

*Ara Mai he Tētēkura - Visioning our futures: New and emerging pathways of Māori academic leadership*

Edited by Paul Whitinui, Marewa Glover and Dan Hikuroa

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*Ara Mai he Tētēkura - Visioning our futures: New and emerging pathways of Māori academic leadership* is a relatively small paperback positioned as one of a series of MANU AO legacy publications. Other works from MANU AO, a national inter-university Māori Academy established from 2008 to 2011 to support Māori academic and professional advancement, include *Spirit of Māori Leadership* and the recently published *Fire that kindles hearts: ten Māori scholars*. This book takes inspiration from MANU AO leadership wānanga that took place in 2011, and is distinctive in its focus on the experiences of emerging academics as an indicator of the future of Māori academic leadership. The book's title *Ara Mai he Tētēkura* is explained as being drawn from the whakataukī (proverb) "Mate atu he tētē kura, ara mai he tētē kura". The meaning "when the fern frond dies, another rises in its place", encapsulates the notion of successive Māori leadership and the need for contemporary leaders to follow those leaders who have paved the way for Māori, particularly in academia.

The use of whakataukī in the book's title reflects the significance of traditional knowledge for many of these contributors in considering the future of Māori academic leadership. A number of authors draw on additional whakataukī, traditional Māori values and historical examples of Māori leadership within and outside of the academy to examine, explain and propose new pathways for Māori academic leadership. In Chapter Two, 'A commentary on the changing landscape of Māori leadership: Historical, contemporary and future perspectives', James Ataria draws on lines from Tā Apirana Ngata's '*E tipu, e rea*' to describe traditional Māori notions of leadership that he argues are still relevant in a contemporary context. Similarly, Paul Whitinui in Chapter Seven, 'Te ara tika ki te rangatiratanga: Embracing Māori academic leadership in today's Māori teacher education world', uses a number of different frameworks including 'the eight talents' of Himiona Tikitū of Ngāti Awa, a whānau perspective of leadership based on whakataukī, and several traditional Māori cultural principles to describe his own experiences as an academic leader and his aspirations for the future of Māori education.

The book's 13 chapters are made up of individual and collaborative contributions from 17 emerging academics whose styles vary from academic in nature to conversational and creative writing. They draw on a mix of personal experiences, empirical observations and academic literature to support their thoughts and ideas on the future of Māori academic leadership. The editors acknowledge and celebrate the fact that although Māori scholars have tended to be concentrated within the realm of Māori Studies, the book's contributors draw also from a range of other academic disciplines including education, health, medical sciences, environmental sciences and visual arts. However, despite the representation of a range of academic backgrounds, the editors highlight common threads within the contributions relating to the tendency for Māori scholars to be subjected to dual expectations of community and the academy and similar tensions between individual academic progression and accountability to the collective. The foreword by Malcolm Mulholland identifies also that much of the "added responsibility" (p.10) experienced by Māori academics tends to go unnoticed in the academy, typically falling outside the scope of traditional notions of leadership.

Given some author's reflections on their experiences and depictions of life in the academy, future Māori leaders could be forgiven for being somewhat discouraged from academia as a career option. Nathan Matthews presents a Nga Puhi whakataukī in Chapter One

‘He toka tūmoana: Māori leadership within the academy’ to liken the experience of a Māori academic leader to a standing rock being "lashed by the tides" (p.20) of academia and community. In Chapter Three ‘Principles over pinstripes: Developing and leading Māori academics’, Meegan Hall identifies the perils in openly working toward the betterment of Māori within a mainstream institution and pressure to quote statistical evidence in order to justify her efforts. In ‘Art education: A portal to the knowledge of two worlds’, Piki Diamond admits that even attempts to contribute to one's own iwi and communities can be hindered by self-doubt and concern around projecting the image of an “urban coloniser...trying to impose change” (Diamond, p.144), particularly when living outside your tribal area.

Despite some authors acknowledging leadership as a "continuous and organic process" (p.33-34), much attention is given to traits and characteristics necessary for would-be Māori academic leaders. In Chapter Six ‘Caterpillars to Butterflies: Leading with tika, pono and aroha’, Melanie Cheung highlights the lessons she has learnt and skills developed primarily through interaction with eminent Māori and indigenous scholars as mentors. She centres her contribution on the principles of tika (to act ethically), pono (humility) and aroha (passion) as guiding leadership qualities for Māori leaders. In Chapter Ten ‘Kia Āio: Manaakitanga and academia’, Gray-Sharp explains the concept of manaakitanga (hospitality) as her first principle of leadership, connecting this principle to her own experiences of providing peer support systems within the academy and her aspiration to make manaakitanga a more explicit element in her teaching. Dan Hikuroa in Chapter 12 ‘Māori Leadership in the academy: A scientist’s perspective’ describes two significant characteristics of Māori academic leaders as their academic skills and expertise and whakapapa (genealogical connection) which presents both opportunity and obligation.

By virtue of whakapapa, authors discuss dual expectations, dual responsibilities, the notion of 'two worlds' and the necessity for representation of Te Ao Māori within the academy, which all provide evidence of the requirement for a level of cultural competency amongst our future academic leaders. Interestingly, Heather Gifford and Amohia Boulton present perceptions from five members of Ngati Hauiti coupled with the authors’ own experiences in Chapter Four ‘Capacity and the Cusp: Māori academic leadership in an iwi development setting’ to conclude that cultural competency is less important outside of the academy, as researchers are valued instead for their academic expertise and their ability to break down complex information for decision making amongst iwi members.

Judging by the number of authors who stipulate that their own experiences may encourage the success of future leaders, coupled with the explicit advice to new and emerging academics, one audience for this text is clearly Māori considering an academic career. However, contributions reveal messages for additional audiences, including that of wider Māori leadership and academic and institutional policy makers. Such contributions offer potential solutions to some of the challenges raised in the book regarding the experiences of emerging Māori academics, recognizing that collaborative efforts with non-Māori will be essential. Additionally, speaking to Māori leadership both within and beyond the academy in Chapter Five ‘Te manaaki i ngā kaiārahi Māori: Looking after Māori leaders’, Marewa Glover, while acknowledging the contribution of colonisation to contemporary Māori experience, brings focus to the power of Māori leaders in their capacity and obligation to protect, decide, develop and define the role of Māori leaders.

While the book could arguably be said to present a collective voice on Māori leadership, many contributions focus on individual experiences of leadership within the academy. This focus limits the engagement with structural forces that serve to foster or discourage Māori academic leadership. One structural factor of particular relevance is the end of funding for the MANU AO Academy in 2011 prior to the publication of this book. As the editors and many authors acknowledge the support of MANU AO for their personal academic development, as

well as providing impetus and financial support for this publication, an engagement with the consequences of the end of such an influential body for the future of Māori academic leadership would be fruitful. Lastly, as an emerging scholar within business, I believe the book would benefit from additional disciplinary contributions that have not been represented here. Business and economics would be particularly valuable, given mounting discussion regarding the increasing value of the Māori economy and the emphasis on Māori economic development.

The strength of this book, is that at its core it is an expression of tino rangatiratanga (self-determination) in creating a publishing space that affords emerging Māori scholars the power to decide, define and present their own visions and aspirations for the future of Māori academic leadership. The diversity of opinions and experiences presented here reinforces the notion that many kinds of Māori leaders will be necessary going forward. While “not every Māori academic will need or want to be able to stand as comfortably at the lectern as they do on the paepae, and vice versa” (Meegan Hall, p.51), the various contributions demonstrate that at the very least a "confidence in the resilience of our own values, systems and people" (Margaret Forster, p.120) will be a necessity.