

MĀORI LEADERS WELL-BEING: A SELF-DETERMINATION PERSPECTIVE

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Drawing on interviews with 18 Māori leaders we used Self Determination Theory (SDT) as a theoretical lens to analyze stories. This revealed that cross cultural developments could be gained by incorporating Māori *tikanga* (cultural values) into a model of well-being for Māori leaders. The principles of *tinu rangatiratanga* (autonomy and self determination), *mana* (respect and influence), *whānau* (extended family), *whakapapa* (shared history), and *whanaungatanga* (kin relations, consultation, engagement), were united into a model of leader well-being. Thus, ensuring *mātauranga* Māori (Māori knowledge) informed Māori leader well-being. However, while similarities with SDT were found, in contrast to SDT, the role of autonomy and competence are developed *in* relationships, and thus ‘others’ underpins Māori leader’s well-being.

Introduction

Negativity, stress and burnout are antithetical to flourishing and vitality in leaders. Existing research, drawn mainly from the USA suggests that leaders in all types of organisations are under increasing pressure due to the competitiveness, complexity and change faced by leaders today (Andrea, Bultmann, van Amelsvoort & Kant, 2009). Leadership is an influencing process, and there is considerable evidence that this turbulent environment has taken its toll on leaders’ well-being (Andrea, et al., 2009). Moreover, evidence suggests that by the very nature of the leadership role in influencing others, this negative reaction infiltrates through to others, including creating a negative impact on followers well-being (Johnson, 2008; Sy, Côté, & Saavedra, 2005).

The present study suggests this situation is even more complex and challenging for Māori leaders. Māori are the indigenous people of *Aotearoa* (New Zealand) and Māori leaders nurture growth in communities that face challenges over and above those of western organisations. For example, while Māori represent one of the fastest growing ethnicities in *Aotearoa* (Statistics New Zealand, 2013) they also demonstrate a paucity of well-being, for example, being over represented in psychological health outcomes including anxiety and depression (MaGPIe, 2005). Māori are also disadvantaged, due to high unemployment, lower income, and under-representation in high-skilled occupations in comparison to European New Zealanders (Brougham, 2013). While efforts have been made to remedy the disparity, such as settlement rights under The Treaty of Waitangi (see Durie,

2006), the responsibility that Māori leaders have is unique in developing communities that are socially, psychologically and economically disadvantaged. While disparities continue to exist, Māori leaders are charged with the responsibility of drawing these communities together for positive change.

On one hand the challenges and pressure Māori leaders face are extraordinary, on the other hand, there are concerns regarding the lack of Māori leaders in *Aotearoa* (Wikitera, 2011; Te Rito, 2006). In acknowledging the complex and difficult time that Māori leaders work in, the aim of this paper is to examine the positive psychological resources, outlined below, that equip these leaders to continue to lead in times of complexity and challenge. Examining the psychological resources they call on to aid their own well-being is crucial in understanding, nurturing, and developing Māori leaders. This study enhances the understanding of Māori leaders' well-being in order to aid their ability to continue to positively influence and motivate the Māori community.

What is the state of Māori leadership and well-being?

Māori leaders work mostly within westernised societal structures. Politicians, business owners, *iwi* (wider community groups/relationships) organisations and even *marae* (a communal and sacred place of meeting) leadership operate, or interact, in westernized social structures. Therefore, Māori leaders are not only likely to engage in leadership that supports western forms of leading, for example Authentic Leadership, that requires leaders be true to themselves (Atewologun, 2013). Māori leaders are also expected to lead via the engagement in, and utilisation of, unique elements of Māori *tikanga* (cultural values and traditions). Māori leaders place large emphasis on collectivism and egalitarian values (Katene, 2010). The idea of collectivism runs strongly through Māori culture (Brougham & Haar, 2013) to the point that Māori leaders often resist talking about their own achievements as personal credit is secondary to the importance of collective action (Diamond, 2003). Coupled with this however, is that within Māori organisations there is still formality and a level of respect for people's positions, known as *mana* (Schnurr, Marra, & Holmes, 2007). Māori leadership however is not based on power and control but rather focuses on being servants to the *whanau* (extended family), *hapu* (sub community relationships), *iwi* (wider community relationships), and wider communities (Wikitera, 2011).

The concept of *mana* and relationships are largely intertwined in Māori leadership literature (Te Rito, 2006). Leadership is described as relationships (Te Rito, 2006; Wikitera, 2011; Spiller, Erakovic, Henare & Pio, 2011) and Māori leadership has been described as based on the notion of reciprocity (*utu*), mutual understandings, and leading through serving people (Wikitera, 2011). In today's changing society Māori have identified that leadership is required more than ever. Indeed, a New Zealand government department focusing on Māori development (Te Puni Kokiri) produced a list of leadership guidelines that embodies Māori *tikanga* within a leadership context. Such requirements could be viewed as unnerving by leaders, and include major expectations of Māori leaders such as: a leader should serve the people, care for the people, listen to the peoples and speak on behalf of the people *and* from a traditional, contemporary, and futuristic perspective the primary obligation of a leader is to ensure the continuity and development of Māori society and culture, *and* a leader strives to enhance and strengthen the integrity of Māori society and culture.

In this call for leadership Māori leaders require a wealth of psychological strength to engage in leadership that is based on the prescribed requirements of success. The challenges of leadership set by Te Puni Kokiri (2009), as well as leading via cultural values and western expectations, require a depth and strength of psychological ability that it is a 'formidable ask' for Māori taking on a leadership role. While leading via engagement in Māori values has been found to garner relational, social, cultural and environmental well-being for Māori communities (Spiller et al., 2011). Thus, while meeting these complex requirements taxes leaders' psychological resources, the engagement of Māori specific leadership seems advantageous to Māori.

In relation specifically to well-being, two streams of research have examined Māori well-being in general: (1) *Whare Tapa Wha* [the four-sided house] (Durie, 2001) and (2) *Te Wheke* [the octopus] (Pere, 1995). The *Whare Tapa Wha* model has four walls, which represent the four dimensions of well-being: *hinengaro* [mental], *whānau* [family], *wairua* [spirit] and *tinana* [physical]. These four dimensions of well-being are not viewed in isolation, but are interrelated and function in a synchronized manner to influence well-being. Similarly, *Te Wheke* employs an octopus metaphor with the eight tentacles representing: *hinengaro* [mental], *wairuatanga* [spirituality], *taha tinana* [physical], *whanaungatanga* [extended family], *mauri* [life principle in people and objects], *mana ake* [unique

identity], *whatumana* [emotional], and *ha a koro ma a kui ma* [inherited strengths]. Both the *Whare Tapa Wha* model and *Te Wheke* allude to psychological well-being for example via (*hinengaro*) psychological well-being.

In this paper we suggest what is missing from the Māori leadership and the Māori well-being literature is an understanding of Māori leaders' psychological strength, and how this is nurtured and developed to equip them to continue to take on the challenges inherent and unique to Māori leadership. To address this gap in both literatures, we add insight into Māori leader well-being, by developing and exploring the psychological well-being of leaders, who are required to harness their own strength, to aid others progress and we do this by utilizing an Self Determination Theory (SDT) framework, which we detail below.

Self-determination and Well-being

While positive psychology (Wright & Quick, 2009) expands and intensifies its theoretical and research base around the positive aspects of wellbeing and leadership, the implications of psychological well-being in relation to specific cultural contexts remains under examined (Csikszentmihalyi, 2009). In general advances in positive psychology have burgeoned although there is an acknowledgement that within positive psychology, there is a lack of cultural contexts such as with regards to Māori in *Aotearoa*. Understanding of well-being has led to claims such as increased life expectancy, greater positive emotions, enhanced resiliency and better psychological health of leaders (Csikszentmihalyi, 2009; Roche, Haar & Luthans, in press). While two views of well-being exist in the western literature, the view of well-being most aligned to existing Māori well-being models is that of eudaimonic well-being. Eudaimonic well-being is sought and gained via the engagement in meaningful endeavours and growth promoting experiences. Eudaimonic well-being stands in contrast to hedonic well-being that is gained via the pursuit of material wealth, or momentary states of 'feeling' happy (Ryan & Deci, 2001).

Self-determination theory (SDT) is a eudaimonic theory of well-being that not only mirrors Māori values as further outlined below, but has become an increasingly employed framework for enhancing the theoretical understanding of well-being (Deci & Ryan, 2000). Specifically, SDT suggests that well-being is facilitated through engaging in autonomous action, seeking challenges, and connecting with others. The assumption that humans are inherently active organisms does not imply

that this tendency happens automatically. Indeed, SDT maintains that the growth oriented nature of individuals requires that the fundamental ‘nutrients’ of autonomy, competence and relatedness are a necessity, and must be met in order to aid well-being (Deci & Ryan, 2000). While the ‘nutriments’ in a cultural setting are discussed further below, Chirkov (2010, 2014) in supporting the three needs as universal and cross cultural in nature, also noted the importance of specific cultural values as central for indigenous people’s well-being. Consequently, we examine Māori leaders’ well-being, using both a cultural and self-determination lens.

SDT suggests that well-being is gained by the experience of basic psychological needs for autonomy, competence and relatedness. Conditions that satisfy one’s psychological needs facilitate well-being and growth, whereas conditions that impede need satisfaction thwart well-being and growth (Deci & Ryan, 2000). The satisfaction of these psychological needs is related to increased well-being (Sheldon, Ryan, & Reis, 1996), vitality, (Reis, Sheldon, Gable, Roscoe, & Ryan, 2000), positive affect (Sheldon, Elliot, Kim, & Kasser, 2001), and this includes across different cultures (Deci, Ryan, Gange, Leone, Usunov & Komashewa, 2001). SDT claims that satisfaction of these needs yield universal positive associations. These dimensions are detailed in greater depth below.

Research Question: The present study is interested in exploring the well-being of Maori leaders using an SDT lens. Specifically, we are interested in how the SDT framework meets Maori cultural factors in determining well-being. We now detail the methods undertaken to conduct this exploratory study.

METHOD

To establish a representative sample of Māori leaders across a wide variety of organisational types, maximum variation sampling was used as an overall strategy. Firstly, however, in order to identify leaders (given Māori reluctance to self-nominate) the researchers engaged with their own networks of *Iwi* and community leaders who were asked to identify leaders they held in high esteem over a wide variety of sectors. These lists were compared by the researchers who identified common responses. The researchers then asked the leaders that were identified to also outline leaders they held in high esteem across the variety of organisational types. Again these lists were compared. Leaders were finally selected due to frequency of nomination, and to reflect diversity of leadership roles and variation of leadership position. This included leaders from political, business, community and *marae*

leadership positions. Leaders identified were emailed and asked if they would take part in the study. In total 18 were interviewed, with 8 male and 10 female from various localities and business types.

Interviews

Authors conducted individual face to face semi structured interviews that allowed for multiple topics and concepts to be explored in detail (Smith & Eatough, 2006). All participants were met at a time and place of their convenience throughout *Aotearoa* (e.g., *maraes*, electoral offices, business offices, and personal homes). Interviews lasted from 120-240 minutes and were audio recorded.

Data Analysis

All interviews were transcribed verbatim and analysed using interpretative phenomenological analytic (IPA) techniques. This method enables an exploration of the way participants make sense of their personal world and is useful for complex or novel topics (Smith & Osborn, 2003). This is useful as it can capture the depth of an individual leaders' experience (Willig, 2001). IPA has been described as a way to explore personal and lived experiences while gaining and understanding of how participants have made sense of that experience (Smith, 2004). Stage one began with a thematic analysis of transcripts, in order to confirm that well-being indicators were eudaimonic (c.f. hedonic) in nature. When this was established we undertook stage two analyses that focused on the *form* of eudiamonic well-being in a Māori context.

We began this stage with a second detailed thematic analysis of each individual participant's transcript as follows: first the transcript data was re-read and general eudaimonic related notes made. Secondly the notes were collated through these common themes into clusters. These were organised into major themes (i.e. relationships) and labelled as such. These more generalised themes were then cross referenced back to the data in all of the transcripts and it was at this stage connection with Māori *tikanga* were made (discussed further below). Tri-angulation of interpretation took place between the researchers to ensure that the cultural background was critical and clear in the analysis particularly as one researcher is Pākehā. Subsequently, NVivo was used to audit this process. Each major decision and stage of the study was discussed in detail by the authors and justified using previous literature.

RESULTS

Three superordinate themes of eudaimonic well-being emerged from the analysis of Māori leaders' interviews on their role and well-being. These themes were within the area of SDT but included Māori tikanga as central theme interwoven between the three SDT core areas. The themes were (1) *autonomy* (including *tino rangatiratanga*); (2) the development of their own and others *competence* including *mana* (respect and influence – self and others); and (3) *relatedness* (including *whānau* [extended family], *whakapapa* [shared history], *whanaungatanga* [kin relations, consultation, engagement]). Each of these is discussed below. Below we extend SDT theory's three needs by incorporating specific Māori values, and examining the role of these in understanding Māori leaders' well-being.

Autonomy

Autonomy is defined as people's desire to experience ownership of their behaviour and to act with a sense of volition (Deci & Ryan, 2000). Autonomy literally means 'self-governing' and implies, therefore, the experience of regulation by the self (Ryan, Huta & Deci, 2008). Autonomy stands in contrast with heteronomy. Heteronomy refers to the regulation of oneself by looking outside of the self, and compiling with these laws rather than others expectations. However, autonomy refers to the experience that behavior is owned and endorsed by the individual at the highest level of reflection (c.f. others expectations), or psychological autonomy (Deci & Ryan, 2000). However, the concept of autonomy in SDT research so far has been applied at the individual level. However for Māori, who as outlined above, aspire to and are orientated towards the collective, autonomy is not only an individual concept, but the autonomy of others is also central. The need for 'collective' autonomy aligns well with the Māori concept of *tino rangatiratanga* that espouses a pattern of (collective) volition and choice, in which governance and leadership is owned by Māori for Māori (Walker, 2004). Indeed, recently Haar and Brougham (2013) found collectivism was important for the psychological health of working Maori. Hence, reflecting the importance of relationships, that is in contrast to individual autonomy within SDT, both SDT and Māori well-being stand in contrast with heteronomy and compiling with others expectations. We found that Māori autonomy, operationalized collectively, aided leaders' well-being. Interviews focused on *developing the Māori way*, irrespective of what others thought or others reactions or limitations placed on them. Further, this was supported in the

interviews by the impact this *Māori way* had on Māori communities. This was evident in the interviews of leaders.

Leader five (male), for example, is a political leader who helped initiate *kaupapa* Māori schooling, including the use of only *Te Reo* in the school curriculum. In spite of repeated knock backs over many years this person took on and challenged the status quo. With every knock back the need for autonomy (collectively and via self-governing education), served as reinforcement for progress. Pleasure with the success was evident in the story where the leader indicated their satisfaction at ‘getting around’ the obstacles and enhancing Māori autonomy ...

They said...you can't have a school you don't have a building, a syllabus, a governance structure and you don't have a ... drinking fountain! A drinking fountain I said (incredulous laugh)... so we got everything done, well except the drinking fountain. When it came time for the Ministry to come by, they ticked everything off – then wanted to see the fountain....I got a hose and connected it to the next door property....here I said....here is the drinking tap....(laughing). We got it though. We got it....! ... and now look how Māori have grown, are growing ... at the number of Māori speaking Te Reo, the revival of Māori Tikanga...

Indeed, Māori language is thriving, with 21.3% of Māori being able to hold an everyday conversation in *Te Reo Māori* (Māori language) (Statistics New Zealand, 2013).

For additional supporting quotations see << **Table 1 – numbers 1-2** >>

Throughout interviews and stories spoke of how leaders worked for collective autonomy and enhanced autonomy of others, and the satisfaction this gave Māori leaders. Consequently, this shows how autonomy is fundamentally important for Māori leaders. The ability for Māori leaders to not only be self-governing in their behaviour, but developing others autonomy and thus self-determination, triggered satisfaction and consequently enhanced their well-being.

Competence

The concept of competence requires succeeding at optimally challenging tasks and attaining desired outcomes. White (1959) suggested that people engage in activities simply to experience efficacy and competence, and as such, competence refers to the need to feel a sense of capability and being able to master ones situation. Given that Māori have unemployment rates in excess of the national average (14.1% compared to 6.8%, Ministry of Business Innovation and Employment, 2013), simply being in

a leadership role may provide a strong sense of competence for Māori leaders, and enhance the well-being benefit.

While analysis (detailed below) showed that the leadership position did evoke competence and development, and this was coupled with the importance for Māori leaders of building respect and mutual understanding (*mana*) in others as well. Thus competence for Māori leaders is enhanced when leadership competence is coupled with collective phenomena. Leader's who engage in competence, or challenging situations, engage in a way that builds relationships that aid reciprocity (*utu*) and respect of others (*mana*). In doing so a psychological benefit was attained. This is demonstrated in the following stories.

Leader eight is a Māori woman who serves on many *marae* and community development boards throughout *Aotearoa*. Her interview included aspects of her own leadership competence (standing up and speaking out) as well as the competence development of others.

... It's like when you stand up in front of a whole lot of people, and you explain to them why ... you have to do it in your way as well as their way, so that they understand, and you put some passion into it, you know? ... a lot of the time it's a different world view and you just have to make them see it from your point of view... that is a challenge...

For additional supporting quotations see << **Table 1 – numbers 3-5** >>

Consequently, we found that the leadership position may in itself provide a sense of competence for Māori leaders, but this benefit is gained in relation to how these skills are used in a context of relatedness. Competence, as it relates to mastery of the self, may also for Māori be achieved through working with others on projects that challenge skills and behaviour, while also building the *mana* and relationships of others. This is support by Durie (2003) who asserted that meaningful work for Māori employees is likely to provide greater dignity and relationships. This suggests that leaders may view their work as not only as meaningful and competence building, but this includes building others competence and *mana*. Over all, the stories link towards competence and mastery in a leadership position, with competence development of others as particularly relevant for Māori leaders, and this appears to be beneficial for Māori leaders.

Relatedness

The need for relatedness is defined as the human striving for close and intimate relationships and the desire to achieve a sense of connection and belongingness and a sense of mutual respect, caring, and reliance on others (Ryan & Deci, 2001). For Māori, relatedness is a central cultural component in workplace wellbeing (Haar, Roche & Taylor, 2012). The significant aspects of relatedness for Māori are (1) *whakapapa* and (2) *whānau* (3) *whanaungatanga*. *Whakapapa* includes being able to relate to people with whom a common ancestry is shared and relates to maintaining this sense of shared history and community.

Whānau relates to the extended, intergenerational family (Haar et al., 2012), and is a crucial concept for Māori because choices and decision-making processes can focus around the implications of these towards *whānau*. Consequently, these ‘family bonds’ are given priority over all other considerations in deciding what action to take, with *whānau* discussions focusing on benefits to the whole *whānau* rather than just some individuals. *Whānau* may include intergenerational family structures, possible foster-relationships and other family and community connections and obligations (Metge, 1990). *Whanaungatanga* refers to inter-relationships and considers processes (Haar & Delaney, 2009), the rituals of encounter both formal and informal (Salmond, 2013). This means situations where the commonalities and differences in relationships in the Māori world are both acknowledged and tested. The stories outline how interacting and working with *whānau*, facilitating *whanaungatanga* and acknowledging *whakapapa*, enable Māori leaders to appreciate a sense of belonging and connectedness. Leader 12, a female, and chair of a post-treaty organisation governance structure, demonstrated the importance of *whānau* and *whakapapa* in her leadership journey.

It's quite old fashioned but my grandmother used to say to me that you don't put yourself forward for a role, that the people will do it for you and that to be really self critical about what your purpose is ... I was raised by my grandparents, and my grandmother lived with my husband and I and our children for 17 years. When she passed away we took her out to my marae ... and at the tangi I offered my services to the whānau, just said if you need me to do anything I'm available and my thoughts were, at the time they were renovating the kitchen (at the marae), so I assumed that that's what they would ring me about ... But they rang me and asked me to stand for the board role for (Post Settlement Organisation)... So I said yes ...

For additional supporting quotations see << **Table 1 – numbers 6-8** >>

Overall, all the interviews connected *whānau* and *whakapapa* with their well-being. Thus, the connection to wider family and support networks and working for and with these networks fuelled leaders' well-being. The sense of belonging to, and the sense of giving back to *whānau*, created a meaningful connection and experience for these leaders.

DISCUSSION

Eudaimonic well-being is gained via engagement in worthy activities that aid growth and development, and this stands in contrast to hedonic well-being that is gained via purely pleasure seeking activities and the pursuit of wealth. Māori leader's stories support the notion of well-being being sought in meaningful and growth promoting endeavours. Drawing from SDT (that could critically be considered a universalistic view imposing western views on other cultures) we found the three 'nutriments' of eudaimonic well-being, stories from Māori leaders highlighted that well-being is gained in autonomy and competence, but in contrast to SDT, this was specifically in relation to developing *others* autonomy and competence. As such, it extends beyond the self and reinforces the collectivistic nature of Maori asserted by Brougham and Haar (2013). In relation to need for relatedness the central cultural values and roles for Māori leaders in terms of the role of *whānau* and *whakapapa* towards well-being were highlighted. Thus, for Māori leaders, each of the three needs is a required 'nutriment' for well-being. However, in contrast to SDT theory, these are not gained separately, but each of the three needs is interconnected, with the mechanism of that connectedness being relatedness.

As outlined earlier on, 'relatedness' is also key theme in how Māori leaders 'lead'. Māori leadership is viewed as being based on influencing relationships and growing relationships. Interestingly, we find this theme also emerges in understanding Māori leaders' well-being. Thus for Māori leaders, relationships are both a leadership practice, but they also garner well-being outcomes for them. In nurturing leaders, this finding could be highlighted. Suggesting that in development programs for leaders, not only the role of relationships in leadership matter, but emphasising the role of this in *their own well-being* will be beneficial for their survival in the leadership labyrinth.

While autonomy and competence were gained within relationships, they were also significant in understanding Māori leaders' wellbeing. Autonomy, demonstrated through leaders' self-volition

was evident in their actions and in their recollection of central events for them as leaders. Leader's moved beyond current limitations faced by them (i.e. the lack of schools/ teen units); were not swayed by others opinions, and irrespective of what others thought of them, drove forward. This psychological autonomy aided them in following their leadership mission and formed a foundation of wellbeing. Similarly, the challenges and growth leaders' encountered in the leadership position, aided leaders sense of competence, and again demonstrated an enhanced well-being benefit, over a range of organizational types.

Overall, we find that adapting SDT to incorporate Māori *tikanga* provides an overarching lens for which Māori lead well-being research and practice can grow. Csikszentmihalyi (2009) referred to indigenous societies who had richer lives by having different forms of recognition and rewards that were not reduced to a monetary metric, but instead a focus on community, relationships, customs and traditions. The present study suggests this might be especially applicable for Māori leaders' well-being and towards their indigenous cultural traditions especially in the leadership setting.

While we the three needs of autonomy, competence and relatedness in relation to *hinengaro* (psychological well-being) are important, future research is needed to develop a greater understanding of Māori leaders' well-being. Future research may delve further into existing models of Māori well-being (for example *Whare Tapa Wha* and *Te Wheke*) and examine how other dimensions within these models might also aid leader well-being. For example, what role does *tinana* [physical], and *wairua* [spirit], play in equipping Māori leaders to take on challenges? We encourage future research to develop and investigate this. Future research on other indigenous leaders' well-being would also benefit. For example, how similar or different is our current model of well-being in understanding and nurturing aboriginal/Torre Straight Islander leader's in Australia.

In summary, the present study finds that autonomy development of self and others, competence building of self and others, and valuing and interacting with *whānau* all act as a basis for the psychological well-being of Māori leaders. Thus, while drawing from SDT and satisfaction of an individual's psychological needs (Ryan et al., 2008), this perspective allowed for a greater understanding of how indigenous leaders well-being can be potentially enhanced through cultural factors, while meeting psychological needs, and overall this was supported.

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Table 1. Results Table of Responses

Quote	Leader No.	Details	Quotation
1	7 (female)	Similar experiences in terms of autonomy in terms of funding for a new project to aid Māori teenage mothers.	<i>But I knew teen parenting [in a specific regional area] was going to be an issue for Māori... So we knew we had to do it ... and we did it... in that year we lobbied for the teen parent unit to be built... and it got built ... there was no stopping me...but I was frightened the whole time... frightened of others who were more powerful than me...of not getting it done...of getting it done (laughing)!!</i>
2	7 (female)	This story also highlights how autonomy is extended towards enhancing others autonomy...	<i>In this teen unit....they have to do an expedition and these girls, because they have babies they had to take their babies on the expedition, the only time they weren't able to have their babies on the expedition was if they're out on the kayaks ... and they loved it... And these girls go on in life...they've got degrees, they're getting degrees, they're so highly motivated. Their kids now are motivated. They are true living successes. Seeing these girls, and now their kids, go and take on the world. That is what matters. [Interviewee then starts to cry].</i>
3	8 (female)	Talking about a situation where she used the public forum as an opportunity to develop others competence.	<i>But it's also about allowing them to have their say and be acceptable to think that their say might be right, more right than yours! now that is scary standing up like that being all smart and then being small so others can stand tall (laughing)... that still scares me, looking stupid ... but I do it (be small) because others need to come forward ... need to develop... that is what Māori do, make sure others also get to stand tall...</i>
4	7 (female)	Has a similar story to no. 3 above	<i>I got up in front of everyone. My knees were knocking and I was terrified ... but that wasn't going to stop me ...(laughing) actually I kind of liked it! ... but I carried on ... I knew some of those girls were watching me closely and I wanted them to feel like they could come forward with spark...</i>
5	9 (male)	Works within a Pākehā business organisation, but again reflects the collective competence building.	<i>Always, I find that you have to always listen to a korero both ends and sometimes you have to recognise that others are taking risks too. And you have to be ready to support that. I mean you don't just accept someone's view just because you don't want to argue with them, or debate with them. Coz that doesn't make them worthy of what it is. But you always have to put yourself I guess in their situation to see, now if that was me what would I need ... stop looking higher than everybody else and just be with the people...let the others step up.</i>
6	13 (male)	Is an iwi settlement advisor and a	<i>That's managing the aspirations, the needs, the wants, the hopes of people that</i>

		community leader. He discussed the importance of whānau in his well-being.	<i>you represent ... This is about the people actually my family is my life I don't see any distinction between the hours that I've spent at work and the hours that I spend at home. This is all my life, I love what I do, I love my family, everything's my life and everything connects ... As soon as I stopped loving what I was doing I'd stop.</i>
7	16 (female)	a Māori business leader in a commercial organisation. She works at the executive level within a Western organisation, although her role is in Māori development.	<i>The whole reason for my existence is to ensure that my family, my children and my mokopunas, inherit a world that is at least as great as the world that I was lucky to be born in, at least as great. ... So there's that, there's family. And also understanding that how I treat my old people has an influence on how my children and mokopunas will see the world too.</i>
8	13 (male)	Is an iwi settlement and community leader put it this way in terms of the connection between whānau, whakapapa and whanaungatanga and well-being	<i>...you can't live in your home town without being involved in your own marae and the dynamics and operating the marae committee or hapu politics, and most of all your whānau dynamics and maintaining those... (In Wellington) I started realising that I needed support from some of my kaumatuas at home, started reaching out to them as I was working in Wellington and trying to work out how I could do things, and increasingly well basically I started building that link with home probably 15-20 years ago, and it slowly built up to the point at which I knew, 10 years ago, that I was going to end up at home doing something, because without anyone saying it, that was the expectation of the people that were helping me. They never ever said that but I knew what they were saying was we'll help you while you're in Wellington, but you know sooner or later you're going to have to come back and help us. And I never ever questioned that. But I did put it off for a long time coz I did enjoy living in Wellington and to be quite frank, I was quite scared of the prospect of going home. Because I'd never lived there, I'd never grown up there, and because I was known to all my whānau I was also known to not be someone who had lived there and grown up there, not born and bred. Which is for people who have stayed home all their lives and kept the home fires burning, is a very very proud badge for them to wear and I didn't ever see me as qualifying in that role, serving at home ... now I would never go back to Wellington, to the life there...</i>