant was seen as placing a negative perspective on the way in which Pacific people service and lead. These challenges will be discussed in the next chapter.

Conclusion

Regardless of what extent participants connected with their Cook Islands culture, they each stated a strong obligation to give back to others, whether this be to fellow Cook Islanders or other Pacific and non-Pacific people. For all participants the value of education was imparted from their parents who were early influencers in their lives. They stated their parents set-them up, by their way of life, and seeing opportunities for them to develop

relationships and qualifications. Each participants recognised the importance in developing technical expertise as a way of enabling them to one day be in a position to give back to their respective workplace, communities and countries. Not all participants saw themselves as servant leaders and were more inclined to describe their actions as honouring an obligation to provide a service in the context of their respective areas of expertise. Service and leadership were about doing what is right because it is the right thing to do.

Chapter Five: Discussion

Introduction

This chapter discusses the research findings that emerged from the narratives of participants in chapter four. As this is an exploratory study, the aim was to find out whether or not Cook Islands ways of knowing influenced the way in which participants serve and lead. The discussions that follow outline the ru'tu (beats) and rhythms of key findings (i.e. themes) related to ways of knowing and service and leadership theory through the Research questions.

Question One: What are Cook Islands ways of knowing in terms of Service and Leadership?

One of the main objectives of this study was to identify whether Cook Islands ways of knowing influenced the way in which participants practiced service and leadership. Akono'anga Māori (Cook Islands culture) recognises that leadership is instilled from birth and acknowledges the importance of papa'anga (genealogy) and nga akauenga e toru (three responsibilities) and core values such as respect for elders and others. The identity of participants was significant in that those that were of mixed heritage with parents of other ethnicities did not necessarily see their ways of knowing as being from a Cook Islands perspective. The participants with both parents of Cook Islands heritage questioned "What is Cook Islands Ways of knowing?" While they acknowledged their Cook Islands heritage, they felt that their ways of knowing and practicing service and leadership were more from a broader perspective of reciprocity which focused on the Pacific community and others. Regardless of this all participants expressed that for them serving and leading others was an inherent duty or moral obligation one which was a foundational value taught by their parents.

For this researcher, my original notion around serving and leading as a Cook Islander was that this was based on the concept of servant leadership where the needs of others took priority over one's own needs. The concept of Servant leadership proposes that there is a leader follower relationship whereby the leader is a servant first putting the needs of his followers before his own (Greenleaf, 1977). Participants did not see themselves as servant leaders, but rather as leaders with a responsibility to help others. The care and support they offered within their respective organisations and the community was people-oriented, similar to Te Ao Māori (New Zealand Māori) ways of knowing (Ruhwii & Elkin, 2016) which like Cook Islands ways of knowing acknowledges papa'anga (whakapapa – genealogies) and other values. Participants' underlying personal motivation for taking up leadership responsibilities are what defines whether or not they are servant leaders (Eva et al., 2018) where motive results in a self-less concern for the well-being of others. It can be said that each participant demonstrated this moral obligation in delivering their leadership responsibilities.

The ru'tu (beats) of foundational values and beliefs of service and leadership were instilled in participants during childhood. These values were based on nga akaue'anga e toru (three duties or responsibilities) ara tipoto (wide path) which acknowledged the importance of responsibility to immediate and extended family, for ara tiroa' (long path) the responsibility to the community or vaka (district or tribe), and 'are vanaga (house of learning) which acknowledged the importance of learning (James et al., 2012). From an organisational perspective participants focus was first and foremost on 'are vanaga (house of learning) recognising that in their respective roles the service and leadership they provided was about developing their own expertise, and they did this through ongoing education and professional relationships. As experts in their respective fields, they were then able to address ara tipoto

(short path) which in an organisation would be their direct reports, and ara tiroa (long path) the responsibility to the wider organisation, contextualised to their roles and disciplines.

Key finding

Regardless of whether their heartbeats were Cook Islands Ways of knowing or other ways of knowing, participants demonstrated some of the traits of leadership evident in a servant leader without using the term servant. The values or responsibilities inherent from childhood were also applied in their leadership roles for their respective organisations. The next question discusses the leadership practice of participants.

Question Two: How do Senior Managers narratives of practice illustrate service and leadership?

The atui'anga mua (first interweaving ru'tu (beats)) of participants practice as leaders was based on family values such as respect, service, sharing, looking after elders and making sure that education is valued (Auīka). The personal values of a servant leader are evident in core values such as humility and respect, values evident in other servant leadership research (Russell, 2001) and the three key aspects of trust, appreciation of others and empowerment. In their narratives participants related their stories from childhood where responsibilities within the home ranged from planting and growing animal stock to cooking and other household chores, hospitality and caring for younger siblings. Participants through practical wisdom and learnt knowledge and expertise bring their own ways of knowing which contributes to what has already amassed over a period of time into a dynamic set of best practices (Spiller et al., 2015) which form the core foundations of their leadership. These responsibilities whether they realised it or not helped set them up for leadership responsibilities later in life and demonstrate that the sense of responsibility appears key to making a difference for good (Notman, 2010; Russell, 2001).

For each participant, education was a common family value promoted by their parents which influenced higher education choices and resulted in each of them achieving at postgraduate level. Values affect a leader's moral reasoning and determines choices, core beliefs and underlying through thoughts which stimulate human behaviour (Notman, 2010). Several of the participants were also engaged in community and regional organisations and committees which were focused on providing a service to others, some of which was voluntary work. Participants expressed the importance of networking and professional relationships for creating further opportunities both for themselves and others.

In a study of Melanesian women, it emerged that Christianity and the culture of men being the head of the house impacted leadership for women which was by chance and not by choice (Strachan et al., 2010). However, Tārona was the only participant who talked about church and religion being a big part of her life. The roles of male and female in their household were stereo-typical whereby household chores were performed by the women and outdoor chores by the men. However, unlike the Melanesian women Tārona did not allow this to hold her back. She set her mind on being a leader and built her skills and expertise, setting goals and working towards achieving them. She in turn uses her skills and expertise to deliver a service within the context of her role that is targeted at empowering people to learn and grow in their chosen fields of study.

Key finding

The practice of service and leadership evident in the narratives of participants demonstrates that the sense of responsibility inherited from childhood has set a benchmark for enduring standards that collective form the value systems that influenced their leadership behaviours (Notman, 2010). The next question discussions how Cook Islands Ways of knowing are evident in participants narratives of service and leadership.

Question Three: How are Cook Islands ways of knowing evident in these narratives of service and leadership?

Not all participants saw their ways of serving and leading as being from the perspective of Cook Islands Ways of knowing. However, on examining their narratives they demonstrated several of the core values of Cook Islands ways of knowing which recognised the importance of familial bonds, respect for others, and sharing. This would indicate that these values are not specific to Cook Islands ways of knowing and common amongst other Pacific and Indigenous cultures. A study of servant and New Zealand Māori leadership recognised that indigenous peoples worldwide have always led and recognised leadership qualities in their people (Ruwhiu & Elkin, 2016).

Cultural patterns have changed and been adapted as a result of contact with other cultures particularly for Cook Islanders born and raised in other countries who may have an understanding of Cook Islands ways of knowing but are not able to speak te reo Kuki Airani (Cook Islands Māori). Cook Islands ways of knowing for them are based on other factors conditioned by the economic context in which they live (Crocombe & Crocombe 2003 p.17). Tārona acknowledged Cook Islands ways of knowing through protocols such as format of a speech, using a pe'e (chant) and knowing who to acknowledge when presenting in public. Not being able to speak Te Reo Kuki Airani (Cook Islands Māori) was a weakness she was aware of, and she mitigated this by utilising Metua to speak on her behalf. Furthermore, in the context of service delivery she ensured that "the learner is at the centre of your decision".

Auika stated that how he engaged with people, listening, and acknowledging their voices was an important aspect of Cook Islands ways, further stating it was not necessarily restricted to Cook Islands ways of knowing. He further talked about the meeting settings

outlining the importance of interacting with as many members of a group as possible. Values such as being respectful to people and allowing them to talk were stressed as important.

Key finding

The akanukunku'anga (orchestration) of various ru'tu (beats) of core Cook Islands Ways of knowing were evident in how participants delivered their services whether through public speaking or engaging with groups of people. Being respectful and following cultural protocols, allowing them to speak and share their views was a way of demonstrating respect for the people. In the next question discusses challenges of these ways of knowing and service and leadership.

Question Four: What are the challenges of these ways of knowing and service leadership within a tertiary education environment in Aotearoa New Zealand and the Cook Islands?

According to Youngs (2007) servant leaders have internal and external factors and using the metaphor of a tree, the hidden roots may reveal the inner landscape or heart of a genuine servant leader. The three key heartbeats were managing boundaries, wholehearted commitment, and security. Youngs' (2007) model reveals three dimensions to viewing servant leadership: intrapersonal, interpersonal, and organisational. The challenges expressed by participants were related to both internal and external factors either for themselves, others or the organisation and are outlined as identified by each participant.

Tārona – Self-Care (Managing Boundaries)

For Tārona growing up in a religious family where males were the head and roles in the household were based on gender whereby females were responsible for inside roles and males were responsible for outside roles was a challenge. There was no expectation for Tārona to achieve at the same level as her brothers. As the youngest and being female, she

found she had to work harder than her brothers who she stated were 'clever' and could pass exams without studying. She made a conscious choice to work towards a leadership role and all her actions were intentional, her choice of study, her choice of career. The male participants of this study did not face the same challenges as Tārona, in comparison their stories were based on being in environments that supported their growth and development

Muramura –Relational and Caring Culture (Organisational dimension)

Muramura identified one of the biggest challenges for Cook Islands learners in the Tertiary Sector as being their 'humility'. He felt they were too humble which then made their learning journey harder than it needed to be, also acknowledging that the learning journey for Cook Islanders is a different sort of journey, as we are dealing with all sorts of stuff. While it was not clarified what "all sorts of stuff" related to, in the context of this study it could be Cook Islands ways of knowing in that responsibilities to family and community means they are not able to focus solely on their personal learning. This is certainly something that I can relate to in regard to my own research journey. My responsibilities to my immediate and extended family have at times taken priority over my study, causing delays and disruptions that were unexpected however required my attention. Throughout these the support from the university through my supervisor and family and friends who have encouraged me to keep going have been pivotal in helping me to strive towards the goal of completing my studies. This has however caused issues from an administrative perspective within the tertiary structure, however again with the support of my supervisor these have been alleviated.

Mākara – Development and Growth of Others (Organisational Dimension)

Developing the capacity of Pacific people, Cook Islands or otherwise to grow into leadership positions and roles was seen as vital. In order to influence decision-making that would benefit our families and communities more Pacific people need to be at the decision-making table. Being a lone voice in these decision-making meetings is challenging because it is

easy to get voted out or to be ignored or not listed to. Have two or three strong voices together allows for advocating on behalf of things for Pacific people. While Makara felt there were some positive changes whereby people were becoming more aware of cultural diversity and both Pacific and non-Pacific were starting to see the value of cultural competencies in leadership, he felt there was still some way to go.

Auīka – Awareness of strengths and weaknesses (Security) and Development and growth of others (Organisational dimension)

Auīka like Mākara recognised the importance of developing the capacity of others in order to be able to do the work required. However, he also saw that there was a need to re-think the usefulness of how development of capacity has happened, reflecting on the past, present and future ensuring that it is sustainable. He referred to his initiatives over the span of 25-30 years in the context of his technical expertise and service to the community nationally and internationally both on a professional and community level. Auīka has now reached a stage in his life where he is managing his boundaries and saying 'no' to some things, looking at one the 'added value' is for him, assessing what he and the community will get out of it. The Education sector, starting from primary schools need to be strong, it is critical to laying the foundation of learning from childhood.

Key finding

The narratives of participants strongly spoke to the importance of responsibilities also viewed as a moral obligation to help others. Core values of Cook Islands Ways of knowing such as respect for elders and others, sharing, familial bonds were the atui'anga rua (interweaving ru'tu (beats) two) important to all participants. Service was seen from the specific contexts of each participant and related to their roles and leadership within those roles. While participants did not see themselves as servant leaders, they demonstrated some of the values of a servant leader. With regards the challenges the each faced, these were varied

and related to managing boundaries of self-care, security and awareness of strengths and weaknesses and the organisational dimensions of development and growth of others, relational and caring culture.

Conclusion

This chapter reveals that Cook Islands Ways of knowing influenced the early development of study participants, through inherent values of respect and responsibilities. Familial relationships were pivotal in starting participants on their career pathway journeys, and in providing opportunities for them to study abroad, and connect with Professional and Community mentors. Not all participants view their leadership as operating from the platform of Service or Servant Leadership. However, all participants agree that they viewed the practice as leaders as an obligation or responsibility to use their expertise to better the circumstances of others.

Chapter Six: Conclusion and Recommendation

Introduction

This study explored the narratives of Cook Islands Senior Managers in the Tertiary Education Sector in relation to the extent to which their leadership practice was influenced by Cook Islands ways of knowing and the concepts of service and leadership. This chapter provides a blend of key research findings and demonstrates how the findings have addressed the research aims of this study. Consideration is also given to each research question with discussion of the relevant key findings. Several recommendations are proposed to build the capacity and capability of Cook Islands and Pacific leaders through cultural competencies and gender specific leadership programmes for women. Cultural competencies of all Cook Islanders is about embracing the concept of leadership by firstly acknowledging their roles within their families and communities and recognising that it is part and parcel of leadership in the workplace as well, but with boundaries around how this is managed, so that development for the purpose of becoming an expert in their roles is the focus. For Cook Islands women there needs to be extra support in their leadership because a large number of women will become, or are mothers, responsible for their children. This should not stop them from progressing into leadership roles and the focus must be about developing their capability just as with men. The contributions of this study to the current body of knowledge on Cook Islands ways of knowing service and leadership are considered. The limitations of the study are also acknowledged with recommendations for future research. This chapter concludes with a Cook Islands pe'e (chant) that acknowledges the cycle of life, birth, and death, acknowledging that once we leave this earth what remains is the legacy which for this research is linked to the research questions for this study which follow:

1. What are Cook Islands ways of knowing in terms of service and leadership?
2. How do Senior Managers narratives of practice illustrate service and leadership?

3. How are Cook Islands ways of knowing evident in these narratives of service and leadership?
4. What are the challenges of these ways of knowing and service leadership within a tertiary education environment in Aotearoa New Zealand and the Cook Islands?

Overall Findings

Using Tangi Ka'ara (drumbeats) as part of the research design to analyse participants narratives has been challenging and yet revealing. The akanuku'anga (orchestration) of ru'tu (beats) and rhythms that emerged from participants' narratives around their individual ways of knowing identified common core values and concepts as well as various issues to address for the development of future leaders.

The implications for educational leadership means consideration needs to be given to the influence of both Academic and Professional managers (direct or indirect) on student connectedness to an institution (Cardno, 2012; 2013). Culturally responsive educational leadership that acknowledges the diversity of educational leaders and gives consideration to the social context of the communities (Santamaria & Santamaria 2012) is essential.

The next section is a summary of key findings identified through the patterns of Tangi Ka'ara (drumbeats) that emerge from the research questions in relation to participants' views of Cook Islands ways of knowing and service and leadership.

Te Papa (Foundational Beat)

This research has revealed that participants' values and responsibilities were inherent, learnt from childhood and based on Te Papa (foundational beat) of the moral obligation to help others. Not all participants understood what Cook Islands ways of knowing was, but in

relation to service and leadership, their understandings were based on the context of service as a leader in their respective roles. It is the foundational beat (Te Papa) of duty to fulfil their responsibilities to others which drives them towards delivering an approachable service.

Atui'anga mua (first interweaving beats)

In practicing their ways of knowing service and leadership, participants acknowledged responsibilities learnt during their childhood for preparing them to take on the responsibility of tertiary study, and then work while meeting obligations to their families and communities. The atui'anga mua (first interweaving beats) of these foundational values set the benchmark for values-based self-development on a personal and professional level (Notman, 2010). They each valued education as the platform for putting them in a position to develop as experts in their respective fields. Participants also attributed supportive professional and community relationships and networks as helping them progress in their careers.

Akanukunku'anga (orchestration)

The akanukunuku'anga (orchestration) of participants' various ways of knowing demonstrated how Cook Islands ways of knowing is evident in how they practice service and leadership. The importance of papa'anga (genealogy) familial bonds, respect for others, and sharing, were core values evidenced in participants' narratives of service and leadership. The narratives, while aligned with Cook Islands ways of knowing, are also common in other Pacific cultures. One example is Talanoa also allows participants to share their personal views from Tongan or Pacific ways of knowing and suggests that the majority of thinking and concepts discussed have similarities and common implications for most other Pacific communities in Aotearoa (Violeti, 2006). While Pilisi (2020) in his study of Pacific students found serving others and fulfilling cultural obligations were also common threads in the personal experiences. Being of mixed ethnicity as well as being born and raised in New Zealand for most of the participants meant that they relied on metua (Elders) for guidance

on protocols to follow when presenting in public. Where speaking te reo Kuki Airani (Cook Islands Māori) was required, metua (elders) did this on their behalf. Valuing and respecting the voices of iti tangata Kuki Airani (Cook Islands people) needs to come from a position of respect, listening, acknowledging their voices, and making sure you honour commitments.

Ta'unga rutu (Master Drummer)

Participants are now Ta'unga Rutu (Master Drummers) and the challenges of these ways of knowing and service and leadership are related to both internal and external factors and play at different tempos for each of them. At this stage all the various beats Te Papa (foundational values), Atui'anga mua (first interweaving beats), Akanukunuku'anga (orchestration of beats) intertwine according to the specific context and life history of each participant. The various drumbeats all culminate with the moral responsibility to help others. This outward focus is held with awareness of the importance of self-care. The tempos of self-care, security, and awareness of personal strengths and weaknesses mix with tempos related to organisational dimensions of development and growth of others, supporting a relational and caring culture.

The key findings outlined above through the rutu'anga (collective drumbeats) have focused on the points that emerged from the narratives of participants related to the research questions. The next section considers some benefits of this study as it relates to the development of literature on Cook Islands ways of knowing leadership.

Benefits of Study

There is a sparsity of literature on Cook Islands leadership, written by Cook Islanders from a Cook Islands worldview, and using Cook Islands methodology. This study attempts to address that, albeit limited by the size of this thesis. It is important that Cook Islanders

continue to build on existing literature and capture our own stories for the generations to come.

Having a leadership framework that acknowledges the inherent Cook Islands values of papa'anga (genealogy), moral obligation to others, respect for elders and the value of education would benefit the development of more Cook Islands managers across the Tertiary sector. The 'Connecting Māori and Servant Leadership' framework developed in a study by Ruwhiu and Elkin (2016) is one example of what to consider for a Cook Islands Māori leaders framework. The table by Ruwhiu and Elkin (2016) describes the key servant leader values of integrity, empathy, foresight, and community and connects it to Māori leaders' values of Manakitanga, Whanaungatanga, Wairuatanga, and Kaitiakitanga. Consideration should also be given to the development of an Applied Critical Leadership framework (Santamaria & Santamaria, 2012) specific to Cook Islands Ways of knowing.

This study has begun the unpacking of Cook Islands ways of knowing through Te Tangi Ka'ara (Cook Islands drumming) that can be further developed into a coherent leadership framework with further research. The different stages of Ta'unga Rutu – Akapapa'anga Api'i (Master Drummer Course) may be aligned to the developmental stages of a leader. The next section considers some recommendations of this study that have emerged from the narratives of participants, some of which are indirectly related to service and leadership.

Recommendations

The recommendations that emerged from participants' narratives were focused on leadership development, developing personal and professional credibility, and the need for a review of the hierarchical structure of the tertiary sector.

Leadership Development

In order to increase the number of Cook Islands and Pacific leaders in the Tertiary sector three areas for development emerged:

- This study has described through participants narratives some core cultural values that can contribute to the development of a Cook Islands leadership framework using the metaphor of Te Tangi Ka'ara (Cook Islands drumming). This would allow for the ways of knowing of participants to be nurtured and developed through concepts they can readily align with because it acknowledges their worldviews.
- The one female participant of this study made a decision early in life to do everything within her power to gain qualifications that would put her on a platform to compete with male leaders. All the decisions she made around what to study, and how to work towards management positions were intentional and she worked hard to achieve the goals she set for herself. This demonstrates the importance of having a leadership programme for women to support their development into leadership positions. Mana wahine/ the power and authority of New Zealand Māori women was a critical element of their leadership, along with their values, concepts, and traditional and cultural roles. However, the realities were that they were often silenced and challenged dominant leadership discourse (Barnett et al, 2016). Leadership is important for indigenous women leaders, however circumstances of family, genealogy, and connection with the land does not form part of the professional biographies of leaders that are revealed in research accounts. Indigenous women's voices need to be legitimate, "theorising their leadership realities and situating such knowledge in the cultural spaces that they occupy" (Fitzgerald, 2010, p.104). This is the challenge that needs to be countered.
- To better understand what a leadership programme for Cook Islands, and Pacific women should comprise further research on leadership development journeys of Cook Islands women should be undertaken.

- While not a focus of the study, some concerns were raised around the low numbers of Pacific people in senior management positions within the Tertiary Sector. It was suggested that having three or four people of Pacific ethnicity at the decision-making table would give more likelihood to our voices being heard. It was further suggested that one way to increase the number of Senior Pacific leaders was to apply a 'quota' system whereby a certain percentage of senior managers need to be of Pacific ethnicity. However, the narratives from participants of this study suggests that achievements should be based on one being able to perform the role because of expertise and not based on a quota or who you are associated with. Issues of social injustice may at times come in to play where those in the majority culture or policy system (which can be viewed as a form of colonialism) may appoint who they know. Similar injustices have occurred in the confiscation of land where indigenous groups have been disadvantaged for generations. Unfortunately, there are issues of social injustice where those in the majority culture or policy system choose people they know over the best fit for the role. This is something I have witnessed in recruitment initiatives both in New Zealand and here in the Cook Islands. This does not however, prevent Pacific people from striving towards developing the skills and expertise needed for senior positions. However other issues could also impact
- There is future potential to develop a model of Educational Leadership that can be applied to a Cook Islands Worldview for managers who are not in teaching roles in education and the Applied Critical Leadership framework (Santamaria & Santamaria, 2012) can help to inform what this may look like.

The following sections looks at the benefits of developing personal and professional credibility.

Personal and Professional Credibility

Developing personal and professional credibility was important to participants regardless of which profession you belong to. Participants described initiatives they have been engaged in for a number of years now, to help train and develop other Cook Islands and Pacific people to build capacity and capability. However, despite this Auika from his personal experience felt the improvements realised were not sustained and the training was ongoing. This would indicate that it is time for a re-think as to a sustainable way of developing the capability and capacity of Cook Islands people that results with a sustainable improvement in the level of service delivery. It is recommended that further research into sustainable performance development from a Cook Islands perspective is undertaken. The final recommendation looks at institutional structure and how it indirectly supports decision-making around study and career pathways.

Institutional Structure

This study explored leadership in the Tertiary sector nevertheless what was identified through narratives was that teaching and the curriculum at primary school level in the Cook Islands is vital to students progressing into the right career pathways. Therefore, a recommendation which is indirectly related to this study is the Primary School education system in the Cook Islands needs to be reviewed to identify any gaps or challenges in the teaching and curriculum delivered and educational development of Cook Islands students. The next section looks at limitations of this study.

Limitations

One of the main limitations of this study was the scarcity of academic literature on Cook Islands ways of knowing in relation to service and leadership. The main reason for this was traditional Cook Islands ways of knowing are passed on through oratory from one generation

to the next through myths, legends, poems, songs, dance and drumming as this thesis has demonstrated. Published literature on Cook Islands leadership focuses on the political arena and leadership in that space and is not from a traditional Cook Islands leadership perspective. More research on Cook Islands ways of knowing needs to be undertaken by Cook Islands people as we bring a perspective of our own stories that is unique to our own worldviews.

Secondly the data sample was small with each of the study participants having unique characteristics which means the results of this study are specific to their experiences and cannot not be generalised and applied to the broader Cook Islands population. Thirdly, it is important to acknowledge that the Cook Islands is made up of 15 Islands and that each Island or Pa Enea group is unique and have their own variations on leadership.

Closing Summary

Using the metaphor of Te Tangi Ka'ara (Cook Islands drumming) as a research design has been a challenge however as I progressed through the findings, then discussions and finally this conclusion and recommendations chapters, the rhythm, and patterns of the rutu pa'u (drumbeats) revealed themselves. Like the various stages of the Ta'unga Rutu (Master Drummer) course, the findings have been described through patterns and rhythms to suit the context of the narratives.

This study found that whether or not Cook Islands Senior Managers knew what Cook Islands ways of knowing was in relation to service and leadership, their management practices reflected the value of duty or responsibility to others. Service to others was seen as part of a moral obligation, to firstly develop oneself as a qualified and credible expert and then to

use that knowledge and expertise to develop and inspire others at a local, national and international level. All participants of this study, no matter what their perspective of leadership, had one common value and that was the moral obligation to provide a credible service. The legacy passed on to people through their service is the value of education and development of skills and expertise, which then establish a platform to be able to pass those on to others. The pe'e (chant) that follows this section and concludes this research talks about legacy across the winds of time in relation to papa'anga (genealogy) and familial bonds of a parent and child whereby the legacy of their leadership is passed on from one generation to the next.

Papa'u'anga kotikoti rau matangi tuatau
(Legacy across the winds of time)

Ikuiku porokiroki te metua kite
tamaiti

Last testament from a father to his
child

Ko au ka riro ke

I am leaving

Taku manu nui, Taku manu rai

I was the big bird, you were the

Taku manu e rere tairiiri ki tonga ki

little bird

tokerau

Birds flying from the south to the

Oki mai oki mai ki ta taua reo iku

north

Returning to our legacy

Kua na runga mai au i te pe'au o te
matangi tuatau

I have crossed the winds of time

Kapakapa taku manu mei te itinga

Flapping my wings from the rising
sun to the setting sun

ra ki te opunga ra

It is time to fly away and return to

Tuatau tau, ka rere, e rere ra, e oki

my eternal nest with God.

ra ki to Tauranga i te Atua na

Leaving behind the legacy

Vai'o mai i te papa'u'anga

Collated adapted and translated by Araitia (2016).

Glossary

Aitutaki	One of the fifteen Islands of the Cook Islands, located in the Southern Group
Aitutakian	Native of Aitutaki
Aka	Root; Branch of the family, line of descent
‘Akaāri	Demonstrate, parade, show
Akapapa	Arrange, dictate, tell
‘Akaruru	Keep together, united
‘Akamānea	To make attractive, beautiful, nice, decorate
Akono’anga	To follow a custom, way of life; Traditional Cook Islands Customs
‘Anga	Create, invent, fashion, building
āngai	(v.) Foster, when applied to kinship terms, lit. Feeding. Tamariki āngai - feeding/foster children.
Ara	Road, path, passage, route, way (of travelling), trail, track.
Ariki	High Chief or King, head of an Island or Village, paramount chief
‘Atu	Compose (music, poetry)
Enua	Land
Epistemological	Relating to the theory of knowledge, especially with regard to its methods, validity, and scope, and the distinction between justified belief and opinion.
Heritage	A person’s unique, inherited sense of family identity: the values, traditions, culture, and artifacts handed down by previous generations....ethnic, cultural, or national identity
Iti Tangata	A relative, relatives, person those known to be descended from a common ancestor; a race of people Māori, Papa’a etc; A loosely define kinship; one’s ‘own people’ from the same family, country
Judeo-Christian	is used to group Christianity and Judaism together, either in reference to Christianity's derivation from Judaism, Christianity's borrowing of Jewish Scripture to constitute the "Old Testament" of the Christian Bible, or due to perceived parallels or commonalities in Judaeo-Christian ethics
Kavana	government, leader, ruler
Ko’iko’i	to gather, to collect up

Komakoma	Talking
Māori	Of native origin, indigenous, esp. Polynesian or Māori as opposed to Papa'a, European.
Matai'apo	first born, eldest child; a chiefly title, head of a sub-tribe and subject to the paramount chief – owing Ariki traditional allegiance but head of their own tribe
Metua	Parent, elder
Ontological	Relating to the branch of metaphysics dealing with the nature of being “ontological arguments”; showing the relations between the concepts and categories in a subject area or domain.
Pākoti	To cut
Papa'ā	White man, European, Paekha
Papa'anga	Genealogy, pedigree; Founding, basing, layering, arranging in order
Parapore	Proverb
Rangatira	Hereditary title held by members of an ariki or mata'iapo family, now usually by the younger brothers and sisters; the head of a branch of a Rangatira or mata'iapo family; captain
Rau	numerous, confused and various
Ru	Chief Navigator of Tubuai who voyaged and settled on the Islands of Aitutaki
Ru'tu	Beat
Pa'u	Drum
Ru'tu Pa'u	Drumbeat
Ta'unga	spiritual leaders, high priests. specialist
Tamaine tapairu	female chieftainess, first-born female in a high-ranking family; maidens of royal blood
Te	The article sometimes used to introduce a sentence
Tivaevae	A Bed spread, either in applique or patch work technique
Tubuai	Island that Ru sailed originated from also known as Tupuai
Tumu Kōrero	repositories of knowledge - Orator, an advisor, tutor in wisdom or the art of war, and may speak on behalf of the chief

'Ui	Used as a collective before ariki, mata'iafo, tupuna
'Ui Ariki	a group of High Chiefs
'Ui tupuna	our ancestors

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Appendix A: Ethics Approval

a) Auckland University of Technology Ethics Committee (AUTEC)



Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8336
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

3 December 2019

Howard Youngs
Faculty of Culture and Society

Dear Howard

Ethics Application: 19/433 Cook Islands ways of knowing in senior managers' narratives of service and leadership

I wish to advise you that the Auckland University of Technology Ethics Committee (AUTEC) has approved your ethics application at its meeting of 2 December 2019.

This approval is for three years, expiring 2 December 2022.

Non-Standard Conditions of Approval

1. Given the size and nature of the cohort as indicated in H.1 of the application, include in the Information Sheet that limited confidentiality only can be offered.
2. The Consent Forms are to be kept separate from the data with the applicant not the student researcher.
3. The 'Invitation to Participate' should have the project title on it.

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTEC before commencing your study.

Standard Conditions of Approval

1. The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#), and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted. When the research is undertaken outside New Zealand, you need to meet all ethical, legal, and locality obligations or requirements for those jurisdictions.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

Yours sincerely,

Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: petau70@aut.ac.nz

b) Cook Islands Research Council



COOK ISLAND RESEARCH COMMITTEE
OFFICE OF THE PRIME MINISTER
PRIVATE BAG, RAROTONGA, COOK ISLANDS
Phone: +682 211-50 Facsimile: +682 20-856

Email: research.secretariat@cookislands.gov.ck Web: www.cook-islands.gov.ck

File ref: 510.3
Letter no: 19-026

13th February 2020

Tepaeru Tauraki
Student
Auckland University of Technology
Auckland
New Zealand

Kia Orana,

RE: APPROVED RESEARCH APPLICATION

I am pleased to advise that the National Research Committee has granted approval for your research titled "Cook Islands Ways of Knowing in Senior Managers narratives of service and leadership," in Rarotonga from 13th February 2020 to 13th February 2021.

Enclosed is your research permit issue # 26/19

The following conditions listed below have been imposed by the National Research Committee:

- **The researcher complies with the Cook Islands Immigration**
- **The researcher provides a preliminary report to the Office of the Prime Minister at the earliest**
- **The researcher provides three (3) hard copies + one (1) e-copy of the final output generated from this research to the Office of the Prime Minister by June 2022.**

Kia Manuia


Ben Poria
CHAIRPERSON

Appendix B: Research Tools

a) Indicative Questions



Attachment 1: Indicative Questions

The following open-ended questions may be asked within each of the following sections:

Section 1: Introductory questions on the background of the individual:

- Tell me about yourself (e.g. your aka'papa'anga (genealogy) career journey, qualifications)
- What is your current role
- Why this career?
- What Cook Islands ways of knowing (Akono'anga Maori) have impacted your career? How has this occurred?
- Is there anything or anyone else (without giving names) you can identify as key influences with your career journey?

Section 2: Perspective of Leadership:

- What does leadership mean to you?
- Why? How have you come to this understanding?
- How have Cook Islands ways of knowing informed your perspective of leadership?

Section 3: Perspective of Service to others

- What does service mean to you? Why?
- How have Cook Islands ways of knowing informed your perspective of service?

Section 4: Cook Islands ways of knowing and servant leadership

- When service and leadership are combined, people can use the term servant leadership. What does servant leadership mean to you? [I will not ask this question if a response is evident in sections 2 and/or 3]
- Please provide some specific examples from your role of Manager where you think you may have practiced service, leadership and what some people call servant leadership
- What Cook Islands ways of knowing are evident in your personal examples?
- Based on your experience, is there anything else you think is important to know or consider regarding your role as a Senior Manager in the Tertiary Education Sector and your Cook Islands identity?



Participant Information Sheet

Date Information Sheet Produced:

14 November 2019

Project Title

Cook Islands ways of knowing in Senior Managers' narratives of service and leadership

Kia orana, my name is Tapaeru Tauraki, and I am currently undertaking my Master of Educational Leadership (MEdL) at Auckland University of Technology. I would like to invite you to participate in an interview for my MEdL research. I am speaking to Senior Managers of Cook Islands descent about their experience in serving and leading in a tertiary environment. I am primarily interested in how Akono'anga Maori (Cook Islands ways of knowing) may or may not have impacted the way in which you serve and lead.

What is the purpose of this research?

The purpose of this study is to explore to what extent Akono'anga Maori (Cook Islands ways of knowing) and cultural practices impact how Senior Managers serve and lead. Cook Islands concepts will be used to collect and analyse their stories. The findings of this research may be used for academic publications and presentations. This research will result in a MEdL thesis, and potentially journal articles, conference papers and presentations.

How was I identified and why am I being invited to participate in this research?

You have seen an advertisement asking interested Senior Managers to contact me.

The selection criteria is that you are:

- Of Cook Islands Maori Descent and
- Currently employed in:
 - the Tertiary Sector in the Cook Islands or
 - any of the following universities in New Zealand; Auckland University Technology, University of Auckland or Otago University
- Members of my family or previous work colleagues where I have been their Manager or vice-versa will not be eligible to participate.

How do I agree to participate in this research?

Please contact me directly at paetau70@autuni.ac.nz to arrange an interview time. You will be asked to complete a consent form and be provided a copy of the interview questions before deciding whether to participate or not. I know that you are very busy, and I appreciate you taking the time to participate in this research.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

The data collected will only be used for research output resulting from this study. Your role in this research is to be interviewed by me, and to verify the transcript of the interview. You will be interviewed in a private room that you nominate but not in a private dwelling like your home. I will ask you questions about service, leadership and Akono'anga Maori.

The interview will be digitally recorded.

What are the discomforts and risks?

You may be concerned about the nature of the questions to be answered which is why you will be provided with the questions before you decide to participate.

c) Participant Information Sheet – Page 2

How will these discomforts and risks be alleviated?

You will be given a guideline of issues to be raised (they may change) to review before the interview. You may ask to have a question removed from the schedule before the interview. During the interview, you do not have to answer a question if you feel uncomfortable about it. You may stop and leave the interview at any stage.

What are the benefits?

By participating in this research, you will have an opportunity to share your views about your management practice and your view of *Akoma'anga Meari* (Cook Islands ways of knowing) and whether or not it impacts the way in which you serve and lead. The findings will contribute to literature about indigenous leadership and inform management practices. Your valuable contribution to this study will enable me to complete a MEdL qualification, publish journal articles and conference papers.

How will my privacy be protected?

During the period of this research, your consent form, contact details, discussions and data will be kept confidential. All data will be stored securely and disposed of through the AUT document destruction service. Your name will be used during the time of the interview and transcribing in order to ensure the data is matched and transcripts are sent to the correct participants for verification. Once verification has been completed, your name will be removed from the transcript and will be replaced with a colour code for analysis purposes. The recording of the interview will be transcribed by Digital Fingers Transcription Services, where the transcript will be ascribed an ID code. All transcripts will be kept confidential.

What are the costs of participating in this research?

Participation will take up to a maximum of one and a half hours. There are no direct financial costs for participating.

What opportunity do I have to consider this invitation?

Please take two weeks to read the Information sheet and consent form, and to consider participating. If you have any questions, please contact me to discuss them paetau70@autuni.ac.nz. If you have not been in contact after three weeks of receiving this Information Sheet, I will contact you by email to ascertain whether or not you wish to participate in the interview.

Will I receive feedback on the results of this research?

I would be pleased to send you a one to two-page summary of the results of this research. If you would like a copy, please tick the designated circle and write your address information on the consent Form.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr Howard Youngs, howard.youngs@aut.ac.nz

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, ethics@aut.ac.nz, 921 9990 extn 6038

Researcher Contact Details:

Tepaeru Tauraki, Primary Researcher, Student, School of Education, Faculty of Culture & Society
Phone: +68270853; Email: paetau70@autuni.ac.nz

Project Supervisor Contact Details:

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisors:

Dr Howard Youngs, howard.youngs@aut.ac.nz, phone 921 9999 extn 9633

Approved by the Auckland University of Technology Ethics Committee on 7 December 2019, AUTEC Reference number 19/433; and Cook Islands Research Committee [CRC] on 13 February 2020, CRC Reference number 26/19.

d) Consent Form



Project title: Cook Islands ways of knowing in Senior Managers' narratives of service and leadership

Project Supervisor: Dr Howard Youngs

Researcher: Tapaeru Tauraki

- I have read and understood the information provided about this research project in the Information Sheet dated 14 November 2019.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- I agree to take part in this research.
- I wish to receive a summary of the research findings (please tick one): Yes No

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):

.....
.....
.....
.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 2 December 2019, AUTEK Reference number 19/433; and Cook Islands Research Committee (CRC) on 13 February 2020, CRC Reference number 26/19.

Note: The Participant should retain a copy of this form.

Appendix C: Sample of Coding and Thematic analysis

Data Example	Key Theme	Sub-Theme
<p>“Growing up with the moral to see what the obligations are, given that’s what’s part of the cultural perspective, is that our obligations to our communities or to our families.” (Auīka)</p>	<p>Ways of knowing</p>	<p>Papa’anga Identify and values</p>
<p>“If you are no good at what you do, then that’s the value base around your credibility and if you don’t have that under your belt and people can’t trust the value of your work, then there is not much point about, what does that reflect in other things that you actually do.” (Auīka)</p>	<p>Ways of knowing</p>	<p>Credibility, Personal and Professional Development</p>
<p>“Church and religion was a very big part of our life and giving was a very big part of our life to the Church. Which sort of rebounded on some of us because our thought about giving is, to for me personally it was about giving when you are okay as a family. We give and your own immediate family does not have those resources or food or what you need that became quite contentious with some of my well with a few of my siblings cause not all of us go to church now” (Tārona)</p>	<p>Ways of knowing</p>	<p>Sharing and Serving: Emerging Cook Islands ways of knowing</p>
<p>“Leadership service is about making the clog, making the wheels function so that the outcomes are beneficial to our people.” (Tārona)</p>	<p>Service and Leadership</p>	<p>Assumptions and views</p>
<p>“Looking at the needs of the group, of the unit and just doing what it takes to put us in the best position to do whatever.” (Mākara)</p>	<p>Service and Leadership</p>	<p>Leadership Development</p>
<p>“We are dealing with all sorts of other stuff, so our people are on a journey, a different sort of journey.” (Muramura).</p>	<p>Service and Leadership</p>	<p>Challenges of Servant Leadership</p>