

# Judith (Judy) Kumeroa - Tichbon MASTER PROFESSIONAL PRACTICE

## Course 3: Advanced Negotiated WBL Project

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## Performance Management: Coaching for Performance



*Figure 1. My husband and I at our community gathering, Stone Soup. November 2018*

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# Acknowledgement

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## Te Ora Hou whānui

The Whanganui Te Ora Hou board generously paid the fees, recognising the value of the investment for Te Ora Hou and my personal development.

The team have been hugely gracious toward me, as I would sometimes be at Te Ora Hou a little bleary-eyed and weary. I am especially grateful for your willingness to participate in the interviews and be candid in the strengths and gaps.

To Jay, Keegan, Aimee, Jono, Sharon, Danette, Greg thank you for making time to sit one-to-one to explore your perspective on Te Mauri in relation to coaching. Much more has become apparent that needs attention. We knew it already but by recording it in this manner it has helped me see that we can be much stronger with safe and open kōrerorero and wānanga.

Thank you to my mum, Sue, who lent a critical eye to this in preparation for publication.

## New connections

I am grateful to the academic guidance, critique and support of Jo Kirkwood and Mawera Karetai. You are a lovely combination and I felt supported, pushed and critically assessed at the right moments.

# Executive Summary

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In the Bachelor Applied Management portfolio in 2017 I reflected:

Up until 2017 I considered myself an apologetic practitioner in management and governance, as if I were an impostor, waiting for someone to catch me out.

I can now recognise my *influences which*, and *influencers who* have helped me develop my own practice. I have a way of rolling that is wholly mine. I will continue to learn and develop. My practice at any one time will hopefully reflect my best in that moment.

I have been developing coaching within Te Ora Hou Whanganui slowly and imperfectly since dropping annual performance appraisals and attending Leader as Coach training (NZCMC, 2019) in 2014. My favoured definition of coaching is:

Coaching is giving people a chance to consider what they know, to examine what they are doing, to dig deep, to analyse, to consider risk, in order to find their own solution.  
(Whitmore, 2017)

The MPP study provided an opportunity to consider how to build a coaching culture within Te Ora Hou Whanganui, in a manner which aligns with Te Mauri o Te Ora Hou. I didn't want to just slap a new performance management approach on top of Te Ora Hou, but rather to consider where it may be congruent, and where it may be incongruent.



Te Ora Hou Whanganui is a Māori and Christian kaupapa whānau supporting community development in Whanganui. Our focus is on young people and this is done within the context of whānau and community. Te Ora Hou is a team of people committed to personal and community transformation.

Figure 2. Te Ora Hou

Te Ora Hou is a national network of groups. Te Mauri o Te Ora Hou articulate the essential elements which create the conditions for mauri ora in Te Ora Hou:



Figure 3. Te Mauri o Te Ora Hou

I had four key goals for this study project:

1. Develop a genuine, effective Coaching for Performance culture in Te Ora Hou Whanganui congruent with Te Mauri of Te Ora Hou
2. Establish a fusion between the needs of the organisation and the needs of the workers with the intention to develop a team who feel valued, enabled and supported and are then inspired to deliver the highest quality of work.
3. Produce a manual which will be embedded in Te Ora Hou Whanganui policy and procedures to support the continued development of coaching culture for future leadership.
4. Offer the manual to fellow Te Ora Hou rōpū to support wider performance management development.

Te Ora Hou Whanganui workers were invited to participate in two group interviews to understand their experience of coaching thus far and identify what needed to be considered moving forward. Five people were individually interviewed to consider how wairuatanga sits next to coaching. Likewise, two people were individually interviewed regarding the element tangata whenua.

The interviews with the workers in August 2018 and March 2019 reflect a positive view of coaching, and confidence in growing the place of coaching in the organisation. The team identified a lack of time as the biggest barrier to embracing coaching.

The one-to-one interviews for Te Mauri elements tangata whenua and wairuatanga identified a strong philosophical and practical alignment of Te Mauri and coaching. The interviews also identified that Te Ora Hou needs to make time to wānanga on Te Mauri again; to dig a little deeper on each, to consider their relevance and critically consider our commitment to them. When this happens Te Ora Hou will need to re-consider Te Mauri and its application to coaching and Tohatoha.

As Kaihautū (manager) I continued monthly one-to-one coaching with the workers and I included my new learning along the way. Short training sessions were held with workers to introduce coaching to prepare them for peer coaching. The great thing was that we were learning together, and that made it comfortable for me. I didn't need to be the expert, but I was bringing information I had learned to the team as I went along. The team began peer coaching and once this is embedded across the core team we will also introduce coaching principles in the monthly project team meetings. Over the past 12 months we have been growing a team we call Tiihokahoka Mentoring. We are establishing a Tiihokahoka leadership team and the two co-leaders will be trained in coaching leadership for this.

The literature I chose for my project focused on coaching and he aronga Māori (Māori worldview). I discovered a chapter in a composite book by Dr Chellie Spiller and Monica Stockdale (Spiller & Stockdale, *Managing and leading from a Māori perspective*, 2012) with the Puna of Life Energies model of wellbeing in the workplace. This was particularly powerful for me, and helped me bring the language of coaching and the language of te aronga Māori together.

My learning was that there are common elements across Coaching, Tangata Whenua and Wairuatanga when coaching and Te Mauri are authentically enacted. In this situation, where coaching and Te Mauri intersect, there is a common space where people are treated well, with dignity, with a generous spirit, in a relationship of reciprocity.

This is essentially about treating people with respect and believing in their potential as a whole person. Using the metaphor of the whenua, the coach cultivates the soil so the new shoots grow easily. The coach plays the role of gardener.

In chapter 14 I referred to the need to bring the different languages of coaching, wairuatanga and tangata whenua together, to consider what an integrated model of coaching might look like.

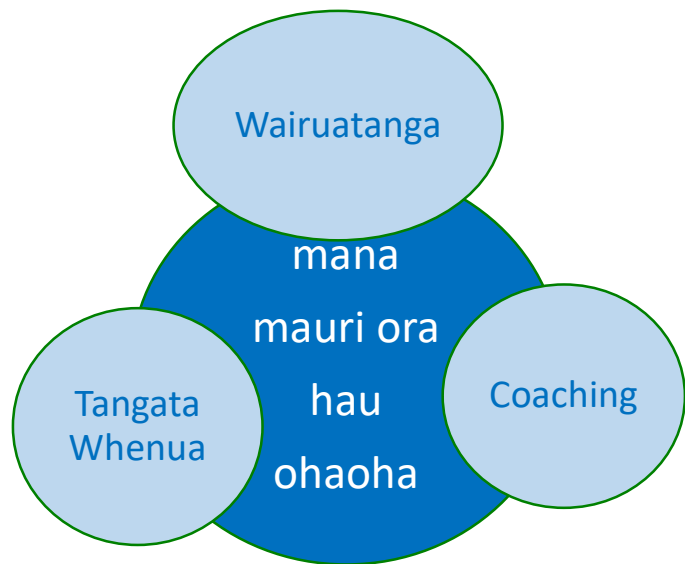


Figure 4. Coaching and Te Mauri o Te Ora Hou integrated & authentically enacted (authors own, 2019)

The kupu Māori - hau, mauri, mana and ohaoha encapsulate coaching through a wairuatanga and tangata whenua lense. We raise the mana and mauri of people as we live lives that are reflecting that which is important to God.

Pāpakotia te whenua kia ngāwari ai te tupu o te pihī.

Cultivate the soil so the new shoots grow easily

In chapter 16 I explained my thinking around a name for coaching in Te Ora Hou. Pāpako is the word that I am working with for now, and we will see how it sits with people. Pāpako is described in the Māori dictionary as **1. (verb)** (-hia,-tia) to cultivate, loosen (soil). (Moorfield, 2019)

The product of this study is a guide written for leaders and managers in Te Ora Hou. I feel comfortable that it will be fit for purpose. I am trialling it broadly with the Whanganui team, using a chapter at a time in short training sessions every fortnight. I also intend to use it specifically with 2 workers who are going to be leading a new team and this means I will be able to test it in a specific leadership setting. I will continue to work on it, and plan to offer it as a completed training guide in 2021.

On a personal level my reflection has been that I have a role in making Te Ora Hou and the areas in community where I have influence safer for people to be Māori, to be the best of being Māori in the moment they are in. I understand that I have influence, and with that comes responsibility. I choose to treat people with greater respect. To uphold mana, mauri, hau, ohaoha with integrity across my world of influence and not only within Te Ora Hou.



## PART I: Ko wai au

When our foundation is deeply rooted, we create a platform from which our team can operate with confidence and be innovative in their own practice. (authors own, 2019)

# 1. Nō wai tēnei mokopuna

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*'E ua e te ua, maringi roimata  
Tau mai te makariri, whakapiri mai'*

I tū rātou i te whenua o Makaranui, kia mātai ki te raki-mā-rāwhiti i kite e rātou te maunga ko Ruapehu.  
I koropiko, i kapu wai ngā wai makariri i rere mai i te mātāpuna o Ruapehu, ko te awa ko Mangawhero.  
Ko Tamakana te iwi, ko Tamakana te hapū.  
Ko Tukaiaora te tipuna, ko Tukaiaora te tangata.

Nō Ngati Tuwharetoa, Ngati Raukawa iwi hoki. Ko Ngati Te Kohera te hapū. Ko Te Paerata tōku tūpuna.

I te taha o tōku matua  
I moe a Kumeroa Te Paerata i ā Hinga Te Awatea, ā ka puta a Tamiaho (Tom) Kumeroa  
I moe a Moetu Rihia i a Utiku Hohepa, ka puta a Alice Utiku  
I moe a Tamiaho (Tom) Kumeroa i a Alice Kumeroa, ka puta a Tamiaho (Ted) Kumeroa

I te taha o tōku whaea  
Ko Halcrow, rātou ko Duggan, ko Ferguson ētahi o ōna tūpuna.  
Nō Shetland Islands, Scotland, England hoki rātou.

I moe a William Ferguson i a Agnes Halcrow, ā ka puta a Nicholas Ferguson  
I moe a William Duggan i ā Emily Miller ā, ka puta a Una Duggan  
I moe a Nicholas Ferguson i a Una Duggan, ā ka puta a Susan Ferguson.  
Ko Susan tōku whaea

I moe a Tamiaho (Ted) Kumeroa i a Susan Ferguson, ka puta a Paul Kumeroa, tōku tungāne anake. Ko Lara rāua ko Teddy-Jareau āna tamariki.

Ko Greg Tichbon tāku hoa rangatira, nō Whanganui ia.  
Tokotoru ā māua tamariki, ko Caleb Te Paerata te mātāmua, ko Grace Marama tā māua tamāhine, ko Neo Tamiaho te pōtiki.

Nō reira, tēnei au, ko Judy Kumeroa

## PART II: My Master of Professional Practice

Learning goals, methodology and giving you an overview of Te Ora Hou

It is my aspiration to build a culture of coaching within the kaupapa whānau of Te Ora Hou Whanganui in a manner which reflects and further enhances the mauri of Te Ora Hou. (authors own)

### 3. Pass the Parcel – the construction of the report

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Like a pass-the-parcel game, this report aims to unwrap the layers of coaching within a Te Ora Hou context, and through the lense of being kaupapa Māori and Christian.



**PART II** Describes the learning goals, the methodology and giving you an overview of Te Ora Hou



**PART III** Explores Coaching in all the parts that apply to my efforts to build a coaching culture that is congruent with Te Mauri o Te Ora Hou.



**PART IV** Considers Te Puna of Life Energies and Te Mauri o Te Ora Hou and includes the experiences of the workers and people who work in the heart of Te Ora Hou.



**PART V** We take a look at the resources that are offered as an evidence of learning and leaving Te Ora Hou with the foundation to continue to build on.



**PART VI** Attempts to bring the pieces together describe what that looks like. It also identifies the next work to be done, recognising that this study is a moment in time, as Te Ora Hou continues to develop

## 4. The Master plan

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This chapter gives an overview of the learning and the practice I am wanting to develop and for whom it is intended.

Following the 2017 Bachelor Applied Management I was intrigued about what I had learned, and was keen to explore the coaching aspect further. I also felt I hadn't stretched myself sufficiently and felt that by doing the masters I would be doing that.... I was right!

I could already see areas where my coaching practice lacked depth, and where I have taken shortcuts which undermine an effective coaching culture.

It was my aspiration to build a culture of coaching within the kaupapa whānau of Te Ora Hou Whanganui in a manner which reflects and further enhances the mauri of Te Ora Hou.

### Master of Professional Practice goals

I had four key goals for this study project:

5. Develop a genuine, effective Coaching for Performance culture in Te Ora Hou Whanganui congruent with Te Mauri of Te Ora Hou
6. Establish a fusion between the needs of the organisation and the needs of the workers with the intention to develop a team who feel valued, enabled and supported and are then inspired to deliver the highest quality of work.
7. Produce a manual which will be embedded in Te Ora Hou Whanganui policy and procedures to support the continued development of coaching culture for future leadership.
8. Offer the manual to fellow Te Ora Hou rōpū to support wider performance management development.

### Main audience for my project



Figure 5. An evening with Senior Club, Te Ora Hou

At the fore front of my thinking, my Whanganui team are the main beneficiaries of anything good that comes out of this project. Frankly, if life in Te Ora Hou isn't better at the end of this project, then I will be sorely disappointed!

It was my intention that all the workers would be actively involved in this project and would see the benefits for their own development. If a worker chose not to participate in the interviews (see ethics) they would still be

involved in the developing organisation performance management.

I have been super happy with the willingness of the team to be involved. They have willingly participated in the interviews; they were mostly keen to have a go at the peer coaching.



Figure 6. National 'Tautoko' hui, hosted by Te Ora Hou Northland

Te Ora Hou has centres in Whangarei, Gisborne, Wellington East, Christchurch and Whanganui. There is interest in this study project and local leaders are open to consider how they may be able to develop their own practices within a coaching setting.

Given the competing demands on the time of the five centre leaders I anticipate that in 2021 I will be able to deliver training and present the guide for their consideration.

## 5. The micro-world of this study project: Te Ora Hou

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Let me tell you a little about this Te Ora Hou world I married in and raised my children in. It is a unique, imperfect, often messy and sometimes colliding world. And it is wonderful, filled with wonderful people.

Te Ora Hou is a Māori and Christian kaupapa whānau supporting community development in Whanganui. Our focus is on children and young people and this is done within the context of whānau and community. Te Ora Hou is a team of people committed to personal and community transformation.

Te Ora Hou is a national network of groups. We are teams of mostly Christians, based in our communities, focussed on the needs of rangatahi Māori, sharing our faith in God. About 12 years ago in Whangarei we went through a process of stripping down to the essential elements of Te Ora Hou that capture our philosophy and aspirations. We call this Te Mauri o Te Ora Hou.



Figure 7. Te Mauri o Te Ora Hou (source: Te Ora Hou)

### © **Wairuatanga – Jesus Centred**

Our faith in Jesus is an unchanging foundation. We know that we need to check ourselves against this to ensure we keep God at the front of Te Ora Hou.

We recognise that every person is created in the image of God and that the Spirit is at work in our lives, whānau and communities.

### © **Tangata Whenua – Indigenous Peoples**

Te Ora Hou is an indigenous movement – it is primarily led by and with Māori.

☺ **Mahi Tika** – *Social Justice*

We are committed to doing what is just. We work hard to promote non-violence and justice within all areas of our lives and communities.

We journey with others to realise both our individual and collective God-given potential.

☺ **Whānaungatanga** – *Sustained quality relationships*

Healthy, quality relationships provide safety, belonging and a sense of being valued and appreciated. Te Ora Hou aims to strengthen positive connections between rangatahi and their whānau, peers, school and/or work, and cultural and geographic communities.

We encourage Te Ora Hou workers and rangatahi to be positively involved in each other's lives outside of structured Te Ora Hou services and programmes. We encourage one another to live a consistent life by maintaining healthy relationships within our own whānau, neighbourhoods and work.

☺ **Rangatahi, Whānau & Hapū** – *Young people, families & communities*

Young people is where our expertise is – the group we engage with most are rangatahi aged 10 – 18 years.

We recognise that every rangatahi should be part of a whānau that cares about what happens to them – and we acknowledge the importance of strengthening healthy connections between rangatahi and their whānau, hapū, iwi and communities.

Rangatahi usually reflect the priorities and values of the communities in which they develop – we recognise that each rangatahi and the communities they are a part of have unique strengths and needs

☺ **Ohaoha** – *Life giving generosity & voluntarism*

Being generous with our time, open to interruption and inconvenience – Te Ora Hou supports people who volunteer their time and energy in the service of others without expectation of personal gain.

We encourage the rangatahi we work with to develop similar values of giving and generosity with their time, talents and resources.

☺ **Ākonga** – *Learning*

Te Ora Hou values learning opportunities both structured and unplanned. We value learning for its contribution to the holistic development of self, whānau and community. We recognise that challenge is where growth comes from – and we invite others to constructively and honestly critique what we do.

We want to learn from the experiences we share and make the learning available to others to learn from as well.

I will be referring to Te Mauri o Te Ora Hou throughout this study.



# Activities of Te Ora Hou Whanganui

The activities of Te Ora Hou Whanganui include:

- **Te Pihi Ora Hou Boys & Girls Clubs:** Intermediate community groups who meet weekly as a group and then in small groups throughout the week for mentoring
- **Senior Club:** Secondary school age community group who meet Monday nights as a large group, followed up with small group mentoring throughout the week.
- **Whakapakari:** an invitation only group for 16 years and older who have a greater focus on character development, social responsibility.
- **Tiihokahoka Mentoring:** A special mentoring team supporting rangatahi referred from Oranga Tamariki.
- **Whānau Support:** A small social work support for whānau
- **Transitional Housing:** We have two houses for short term housing in our neighbourhood. The Whānau Support Worker manages these homes supports whānau to prepare for and secure long term accommodation.
- **Driver Licence:** we support people into Learner, Restricted and Full driver licences.
- **Ka Pai Kai:** a social enterprise food co-op 'shop' in our neighbourhood providing accessible, affordable and nutritious grocery packs. Residents from our neighbourhood run the shop.
- **Stone Soup:** a community journey to build a safe, connected, locally led neighbourhood. By residents, for residents. Our community is better when we are able to identify and respond to our own harm factors. Stone Soup is based on a core value that every person in our neighbourhood has something good to offer our community. The name Stone Soup was taken from the folk tale and captures our philosophy of community led development.
- **Screen Printing:** a small social enterprise to generate income for the work of Te Ora Hou. This is currently reliant on a team of volunteers.
- **Takimano:** This is a five year Te Ora Hou Aotearoa initiative of community led development across five Te Ora Hou communities. The five community animators meet together to share progress, stories of challenge, stories of change, to learn, to encourage, to debrief. The name Takimano comes from the whakataukī *Ehara tāku toa i te toa takitahi, engari he toa takimano*. My role is to coordinate this national initiative.

We have a team of 19 paid workers. Five are full time, five are part time and nine are casual. We have a regular team of nine volunteer workers. Nine of our workers were young people in Te Ora Hou.

## My part in Te Ora Hou

I joined Te Ora Hou Whanganui in 1992 as a 22-year-old volunteer youth worker with a passion for supporting the development of rangatahi Māori, within a faith based approach.

I met my husband Greg, who was a youth worker and leading Youth for Christ at that time. He soon became a volunteer youth worker in Te Ora Hou and is now our longest serving volunteer of 28 years. We were married in 1995. Although Greg doesn't hold a formal title, he essentially has a co-leadership role with me. Very little happens in Te Ora Hou without Greg having been the wise sounding board, IT expert and critical friend.

As the team and the work developed, so has my role. My current role is Kaihautū (manager and leader). I am a founding member of the incorporated society and a board member.

## 6. Project methodology

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In this chapter I describe the components of the methodology.

### Developmental Evaluation

Our Te Ora Hou 'normal' is to see need and have conversations with various people about possible responses, then have a go with the idea (e.g. Stone Soup community). Along the way we are considering, adapting, trying again. To be creative in our responses to our community's needs (e.g. Ka Pai Kai Food Cop) is to have a team who are willing to responsibly take risks (to do no harm to our community); and to be an organisation prepared to back those risks.

The very first document I read for this study was the 2011 thesis by Mark Cabaj on Developmental Evaluation: The Experience and Reflections of Early Adaptors (Cabaj, 2011).

I chose to read Mark Cabaj's thesis because I have attended his workshops and find his ideas on managing complexity thought provoking.

Four study participants in Mark Cabaj's research project '*observed that developmental evaluation was a natural evolution of "adaptive leadership", "adaptive learning" and/or "adaptive management", an overall orientation to planning and decision-making ... where the emphasis is monitoring the environment, "learn by doing", iterative decision-making and flexible responses.*' (Cabaj, 2011, p. 83)

The idea of evaluation being adaptive and responsive appeals to me. It creates an image of movement rather than being fixed. Research which emphasises 'learn by doing' reflects my own preferred approach to most things. I am not designing a fixed piece of work. I am designing an approach to researching coaching which will have regular check in points where we ask ourselves 'what is emerging?' and decide how we want to respond to that.

On 7<sup>th</sup> March 2018 I attended a workshop in Auckland titled 'Unpacking Developmental Evaluation: Applying a Principles Based Approach'. The workshop was presented by Nan Wehipeihana and Kate McKegg from Kinnect Group.

I had attended the workshop with a community led development initiative in mind (a resident-led action in Whanganui we call Stone Soup) and at the end I spoke with a friend in Inspiring Communities to ask if there was anything we needed to change. She said we currently work with aspects of developmental evaluation in our community initiative. When I considered what that looks like in practice I became more confident that this approach would work well for this study project.

I also reflect that it is perhaps due to my experience in community led development that I wish to take a development evaluation approach to the research.

Nan Wehipeihana and Kate McKegg presented the above adaptive reflection and action model and it resonated with me. The cyclic what, now what, so what captures developmental evaluation clearly for me.

At the beginning of the study I wrote in my journal 'Whilst I have an end outcome I wish to achieve, the end product in 10 months may be quite different to what is in my mind today. The learnings along the way, the engagement and active participation of workers on the journey will all have enormous influence on the end situation. The short evaluative cycles ... will be important to the process.'

I designed my research project in a way that reflects the checking in nature of developmental evaluation, with the ability to make changes along the way, ensuring I stay on track with what I am developing.

## Decolonising Methodologies

One of my early readings in this study was the recommended Professor Linda Tuhiwai-Smiths, *Decolonising Methodologies; Research and Indigenous People* (Tuhiwai-Smith, 2012).

A stand out statement, *'Researchers are in receipt of privileged information ... They have the power to distort, to make invisible, to overlook, to exaggerate and to draw conclusions, based not on factual data, but on assumptions, hidden value judgements and often downright misunderstandings. They have the potential to extend knowledge or to perpetuate ignorance.'* (Tuhiwai-Smith, 2012, p. 178)

In July 2018 I attended a meeting where a person stated our city has challenges and went on to refer to Whanganui's high Māori population. 'Whoop, whoop!' I called out, smiling around the room and lifting my hands in celebration. The speaker re-framed her statement. Our Māori statistics do not exist to be thrown around the room, whilst people nod 'knowingly' to each other. As I write this I acknowledge my personal response to the topic. Our children grow up with these statistics and are well versed in their anticipated failures ('well what did you expect?') and pleasantly surprised successes (especially if outside kapahaka competition and waka ama circuits).

*Decolonising Methodologies* illuminated the decades of literature-abuse (my term) undertaken against us. Prof Tuhiwai-Smith discussed *'... the shift which occurred between Māori people being viewed as research objects and Māori people becoming our own researchers.'* (Tuhiwai-Smith, 2012, p. 181)

The research I proposed is a research by Māori casting a caring critical eye over our current practice as a kaupapa whānau (Lawson-Te Aho, 2010, p. 23) The purpose is to strengthen our organisation culture, our workforce, our practice and ultimately the wellbeing of the people (mostly Māori) who connect with us. This is an example of *Māori people becoming our own researchers*.

I have been mindful of the research ethics for Māori communities which Prof Tuhiwai-Smith refers to, and attributes to Ngahuia Te Awekotuku:

1. Aroha ki te tāngata (respect for people)
2. Kanohi kitea (the seen face, that is present yourself to people face to face)
3. Titiro, whakarongo ... kōrero (look, listen ... speak)
4. Manaaki ki te tāngata (share and host people, be generous)
5. Kia tūpato (be cautious)
6. Kaua e takahia te mana o te tangata (do not trample over the mana of people)
7. Kia māhaki (don't flaunt your knowledge)

(Tuhiwai-Smith, 2012, p. 124)

My study is an internal organisation study and so these ethics are mostly applied to my own teams and colleagues. However, there is also the shared cultural knowledge of tikanga and kawa that these ethics apply to.

## A Worker-Centred Inquiry

The workers of Te Ora Hou Whanganui have been critical and central to this. I needed their permission and willingness to participate throughout the 10-month research project. This included permanent, casual, volunteer workers.

Because the workers are the most important group, I have framed the whole plan around interactions with the workers.

# The Project Plan

To summarise the process used:

**Worker group interviews** Te Ora Hou workers were invited to participate in two interviews (August 2018 and March 2019) to explore their experience of coaching.

At the beginning of the project I proposed to have four interview points, where I anticipated making ongoing adjustments to the coaching based on the ongoing feedback. I considered this to reflect developmental evaluation. However, when we came close to the proposed 2<sup>nd</sup> interview scheduled for November I wrote in my learning journal, 'It feels like a lot of things are happening, and the feedback from the team will be predictable – things are happening, we are learning about coaching, etc. Not enough time has passed with enough changes for the workers to reflect meaningfully. I want to maintain worker's energy for this, and feel like a 2<sup>nd</sup> interview at this point will have low value and feel like poor use of time for the team'. Based on that reflection I cancelled the November 2018 and May 2019 interviews. I am considering doing a final interview at the end of June, as a wrap up and some final feedback. We will also be inviting three new workers to participate and so their fresh eyes will be valuable.

In the interview some 'standardised open-ended' and some 'co-constructed, dialogic' interview approaches were used. Jenny Duckworth facilitated both interviews, Ana Fletcher recorded. Jenny is a regional coordinator for Praxis and has strong facilitation skills and understanding of Te Ora Hou. Anas legal background was perfect for the accuracy and confidentiality needed in the recording.

The first interview established a base line and indicated the priorities for the first period. They included an assessment of peoples understanding of coaching, and particularly focused on the experience people were having in their teams (to prepare for peer coaching) and with the manager (to identify what alignment currently exists and what needs to change).

The second interview explored what had changed, what the experience was like, the difficulties, and what I needed to keep in mind moving forward.

**Kaihautū self-evaluation** I wrote my own comments, based on the worker group interview questions. This was helpful recording my own sense of where we were starting from and evolving change.

**Monthly coaching (Kaihautū and worker, one-to-one)** Monthly one-to-one coaching occurred as per the normal rhythms of Te Ora Hou. The plan was that my own coaching skills would develop as I intentionally developed this area.

**Peer Coaching** Over the months I introduced peer coaching to the team. Bite-sized training was delivered weekly to introduce peer coaching and basic coaching skills. The team paired off and tried peer coaching sessions.

**Team Coaching** Once peer coaching was imbedded it was my intention to bring team coaching in. The team understand this is coming, however the barriers of workers time availability has held this up.

**Review volunteer recruitment, induction and care plan** It was my plan to have this completed by now, however I may have over estimated my capacity. If this is not completed within the project period, it will remain an important part of coaching across the organisation.

**Consider coaching through the lense of Te Mauri o Te Ora Hou** I interviewed five people for the element wairuatanga, and two people for the element tangata whenua. I have then considered the input from each person in the context of coaching aligning with Te Mauri and attempted to bring it all together.

**Learning Journal** Over the months I would update my report with my musings, my learnings, 'aha', moments and frustrations. I have integrated those learnings into this report.

**Literature** I began reading early, knowing it would be my biggest challenge. I have integrated these into the body of the report.

**Write manual (now re-named guide)** Once I had the bulk of the reading and rough writing done I moved sideways to work on the guide. It helped me re-focus on the practical side of the project, and to pull my head out of the fuzzy world of words.

## Ethical process

Category B ethical approval was granted on 25 July 2018. (Appendix 12)

### Interviews

Having Jenny and Ana as my staff-interview duo has been magic. They are respected and trusted by the team. Jenny is a skilled facilitator and has a gift of curiosity.

Ana has a clear manner of recording and I could easily identify where 'most' people had a common view and where 'one person' held a view. This was important when I read through, to help me see what was on top for people and needed to be acknowledged.

Anas role was Project Administrator. Anas responsibilities were to arrange the interviews with Te Ora Hou Whanganui staff. Ana was present at the interviews and prepared a written record of the interviews, which was nonidentifying for the protection of staff.

Jennys role was Interviewer for the interviews with Whanganui staff. Having an independent interviewer was for the protection of the staff, so they could feel safe to speak freely.

An excerpt from the ethical approval process recognises the value of being able to identify the interviewees in the Te Mauri interviews, if the interviewee explicitly agrees:

#### Te Mauri Interviewees

I will ask permission for the person/s to be identified. The reason for this is that if I am commenting on things Māori I need to be able to name the source of the knowledge, perspective and wisdom in order for it to have credibility. Naming the source adds value to the statements. It also gives context for the knowledge, e.g. Whanganui iwi perspective. Anything referenced to an individual will be given to the speaker to check for accuracy.

Where I have quoted an interviewee in this report I have sought their explicit permission.

### Leader as Coach

I have felt a tension between my responsibilities as manager (accountability, employment decisions, budget decisions, performance management) and learning to be a coach. From the beginning, this was what I considered my ethical challenge. There are power dynamics which may impact on the workers perception

of safety in identifying weak areas of performance, or safety in teasing out an issue honestly. Vulnerability is the word that comes to mind. A worker and the manager can choose to be vulnerable to each other however the risks of vulnerability are distinctly different for each party.

*There is a paradox in coaching leadership, because the leader traditionally holds the pay check, the key to promotion, and also the axe. (Whitmore, 2017)*

Whitmore says that a leader can be a coach. Emotional intelligence in practice demands the highest qualities of the leader – empathy, integrity, balance and a willingness to adopt a fundamentally different approach to employees.

### **Kia mana aki te mauri o Te Ora Hou**

The Te Mauri element *tangata whenua* refers to Te Ora Hou being *by Māori with Māori*. This not intended to be exclusive, it means we are clear about our priorities.

Linda Tuhiwai-Smith refers to Gayatri Spivak (Tuhiwai-Smith, 2012, p. 74), who writes as a post-colonial Asian/Indian intellectual working the United States. The problem she argues for Third World intellectuals remains the problem of being taken seriously. I do not align myself as a Third World person, however the sentiment of indigenous people being listened to without 'that kind of benevolent imperialism' is relevant in Aotearoa.

Ethical issues that come to mind:

- a) Integrity: Māori-fying a non-Māori model simply by giving it Māori words.
- b) Adapting/assimilating/aligning a non-Māori model for a kaupapa Māori organisation when I am limited in my own knowledge in te ao Māori. Having genuine input from the right people is important to this.
- c) It will be an important consideration to offer this to the Te Ora Hou network as '*an*' approach to performance management which may suit a kaupapa whānau such as ours, rather than naming it as a '*Māori model*' of practice.

I have consulted with Te Kaitohutohu Office and Category B ethical approval was supported on 25 July 2018.

## Data analysis

Ana Fletcher recorded the group interviews, and I wrote the comments of the individual interviews. As each interview was completed (group and individual) a written record of the interview was given to the participants with an invitation to suggest any changes to ensure accuracy. Once these were confirmed I read them, identifying key specific points, reading to hear the themes, the strengths and gaps that were being articulated.

After the first group interview I was able to identify areas needing some attention. After the second group interview I could see that a change had occurred in the period of time between interviews. I could also clearly see that lack of time was the biggest concern for the team.

I compared the interviews, looking for some common themes and also for some standouts. I checked with the participants before submitting this report to ensure my understanding is correct.



## Methodology conclusion

I have given significant consideration to the methodology, with emphasis on the study being worker centred, as it is the workers in Te Ora Hou who should experience the positive impact of this study project.

I have also ensured the voice of the people who have participated in the various interviews is heard in this report. This is done in a manner that upholds the ethics, and also values the experiences and the wisdom of the people.

## PART III: Coaching Culture

Explores Coaching in all the parts that apply to my efforts to build a coaching culture that is congruent with Te Mauri o Te Ora Hou.

Culture eats strategy for breakfast  
Peter Drucker

## 7. The shift to coaching

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In this chapter I explain what coaching is and the reason for my interest.

I completed the last round of annual staff performance appraisals in 2013. By this time it was clear to me that annual appraisals are ineffective for performance management, with minimal value to the worker and the organisation. There need to be regular conversations where good and poor performance can be transparently recognised and any required changes can be made in a timely manner. I therefore dropped the annual appraisals and went searching for better tools.

Professor Sattar Bawany is the CEO and C-Suite Master Executive Coach of Centre for Executive Education. In one of his articles he identified that a number of high profile companies have ended the use of annual performance reviews and have been exploring possible alternatives. (Bawany, 2016).

Some of the reasons Bawany gives for abolishing the annual performance reviews:

- Employees need and want regular performance feedback, so a once-a-year review is not only too late but is often a surprise. Regular coaching is the key to alignment and performance.
- Managers cannot typically judge an entire year of work from an individual at one time.
- Poor performance issues should be addressed immediately with performance coaching, not at the end of the year.
- People are inspired and motivated by ongoing positive, constructive feedback. The appraisal process almost always works against this.

In 2013 workers were also having monthly internal supervision with me. I was using a supervision template adapted from 'Supervision Scrapbook, kinda mainly for people who work with youth' by Rod Baxter and Trissel Mayor (Mayor & Baxter, 2008). It had lots of value but I felt I had picked something up without really understanding the depth behind it. I needed to learn more.

I was introduced to the concept of building a coaching culture in 2014 when Jono Campbell (Te Ora Hou Ōtautahi General Manager) suggested I attend Managers as Coaches workshop delivered by Aly McNicholl from the NZ Coaching & Mentoring Centre (NZCMC). A coaching approach to leading a team appealed to me, and it sat well next to our restorative principles.

After the training I began an overhaul of our worker management systems. From 2014 we have been slowly growing, imperfectly, a coaching culture in Whanganui.

On 15 September 2018 I attended 'Leaders as Coaches' (NZCMC, 2019) training for a second time, treating it like a refresher and also an opportunity to take some questions about the application of coaching, after a few years of imperfectly trying to apply it.

There is also enormous value in hearing a New Zealand adaptation of coaching. This is particularly important as the readings I had done thus far are international.

The performance management of my own role, Kaihautū, still relies on a 360° Annual Performance Appraisal until such time as a more effective tool is found.

# Coaching – what is it

There are numerous definitions on offer, these are my favoured ones:

**The International Coach Federation (ICF)** defines coaching as partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential. (The International Coaching Federation, 2019). The Human Resources Institute of New Zealand (HRINZ) reference the same ICF definition on their website (Human Resources Institute of New Zealand, 2019)

**Aly McNicholl** emailed me a definition she wrote: The coaching process frequently involves people reflecting and learning from their experience so they can make changes in the way they do things. Coaching also plays a vital role in supporting people to sustain those changes in the real world(s) they live in and make the necessary course corrections when the inevitable happens, they slip back in to their old and familiar ways. (McNicholl, 2019)

**The International Coaching Community Coaching** define the essence of coaching as:

- To help a person change in the way they wish and helping them go in the direction they want to go.
- Coaching supports a person at every level in becoming who they want to be.
- Coaching builds awareness empowers choice and leads to change.

(The International Coaching Community, 2019)

There has been one author who has captured my attention, and whose descriptions of coaching inspire and activate me. This is Sir John Whitmore who was part of Performance Consultants International until his passing in 2017.

The 5<sup>th</sup> edition of Coaching for Performance was first published in 2017. At the start of chapter 14 Sir Whitmore quotes Warren Bennis 'The point is not to become a leader. The point is to become yourself, and to use yourself completely – all your gifts and skills and energies – to make your vision manifest. You must withhold nothing' (Whitmore, 2017, p. 153)

Throughout his book Sir John Whitmore 'humanises' performance management by asking us to consider the whole person. The person who arrives at work to provide a paid service has a much greater life, passion, fears, abilities, aspirations than what we see for the time we share a workspace. Sir Whitmore discusses recognising and developing emotional intelligence, and spiritual intelligence. The words 'emotional' and 'spiritual' are words that are comfortably used in Te Ora Hou, as they reflect Te Mauri.

Sir John Whitmore says Coaching is about partnership, collaboration and believing in potential (Whitmore, 2017). It focusses on improving performance by growing potential and by decreasing interference. Interference includes internal obstacles (e.g. self-talk, fears) and external ones. So, **coaching is unlocking peoples potential to maximize their own performance.**

The statement that best captures the coaching *state of being* and the *state of action* for me is:

**Coaching is** giving people a chance to **consider** what they know, to **examine** what they are doing, to **dig deep**, to **analyse**, to **consider risk**, in order to **find their own solution.**

(Whitmore, 2017)

Picking out a line in the middle of a slightly related speech by Sheryl Sandberg to Harvard Business School in 2013 [Leadership is about making others better as a result of your presence and making sure that impact lasts in your absence](#) (Sandberg, 2013). This statement captures an essence of coaching. The impact that lasts in your absence is self-belief and the ability to reflect and think through things (self-coach).

## Kia Whakarongo

Kia whakarongo has occurred to me late in the writing of this report. Whakarongo is a kupu Māori that has been moving around in Te Ora Hou in recent years. To whakarongo is to listen with all of your senses, to use all of your senses to understand. It tends not to include sight.

Māori dictionary:

Rongo: **1. (experience verb)** (rangona,-hia,-na,-tia) to hear, feel, smell, taste, perceive - used for all the senses except sight. (Moorfield, 2019)

I'm playing with how this will fit within the resulting Te Ora Hou guide, as it captures one of the essences of coaching which is to listen to understand. In order to listen to understand we must first create the conditions for someone to speak (coaching questions). We then whakarongo to know what the next coaching question will be.

## Coaching Leadership Guide

I have prepared a guide which explains the ideology and practical application of coaching.

It has a coaching leadership focus, and also covers the range of peer to peer coach settings.

See Chapter 16 for more on this.

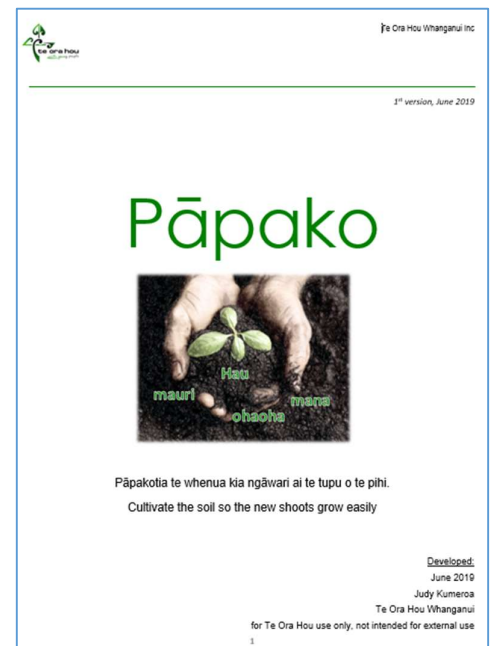


Figure 8. Pāpako - Te Ora Hou Coaching Leadership Guide

## 8. Building a Coaching Culture

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This chapter explores the threads of my thinking on building a coaching culture in Te Ora Hou Whanganui.

A coaching culture is one where coaching is the predominant style of managing and working together and where commitment to improving the organization is embedded in a parallel commitment to improving the people (Clutterbuck & Megginson, Making Coaching Work: Creating a Coaching Culture, 2005)

John Whitmore writes about a model developed at Performance Consultants International called The Performance Curve (Whitmore, 2017). Peter Drucker is credited with the saying 'Culture eats strategy for breakfast'. The collective prevailing mind-set of the culture is the focus of The Performance Curve. The greatest influences of an organisations culture are its leaders.

My own reflection on the culture of Te Ora Hou Whanganui is that we are currently positioned between independent and interdependent. I have summarised Whitmores description of the independent and interdependent cultures:

### Independent Culture "I am a high performer"

At the independent culture stage there is medium-high awareness and high responsibility for ones own performance. The organization supports innovation and individual development. People believe they can make a difference with their own actions. Individuals may focus on own work goals above team or organization goals. Work-life balance may be hard to reach. There is an achievement mentality. Systems support continuous improvement and learning and individual goals.

The leadership style is delegating – enabling individual transformation. The leader is acquiring a coaching mind-set, empowering individuals to perform, focusing on creating efficient, high performance, adaptability and continuous learning. The leader enables individuals to achieve goals and be accountable. Teamwork is encouraged.

This leader retains a level of involvement and may be too attached to their personal agenda. Focusing on letting go of control, setting aside their personal agenda and working for the common good means the leader can support the transition to interdependence and a focus on the collective.

Coaching for widening perspective and inspiring collaboration will improve performance.

### Interdependent Culture "We are truly successful"

At the interdependent culture stage there is high awareness and responsibility – of self and others. A strong coaching culture. Teams feel a strong sense of ownership for high performance and believe this can only be achieved by the group. People engage with others to understand diverse viewpoints., and display high levels of trust, care and collaboration. There is a collective potential mentality. Principle-led adaptive systems underpin agility, continual collective learning and support performance at every level.

The leadership style is partnering and supporting – collaborative, collective transformation. The leader takes a support/servant role, creating a coaching culture and inspiring high performing, self-governing teams with a focus on the common good. The leader inspires and enables great teamwork and commitment. Community spirit pervades the organization within the context of serving a higher purpose.

This leader may experience lapses in the levels of higher consciousness at which they generally operate. E.g. self-importance. This leader must work to keep in balance and stay grounded and open to feedback so as not to revert to any of the earlier stages. Coaching for collective performance, unity and social responsibly would be helpful for the leader in this stage.

## The start of the enquiry

Workers in Te Ora Hou Whanganui participated in the first interview in August 2018. The team saw value in building a coaching culture. At the time of reading the interview notes I reflected:

It may be hard to tell how much value can be attributed to coaching and how much is because of the contributions/nature of the current individuals. It makes me wonder if this is what 'culture' looks like? Is it hard to define because we recognise there are a range of dynamics occurring at the same time because 'that's just how we roll'?

It also interested me that 'participants like this style and haven't had previous experience of this in other organisations/workplaces'. Sometimes we can take our normals for granted and it is helpful and affirming for me to hear that what we are doing is special, that people see value in it, and that it is a positive experience for workers. It is important at this point to emphasise that this work is focused on the permanent team of workers, and that there is another group of workers, paid & unpaid, who are not yet directly experiencing any of this.

In the interview workers generally indicated a superficial understanding of coaching as:

- broad safe environment to speak
- helps you grow
- recognised similarities to mentoring, guidance, support, supervision and advocacy
- being strengths-based.

Workers identified current practices that support coaching, keeping in mind that the coaching experience thus far had only been the manager (me) adapting my monthly internal supervision to incorporate coaching tools and adjust the record template. We call this Manager as Coach:

- Scheduled but flexible
- Professional but real
- Coach gives direction
- Notes are taken
- Tasks are given to both manager and coachee (worker)
- Prayer
- Dedicated and uninterrupted time. Full attention.
- Coaching style makes you feel comfortable, empowering, look for opportunities.
- Share a highlight from the last time
- What's on top
- Given support and space to develop in roles. Not just a tick box exercise.

The group explored how coaching may support Te Ora Hou and the key feedback included:

- Role model how to coach others, resolve issues
- Gives Te Ora Hou direction, next steps, vision
- It was recognised that it sits well within Strengths Finders (Gallup Strengths Centre, 2019).

The workers generally felt very positive about their experiences thus far, leaving them feeling optimistic about the next 10 months of the study with comments like 'gets the best from me in my role' and 'struggle to see how it could be improved'. Whilst that was encouraging to me, it also indicated that the expectations of the workers were more about how they felt about their experience rather than an emphasis on the coaching goal.

Areas needing attention were identified including:

- Build self-awareness and self-reflection
- Ambiguity around who is responsible for making new meeting time if a session is missed.

In building a coaching culture the workers identified the need for easy to use tools, rhythms, intentionality and to ensure they could fit it into their workloads. The comment was made that they want their resulting practice 'to be effective, not wishy-washy'.

This was a great start, as I had a clear sense of how people were feeling, their reservations, the confidence and trust in me to lead this change.

At the time of the interviews with the workers I also did my own reflection on the questions. At the time I wasn't sure how useful it would be, however looking back I can see much had changed over time.

At the beginning of the study I identified the current practice was:

1. Start of the year I book monthly coaching sessions with every full & part time worker
2. I use a coaching record that guides me. It prompts me to consider the three key Manager as Coach areas:
  - Supporting
  - Learning
  - Managingwith bits added along the way:
  - Celebration
  - Stretch goal
  - Prayer
  - Health and Safety
  - 5:1 as a reminder to me to ensure the worker is hearing more positive and affirming feedback to any critique or difficult conversation.

Below are those key parts in the template.



Figure 9. Manager as Coach Template

I identified my challenges as:

- If I am stressed I find it difficult to be genuinely present for the worker. I default to supervising and directing, rather than coaching.
- I was unsure how to capture a performance gap for possible use later if required.
- Some workers have circular storytelling and this felt frustrating at the time. I was reluctant to ask exploring questions because a new circular story would start. And so I would tend to go directly to



the solution to move the worker. Or I would interject and try to get the worker to answer my questions directly. My sense was that both of us were probably left dissatisfied with the experience.

When I reflected back in August on how coaching might strengthen Te Ora Hou I wrote 'independent, critical thinkers, grow peoples capability, work closer together, need Manager intervention less, people get on with their roles'. Wowser, a lot has changed. At that time I had only glanced at peer coaching and had not considered the potential of effective peer coaching in the team.

Mehdi Ebrahimi and Dr Roslyn Cameron presented at the 2012 ANZAM conference on coaching and in their research wrote 'In general, people recognize the need to develop and improve in the workplace but they will only have commitment to this in an environment where they feel very safe. Organizations may understand and appreciate the value of creating a coaching culture, but there is little understanding of what that means exactly and what the attributes of a coaching culture are, how it works and what will be involved in it. Understanding is also needed in relation to how coaching can enhance employee's performance and how the success of a coaching culture can be measured'. (Ebrahimi & Cameron, 2019).

Mehdi Ebrahimi and Dr Roslyn Cameron identify the biggest barrier to people participating in coaching. If a person does not feel safe they cannot truly participate in coaching. The leaders in the organisation need to understand this and create the conditions for people to feel safe.

This first group interview with the team identified that the team do have a sense of safety and willingness to participate in this initiative.

Whitmore presents the GROW model (Whitmore, 2017). I trialled using it as an approach to the 2018-19 Annual Plan. This was a distinctly different approach to planning for me, and I noticed a greater creativity in the responses. One of the tricky moments for me was when I asked the group (under 'Will') "how committed are you to this action, on a scale of 1-10?" .... followed by "What prevents it from being a 10?" That last question fell flat! There was a silence as people considered an unfamiliar question.

Tommi Leikomaa was carrying out a case study commissioned by 'Company X' to find insights on using coaching for managing performance (Leikomaa, 2016).

The author noted, in comparing feedback loops in various performance management tools, that Whitmore (Whitmore, 2017, p. 96) states that the GROW model does not require a sequential stage. This may be used when tackling a new issue, but coaching may begin and end with any stage. This is of interest to me as I had assumed (and missed in my readings of Whitmore) that this was a sequential feedback loop. This is possibly a default response I have to models. It reminds me that I need to be aware of my own assumptions that I am bringing to this project. The better I am at recognising them, the greater my potential for learning.

The one-to-one coaching discussions in Company X were coach initiated (arranged regularly by the coach) but coachee led. Outside of the regular coaching sessions, coaching was also used as needed e.g. team building.

It was particularly interesting to note the resistance identified in Lipomas interview data. Resistance seemed to be related to ego or feeling of superiority. Also lack of respect toward the coaching process or the coach (as a person or their skills).

I found the feedback from the participants on how to use coaching more in company X helpful as I consider my team. Whilst reading participant's feedback for another organisation is helpful I don't want it to skew my own anticipation of what our team may say.

In 2014 David Clutterbuck made the comments that the GROW model has limited use outside of skills and basic performance coaching. He also emphasises that a single model approach is not sufficient. (Clutterbuck, 2019)

My reflection after this was that it would be good to have a plan to uphold and resource the development of coaching culture into the years ahead. This year I have three people in team leadership roles doing the Managers as Coaches workshop

## The 2<sup>nd</sup> interview reflections

In February 2019 a second interview was done with the worker team to see what their experiences have been over the previous six months.

General comments on change included:

- The use of coaching is more evident at Monday lunches. There is input, we learn tools and there is opportunity to practice.
- Informal coaching happens regularly, provides opportunity for cross-over and sharing.
- Our language and questioning has changed slightly since we started coaching.
- Coaching has flowed into mentoring (youth mentoring).
- Coaching with Judy is still happening. A number of people mentioned they enjoy being coached by Judy and that she is “brilliant.” That they can go with a problem, she asks questions and creates “lightbulb” moments.
- Able to see it in a different light now that I’ve been focused on the idea of coaching and what it’s about. I unpacked the “why” of coaching with a friend (outside of TOH) and that helped me to process it further.

The team generally described themselves in the interview as ‘not confident yet at coaching others, but this will come with practice’.

The workers also want easier access to the information on coaching. Once the guides are complete this will be much more accessible.

I want to highlight a standout note in the interview record:

[Permission giving - allowed to make mistakes, resolve conflicts, care about what’s happening in the rest of our lives. Coaching helps us to create this caring and holistic way of being team.](#)

This captures much of what my hope has been in bringing coaching into Te Ora Hou. People understand that coaching is not a linear or limited tool, focused on performance management. It is a philosophical approach to building a team and building a healthy and strong culture.

Considering this from a management perspective Peter Senge and his colleagues propose that ‘when people in leadership positions begin to serve a vision infused with a larger purpose, their work shifts naturally from producing results to encouraging the growth of people who produce results’ (Spiller, Barclay-Kerr, & Panoho, 2015, p. 43).

Equally we want to 'empower people to develop their inner compass, integrity and conviction to help them answer the question, how do I know what is right and just in this situation?' (Spiller & Stockdale, 2012, p. 19).

## Time is a critical factor for success and ownership

The common challenge has been time. People described themselves as frantically busy and sometimes they just want a straight answer rather than to tease something out. I find that myself, and can often be tempted to give a directive answer rather than ask a question to get the other person to identify an action/solution.

Since reading the 2<sup>nd</sup> interview records I have been mindful of this time-precious issue. In May 2019 I discussed this with the team over our regular shared lunch and staff meeting. I asked if the team would like to drop the peer coaching for a couple of months, until we find ways around the time issue. The feedback from the team was that they value the peer coaching, and like the idea of including team-peer-coaching in the future. What would be helpful to them would be to have bite-sized training every couple of weeks during staff meetings and to also to have the option to do peer coaching but not for it to be compulsory. This gives me time to think about workloads. We all agreed that this would meet the immediate time needs and also keep coaching at the front of our thinking so we are prepared for the return to peer coaching in the next six weeks or so.

This agreement has been great for me, it relieves some pressure and allows me to address the time issue. I also need to add at this point that over the past 12 months Te Ora Hou has grown significantly. Our annual income has spiked, due to new or expanded funding. Our work output has increased to meet the funding obligations. Our team has doubled, especially in casual workers which presents a challenge in upholding and embedding Te Mauri o Te Ora Hou due to the casual nature of the contracts. We are in the process of designing and securing funding for a purpose built facility. I have been talking with various workers about reviewing roles to better reflect their evolving roles and within this we are aiming to make room for coaching.

When I met with Aly McNicholl in May, she offered a quick question, and it was so obvious I could have kicked myself. The middle ground of a quick coaching opportunity when a worker is time pressed is to ask the question 'what have you tried/thought of so far?' It allows the worker to give some thought, without creating a drawn out session. I'm calling these Popcorn coaching moments.

## Evaluation and cost v benefit

Grover & Furnhams (Grover & Furnham, 2016) article reviewed coaching outcome measures and recognised the limited evaluation of coaching to date.

It generally supports coaching as an effective tool, but acknowledges the lack of research to back this.

There appears to be little done to evaluate the effectiveness of using coaching interventions in organisations. There is also a lack of research on investment versus benefit. This does not bother me at this stage. It would be interesting to do another interview in 5 years time of the workers and consider that against the financial investment made in that time. I haven't given any specific thought to this yet.

My literature review took me to a range of readings, many of which were insightful, although became a little predictable, as a large majority of the writers were drawing upon the same key references (many of which I also have used).

The article by Christine Wattie of the Institute of Management New Zealand (Wattie, 2015) left me considering how I might evaluate the impact and value of the investment in coaching.

## Conclusion

Sir Whitmore's Performance Curve focuses on the conditions required for performance. I can identify times when it has felt we have operated in the lower dependant culture with lower performance. And times when we could say 'we are truly successful together'. These moments have most often followed a shared achievement, such as hosting a large event and each person has felt connected to the team, and supported to carry out their responsibilities.

In closing this chapter, John Whitmore says that changing an organisations culture requires an emotionally intelligent approach that seeks congruence and balance across all elements of the living system. It includes both the harder technical elements and the softer people, social, behavioural elements with leadership at the heart of the system. (Whitmore, 2017)

I state with quiet confidence that the people of Te Ora Hou Whanganui are magnificent beings. Due to their magnificence we are well on the way to having our own version of a coaching culture which embraces our wairuatanga and our Māoritanga along with other elements which are distinctly ours in nature. I attribute this partly to intentional management and leadership but also largely to a team who operate with trust and willingness to grow together.

## 9. Leader as Coach

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This chapter looks at coaching leadership. This type of coaching relationship is distinctively different to a peer coaching relationship.

### Coaching leadership

On 29 May 2019 I had the privilege to meet with Aly McNicholl (a Director of the NZ Coaching and Mentoring Centre - NZCMC) for a couple of hours in Wellington. I had emailed Aly asking if she might critique my training guide and make some suggestions. I also wanted to ask if I use some of the work of the NZCMC in the training guide. Talking through the guide and my percolating thoughts was helpful and I felt afterwards that some things had settled for me.

As we discussed the coaching leadership Aly showed me one of her training slides, succinctly explaining what coaching leadership is.

In the conversation with Aly, there were two standout statements describing the 'how' of leadership coaching:

- The leader sits with the difficult questions and thinks curiously "hmmm, that's interesting"
- The leader can sit with uncertainty, and explore it

One of the differences between leadership coaching and peer coaching is that a leader may agree with a worker to give something a try, with some risk, and come back later to talk about what happened. That is unlikely to happen in a peer coaching situation as the peers may not have the authority to agree to an action, or agree to a risk.

There are three types of coaching a leader may use:

- Coaching for skills
- Coaching for performance
- Coaching for development

Aly and I had some discussion about organisation structures as I was trying to identify if there is a 'coaching organisation structure'. I left with the understanding that the emphasis is on 'how' rather than 'what'. A leader using a coaching approach is far more impacting than a particular structure.

In September 2018 I attended Leaders as Coaches workshop in (NZCMC, 2019) for a second time. I talked with the facilitator about how John Whitmore (Whitmore, 2017) writes that the coachee leads the coaching session. This seemed at odds with the manager needing to have manager-like conversations with the employee. The facilitator explained that when the manager is the coach, there are dual agendas at play. The manager has an agenda to meet their management responsibilities and the coachee has an agenda being what they would like to explore with the manager.

Below I clarify this:

Coaching Manager (My agenda as well as Yours)	Coach (Your agenda)
<ul style="list-style-type: none"> <li>• Agenda: cover what manager needs to do from a management perspective</li> <li>• Taking a coaching approach to managing</li> <li>• Include what's on top for coachee</li> <li>• Recorded</li> </ul>	<ul style="list-style-type: none"> <li>• Agenda: Hand it over to coachee</li> <li>• Can be off the record</li> </ul>

As I began to further consider the difference between peer coaching and manager-as-coach I could clearly see how both need to co-exist in building a coaching culture in Whanganui Te Ora Hou. Further to that, is the opportunity team-peer-coaching offers in the Te Ora Hou teams spaces, e.g. Youth Work team, Tiihokahoka Youth Mentoring team, Stone Soup team.



Figure 10. Coaching dynamics in Te Ora Hou (authors own)

John Frost writes on developing high levels of collaboration in your team as a key job of the leader. 'The myth of the perfect CEO or perfect leader is prevalent in many organisations .... We expect more and more from our leaders. We invest such hope in their miraculous powers to turn things around, but then are quick to criticise when they do not live up to our unrealistic expectations' (Frost, 2014).

This article reminded me that as coaching leaders we must extend grace to ourselves as we can often sit in complex positions.

# Case Studies

## Case Study #1

I have one worker whom I was finding challenging to use coaching practices with. I would default to 'telling' and 'directing'.

I took this case study to the September 2018 Leaders as Coaches workshop in Auckland and was hugely fortunate to be asked to use it in a large group activity where the facilitator, Wendy Baker, coached me in an introduction to a problem. I then buddied up with a participant who is a counsellor and she took me through a very helpful process which included coaching and her own unique skills.

Some challenges posed to me:

- Am I mirroring the workers behaviour? Am I allowing myself to get caught up in the circles of storytelling and getting frustrated?
- Try using an action spiral to tease out the story – I trialled making an action spiral, asking what did you do next? And then? And then? Then we went back over the picture to review what the worker may have done differently. I came home and did this with the worker. I didn't do it particularly well but it did help with the discussion, and to identify what each of us were thinking & feeling at various points.

In November I noted in my learning journal that this was still a challenge for me. The worker had a particular health and safety issue and I found it difficult to get directly to the critical part of the issue for which some quick decisions were required.

After further reflection, I realised that it was possible that I was stirring fear for the worker, and thereby shutting them down. Fear is often described as a fear of failure, lack of confidence, self-doubt, lack of self-belief. In a safe environment people tend to tell the truth about themselves. What I think of a person will come through in my attitude and create an impact, even if I don't speak.

7% of a message is in the words spoken  
38% of a message is in the way that the words are said, e.g. tone and rhythm  
55% of a message is in the facial expression  
(adapted from Albert Mehrabian, (Whitmore, 2017, p. 61)

Nearly all personal interaction involves feeling and attitudes of some kind, and a leaders communication is especially scanned for the emotions and meaning behind the words, so becoming aware of what I am really feeling is critical.

I made a specific effort to show greater interest and to slow down to have random conversations and strengthen the relationship. I also gave specific positive feedback on good things I was seeing and hearing, and I did this outside the manager coaching session. In March I noticed a shift. It is interesting that I don't recall if I noticed the shift first in myself (feeling more genuinely interested and wanting to listen, and learning from the persons stories) or the shift in the person (greater willingness and relaxed to share, having more laughs). The coaching sessions became more relaxed and achieved better outcomes.

## Case Study #2

I am noticing that when I feel a little stuck in a conversation, I will 'wonder out loud'. It allows me to think out loud, in a manner that the person understands what I am thinking about, it invites them to offer an opinion and means I'm holding my 'directive' back.

A worker came to me to say they wanted time off in a very busy time, when their skills and time were greatly valued and needed. There would be an impact on the rest of the team, and I wasn't keen on agreeing.

So, I said something like "I'm wondering how we meet your needs, but also make sure we aren't dumping an unfair load on \*\*. Both of you are important".

The worker then explored and negotiated how both needs could be met, and I asked them to then go and talk with the other worker and find a mutual solution.

Now I've written it down it doesn't look that flash, but in the moment, it felt like a comfortable way to articulate a 'problem' in a manner that invites the person to be active in exploring possible solutions. I think this is an evolution of my coaching practice as it happened naturally.

## Reflection

When I initially started I was looking for a 5-point plan and templates to show me how to build a coaching culture and implement coaching across the team. The shift I have seen in myself is a [movement toward developing a personal philosophical perspective on leading well and how coaching supports that](#). This study has included considering 'leading well' through the lenses of he aronga Māori and the lense of Christianity. The detail of coaching is still important. Considering the wisdom of other people, curiously and robustly critiquing my style is also important in my ongoing journey.

[My leadership integrity is upheld when I act consistently and congruently with my values](#). Throughout this study, I keep being drawn to the philosophical level, where values drive my actions.

In the guide for Te Ora Hou managers and leaders I refer to the [paradox of coaching leadership](#). The guide has a large focus on the skills, the character and the wisdom of the coaching manager.

From 10-13 June 2019 I participated in a wānanga ā Te Ora Hou at Living Springs, Ōtautahi. The intent of the wānanga was to kōrerorero, have deeper discussion about Te Mauri of Te Ora Hou and our evolving Tohatoha model of practice. Much time was spent on the concept of 'Grow ourselves to grow others. Lead ourselves to lead others' This included a soul nourishing session with Matt & Belinda Stott from Soul Tour (<https://www.soultour.co.nz/>). Afterwards workers commented that in no other workplace have they experienced the investment into the deep wellbeing of the workers, so that they are better able to invest in the deep wellbeing of others. Going back to the NZCMC slide on leadership being collaborative, relational and conversational; I felt an affirmation that Te Ora Hou is nurturing a unique culture that supports people to reach for their potential.



## 10. Peer Coaching

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I started writing this chapter focussed on the situation where two people meet for an intentional coaching conversation. It then occurred to me that the idea of team peer coaching also has a place in this chapter as there are more similarities than there are differences.

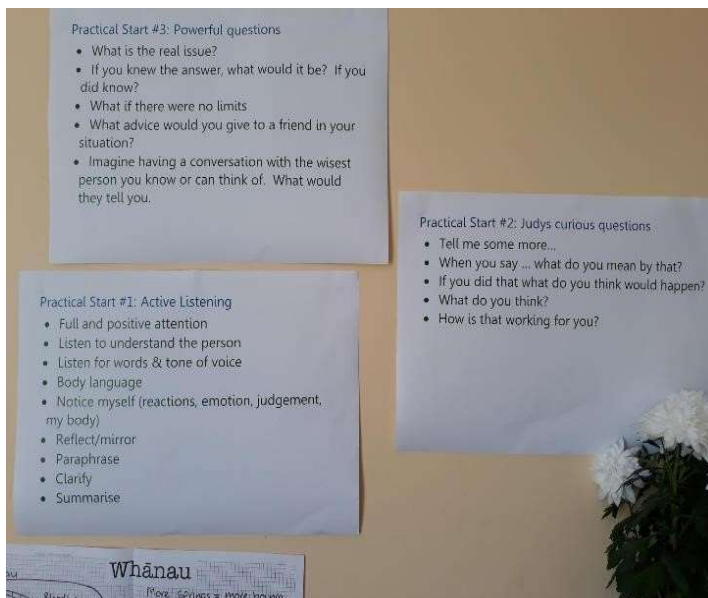
In the guide I separate the two, however for the purpose of this report I have kept them together in the one chapter.

On returning home from the Manager as Coach training (NZCMC, 2019) in September 2018 I prepared a series of bite-sized training sessions to introduce coaching to the team. We started with a focus on:

- active listening with special attention to full & positive attention
- listening to understand, listening for words
- tone
- body language
- noticing myself
- reflect, paraphrase, clarify, summarise.

Initially I felt awkward because these are listening skills that the team would/should already have some competence in. But it was well worth the time.

The team identified an alignment with the Family Partnership Model (Davis & Day, 2010). The mantra we came up with after Family Partnerships Model training about six years ago, was '*explore, explore, explore*'. Whilst this isn't coaching, it still expresses the same priority – support the person to reach their own conclusion by asking exploring questions, identifying unhelpful constructs and seeing what conclusion a person may arrive at for themselves. I felt some pride that our team were making the connections between models for themselves.



Toward the end of the series I took the team through three practical applications for them to consider in the next four weeks. I emailed them to the team and I also pinned the A3 sheets to my wall.

Each person I had coaching with was asked at the end of the session to identify which practical skills they observed in our interaction. The idea of this is to help people see the skills modelled (imperfectly) in action, to become comfortable with recognising coaching, to level the field and acknowledge we are all learning in our respective roles. So far this has been helpful.

Figure 11. Practical coaching tools introduced in training

## One-to-one peer coaching

In December 2018, the team were asked to pair off (pulling names out of a hat) and have one peer coaching session before the end of January. By now they were equipped with a peer coaching template which I adapted from the manager as coach template I had been using for a couple of years and a budget for a coffee coaching session at a place of their choice. At the debrief in late January 2019 two pairs had completed one coaching session, one pair had not. The feedback varied. One pair didn't work to the coaching plan, and although they said they did coach each other, the description was more of bringing a situation to the conversation and have a chat about it, including advice giving. The other pair described time challenges. As a result, the time was short and this had an impact on the effectiveness of the session. The 3<sup>rd</sup> pair had different reasons for not doing it. One person thought it was an option for which they had minimal interest; the other was waiting for the first person to make it happen.

The two pairs who had tried the coaching session wanted to try again, this time with a commitment to sticking with the coaching plan and making dedicated time away from the office for it. It was agreed that the pairs would stay together and aim to have two more coaching sessions by the end of March.

In April 2019 we had a group discussion on the peer coaching experience thus far. By being more intentional 2<sup>nd</sup> time round, the feedback was more specific in relation to coaching practice. Two pairs were conscientious in working to the template, and the feedback reflected this.

I started working on the guide for Te Ora Hou managers and team leaders in April 2019 and putting Peer Coaching into the guide has seemed a natural fit. It will also need to be added to the general worker guide, and that should be simple once the managers & leaders guide is complete.

In May 2019 we have started the training again on Mondays, this time fortnightly, so we can fit other important training in. I am using chapters from the leaders and managers guide to test on the team. I am getting useful feedback and adjusting the guide accordingly. The common issue so far is language. The guide is using formal language, and not everyday language. This probably reflects the study head-space I am in. Also, there are complex and deep pieces of work in the guide that need to be given time for the workers to chew over. This is not a quick guide that can be covered in a short session. There needs to be more time allowed, possibly even multiple sessions. Once we have peer coaching embedded we will do bite-sized refreshers every few months.

## Team peer coaching

The obvious common element in this chapter is that the coaching involves peers.

Aly McNicholl made the point in 2008 that the use of peer group supervision can add enormous rigour to the process if the group is using robust and well-designed supervision tools. (McNicholl, NZCMC: Articles, 2019).

Whilst each group will devise their own unique process, all will meet regularly, have a clear agenda, assign a facilitator and stick to an agreed structure.

In this 2015 article Aly McNicholl (McNicholl, 2019) describes groups of four to six individuals from similar levels in the organisation, who meet regularly to fulfil a coaching contract. The group manages the quality of the coaching experience themselves.

It appeals to me that the individuals are equipped and expected to uphold the integrity of the peer group coaching.

Aly wraps up with the statement 'the best learning resource your organisation has is its own people'.

When I use the term peer team coaching I am referring to teams of broadly peers, from the same work teams (e.g. youth work team, Tiihokahoka team, Stone Soup team) meeting regularly for their team catch up, accountability, debrief and planning. I use the word broadly because in some teams there are team leaders. This is necessary due to the size and complexity of the workload required to coordinate the team. In a team of broadly peers, not including the manager, people would take turns to lead the meeting and would consistently use coaching tools to facilitate the meeting.

By doing this we are:

- Growing the whole team, building coaching skills across the people
- being consistent in our application of coaching across the complete experience of Te Ora Hou for workers.

Again, the success of this is going to be in the 'how' rather than the 'what'. What I mean by this is that the facilitator will be using coaching skills in the facilitating of the meeting, asking curious questions, seeking the wisdom of the team, encouraging the team to identify the issue and possible options, and making a decision together.

This is in the very early days of planning, and it is my intention to develop it further. I plan to put three key workers through the NZCMC coaching training. I am investing in this to ensure quality, for an external view, and to alleviate my own workload.

## Conclusion

Building a coaching culture in Te Ora Hou requires the whole team to be actively engaged and using coaching skills with each other. We are building a curious workforce who question, consider, arrive at conclusions and make decisions they own. They will have the confidence, self-belief. Their potential will be unlocked and they will work in an environment where they will make sound decisions and know that they are trusted and backed in those decisions. They will also be comfortable with exploring what happened, where something may have gone askew and be able to own their failures and make new plans. We will celebrate success.

This cannot happen when the coaching sits only with the leader. Coaching needs to be the normal for the whole organisation.

There is much work to be done, however the work to be done is clear and simply needs my continued commitment, the continued resourcing, and the time to embed it in the team.

## PART IV: Te Mauri o Te Ora Hou

Considers Te Puna of Life Energies and Te Mauri o Te Ora Hou  
and includes the experiences of the people who work in the heart of Te Ora Hou.

Kia mana ake te mauri o Te Ora Hou  
(whakatauākī, Te Ora Hou)

## 11. Introduction to this section

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It may be helpful to give an introduction to this section as it contains distinctly different and yet connected pieces of work.

This is the space where I spent most of my reading, interviewing and thinking time. I got a little stuck here and needed to remind myself of the scope of the study project and commit to finishing this part and move on. There were so many rich things I heard from interviews, and read from all sorts of wise people.

It has left me with warm vibes of validation, new learnings, and an excitement for my next learning which must focus on ngā taonga tuku iho.

As described in chapter 5, Te Ora Hou has seven elements which uphold Te Mauri. We also describe these as DNA, distinctives, values, essential elements, essence.

Initially I had intended to interview people and consider how coaching sits in Te Ora Hou through the lense of all of these elements. Soon into the project I could see that only two elements needed this attention – wairuatanga and tangata whenua. The others, whilst important, have less to challenge Te Ora Hou when considering an alignment with Coaching Culture.

I was delighted to come across Dr Chellie Spiller and Monica Stockdale (Spiller & Stockdale, 2012) writing on managing and leading from a Māori perspective, in particular attending to the life-energy of an organisation.

I was then recommended Wayfinding Leadership by Dr Chellie Spiller, Hoturoa Barclay-Kerr and John Panoho (Spiller, Barclay-Kerr, & Panoho, Wayfinding leadership, 2015), which was such a treat to read (can't believe I'm saying this about a book). Old wisdom in a contemporary setting of leadership is powerful.

Concurrent with this study project, Te Ora Hou led by Jono Campbell, Sharon Davis and Sharyn Roberts are designing a model of practice that reflects the experience of Te Ora Hou and the wisdom of others in te ao Māori. This is incomplete and I attempt to align language and concepts of Te Mauri o Te Ora Hou, coaching and Tohatoha.

This section has four key chapters:

12. Puna of Life Energies This chapter introduces Dr Chellie Spiller and Monica Stockdales model of Puna of Life Energies.	13. Te Mauri o Te Ora Hou: Considering the element Wairuatanga Chapter 13 considers wairuatanga alongside coaching.
14. Te Mauri o Te Ora Hou: Considerng the element Tangata Whenua This chapter considers te aronga Māori alongside coaching.	15. Tohatoha This introduces Tohatoha model of practice, still in its rough and unrefined form.

## 12. Puna of Life Energies

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I was delighted to come across Dr Chellie Spiller and Monica Stockdale (Spiller & Stockdale, 2012) writing on managing and leading from a Māori perspective, in particular attending to the life-energy of an organisation. Their writings are part of a collection of essays considering what it means to be a spiritual organisation. It establishes a values approach to managing and leading which recognises that the organisation is better when the individuals are better.

The concepts and philosophical perspectives are relevant to helping me think about Te Ora Hou and Coaching Culture. This writing resonated deeply with me, it helped me identify language to describe somewhat intangible organisational elements, and recognise the existence of those elements at an individual and a collective level.

As managers and leaders we have the opportunity to create the conditions whereby others can tap into their sources of wellbeing. Spiller and Stockdale write 'When life-energies are in state of wellbeing people are better placed to contribute more fully at work' (page 5). The recognition of spirituality within a workplace is refreshing.

Spiller and Stockdale present Puna of Life-Energies as a metaphor for exploring five dimensions of energy:

- 1) Whakapapa
- 2) Wairua
- 3) Mana
- 4) Mauri
- 5) Hau

I have chosen to go through these in detail because they truly resonate as a model which captures te aronga Māori (a Māori worldview), recognition of wairuatanga and principles of coaching.

### Whakapapa

Whakapapa refers to the layers of genealogy that link people to many relationships; past and future.

Whakapapa touchstones provided by Spiller and Stockdale are suggestions for managers and leaders to think about in our practice:

1. Create time for relationship building
2. Honour the network of relationships each person brings with them
3. Weave peoples whānau into the workplace
4. Integrate organisational systems, policies and procedures to support whakawhanaungatanga
5. Respect all, even those who have left the work family
6. Weave people around a shared kaupapa of what they are seeking to achieve as a group.

Our current challenge in Te Ora Hou is that we have recently recruited nine casual workers to mentor rangatahi with specific needs. Bringing in a high number of casual workers has challenges, including:

- Time to build the strong team dynamic
- Time and resource to induct and equip the team to carry out their role
- Getting to know people at a significant level to understand each others values, drivers, aspirations, challenges
- Recognising the networks of relationships they come with, their whakapapa, their whānau and to recognise the links to those on the team.

Usually we rely on the existing team to hold and teach the culture of Te Ora Hou and to get to know new workers. However, having such a large intake has had a significant impact on the team in terms of sharing resources with a bigger workforce, teaching, supporting, dealing with the teething situations.

### Personal Reflection

I'm taking a moment to indulge in a heart-warming, personal affirmation.

As I sat back, had a cuppa and pondered this particular piece of writing, it struck me that if I believe that whakapapa could be as it is described above, then it is (for a time, but not to remain here forever) ok that I am not fluent in te reo or shy in my connections to my marae, hapū and iwi. It runs in my blood; it is in my whakapapa. Irrespective of my 'knowledge' I am Māori. My whakapapa brings forth something within me. In this moment, I am sufficient.

Leonie Pihama shares her wisdom in her article on moko kauae "*And to that I say: E Hine, You ARE enough.*" (Pihama, 2018).

## Wairua

Wairua is the spirit. Rangimarie Rose Pere (Pere, 1982) describes wai – rua as spiritual and physical energy forces that complement each other. Every act has implications for both the spiritual and physical dimensions.

In *The Woven Universe* the late Reverend Maori Marsden (Marsden, 2003) wrote on *The Lore of The Wānanga* (page 57) about knowledge and wisdom:

'All things, no matter how specialised must be connected to a centre. This centre is constituted of our most basic convictions – ideas that transcend the world of facts'.

He later goes on to say:

'The centre is where he must create for himself an orderly system of ideas about himself and the world in order to regulate the direction of his life. If he has faced up to the ultimate questions posed by life, his own centre no longer remains in a vacuum which continues to ingest any new ideas that seeps into it'.

Wairua touchstones suggested by Spiller and Stockdale:

1. Take time for reflection to connect to ones spiritual source.
2. Observe how thoughts, actions and intentions permeate ones own wairua
3. Encourage karakia and waiata
4. Create opportunities for people to connect in a wairua way and contribute meaningfully to the whole

5. Empower people to develop their inner compass, integrity and conviction to help them answer the question, how do I know what is right and just in this situation?

I comment further on this in Chapter 13.

## Mana

The Woven Universe introduced me to Dr Te Ahukaramu Charles Royal, and I went searching for more of his work.

Dr Te Ahukaramu Charles Royal (Royal, 2006) describes mana as a special and non-ordinary presence or essence that can flow in the world – in persons, in places, in events.

Spiller and Stockdale describe it as the degree to which people feel empowered, illuminated and warm about themselves and their life.

Mana is generally referred to as a collective energy. Personal wellbeing is linked to the wellbeing of others. [To grow in mana is to enhance the mana of others.](#) To refer to ones own mana is to diminish ones own mana. Mana is proffered upon a person by others. The whakataukī expresses this well 'Kāore the kūmara e whakakī ana tāna reka', translated as 'the kumara does not boast of its sweetness', referring to humility.

Spiller and Stockdale contextualise this by saying wise managers will seek to create the conditions whereby mana can grow in others.

When I mentioned my first reading of Dr Chellie Spiller and Monica Stockdale to Jono he recommended *Wayfinding Leadership: Groundbreaking wisdom for developing leaders* by Dr Chellie Spiller, Hoturoa Barclay-Kerr and John Panoho (Spiller, Barclay-Kerr, & Panoho, Wayfinding leadership, 2015).

In *Wayfinding Leadership* mana is described as the fullest expression of potential of a person as a spiritual being having a human experience. The leader with mana shows the way for others and does not stride ahead expecting others merely to follow. [The leader with mana builds the mana of others.](#)

The Te Ora Hou Tohatoha development team describe mana as the power of knowing who you are, the emergence of purpose and potential that comes from being connected; a persons God-given potential.

Mana touchstones:

1. Recognise managers and leaders stand in the power of the mana of tribal ancestors and whakapapa of people who work for the organisation
2. In conflict situations, consider the mana of the person whilst honouring ones own and search for mana based solutions to create win-win outcomes. Mana based solutions acknowledge and respect the inherited and endowed authority each person brings through their whakapapa and other forms of mana.
3. Accept and respect that all people have their own mana. Create the conditions so mana can flourish in others, in a spirit of generosity.
4. Encourage the release of a person's potential
5. Always seek to enhance the collective
6. Be tika in integrity



## 7. Seek wisdom of pakeke

Mana is possibly the word that captures my principles when working in challenging situations around a persons work performance or a conflict with a person in a professional setting. I seek to find a way that upholds a persons mana as I also seek to deal with the challenge. I have used phrases like 'uphold the persons dignity' or 'we live in the same town; I want us to be able to say hello to each other respectfully when I see you next'.

Recently a social worker in another agency had repeatedly behaved in a rude and confrontational manner toward two people in my team. A difficulty has been that the social worker does not show these behaviours when I am around. The workers come to me to describe the behaviours and express their concern about the impact on the young person the social worker works with. I had the opportunity to speak with the social worker in private and I said that I had noticed some angst between the social worker and my workers. I said 'I'm wondering what may have caused this and how we find a way forward to working well together'. This wondering gave me the result I was hoping for, and the social worker apologised for their behaviour. Whilst this doesn't always work I find that by naming an issue (cloaking it in non- confrontational language) and wondering out loud about how it might be resolved, provides a safe space for the person to identify and adjust themselves without losing face, or mana.

The mana touchstones are not simply actions to be tick boxed. They are more about a way of thinking and being with people that reflects our core and the way we view the world. I see them more as opportunities to check in, to check myself and to make the adjustments to my own attitude and wellbeing in order to treat others with respect in all situations.

## Mauri

According to Spiller & Stockdale, every natural thing in creation has a mauri. Mauri is a life-force. When a person dies, it is mauri that departs.

Hohepa Kereopa, a tohunga from Tuhoe, explains to Dr Paul Moon (Moon, 2003) that mauri can be weakened by the hurtful actions of others and conversely strengthened by the goodness of others.

Again we are seeing that mauri, like mana, has an individual and collective ebb and flow.

In Te Ora Hou, when we encourage everyone to act with tika, pono and aroha we are helping support healthy mauri in the individual which then supports the overall mauri of the organisation.

'Mauri can become contaminated. The vitality of an organisation can be greatly diminished and can even become toxic' say Spiller & Stockdale. Building mauri involves supporting people to once again act with tika, pono, aroha.

Spiller, Barclay-Kerr and Panoho (Spiller, Barclay-Kerr, & Panoho, 2015) say

'An important leadership principle here is that mana flows from mauri ora; therefore, enacting leadership in a powerful and transformational way is to be awake and consciously create mauri ora.'

Again the theme and emphasis is that the wellbeing of the individual impacts on the wellbeing of the collective.

Mauri touchstones suggested by Spiller & Stockdale for leaders and managers to consider:

1. Nurture awareness of mauri
2. Encourage people to be straightforward and honest about their problems
3. Encourage people to act with integrity at all times
4. Encourage a loving, caring approach in the organisation
5. Clear up any issues in the organisation before they fester
6. Respect the intrinsic worth of each.
7. Bring everyone together regularly to do the things that will build mauri.

## Hau

'Hau can literally mean breath and reflects the interconnectedness and interdependence represented by the giving and receiving that occurs through the sharing of breath. Every aspect of creation is breathing in and breathing out in multifarious ways, and this is an aspect of the state of gifted exchange, or reciprocity, upon which wellbeing depends.' (Spiller & Stockdale, 2012)

Hau, like mauri and mana represents a belief in the importance of reciprocal exchange, of mutual benefit, of the wellbeing of the individual reflected in the wellbeing of the collective. This theme has followed through on all my readings about Māori perspectives on successful leadership and it makes sense on a deep level to me. When I sometimes consider what difference I am making in my world of influence, I think of the lives of young people and in community who I have had the opportunity to serve and to support.

I have a deep sense of satisfaction and life meaning when I see wellbeing and achievements in the lives of others. When I see workers grow in knowledge, in skill, in wisdom, in integrity I feel thrilled. When I see workers grow within their whānau, become healthy parents, buy a house, achieve financial independence I feel deep satisfaction. A large part of it is because I know that some of these workers have disrupted unhelpful paths and are creating new paths and thereby new norms for their peers and for their own whānau. This is also possibly my 'developer' (Gallup Strengths Centre, 2019) humming here.

Spiller and Stockdale explain:

Hau is a process of continuous receiving and giving, in which all of creation exists in a state of reciprocity through the exchange of life energy. Hau, like mauri is not merely a metaphysical concept but has practical application to local situations.

In *Wayfinding Leadership* the authors refer to Buddhist philosophy which, in context, reflects a belief that leadership is contingent on ones ability to cultivate wisdom and foster interconnectedness between the self and others; without cultivating wisdom an individual cannot utilise their good fortune for the benefit of others. (Spiller, Barclay-Kerr, & Panoho, *Wayfinding leadership*, 2015)

Spiller and Stockdales Hau touchstones:

1. Nurture a culture of reciprocity through sharing and contributing
2. Adopt a healthy approach to competition and promote opportunities for collaboration and cooperation
3. Be mindful of impacts of the environment, seeking to give back, care for and contribute to the wellbeing of the environment
4. Value the unique gifts of each employee
5. Encourage a sharing and exchange of ethos
6. Cultivate a healthy approach to money through nurturing reciprocity.

## Concluding Te Puna of Life Energies

I am mindful that I have taken a surface view of these deep and interwoven concepts and I am aware of the risks (not getting it right, accepting an incomplete picture to justify my own) of this. My own belief system may not align totally with all of the authors, and that's ok. This is simply to acknowledge there is so much more to be said on these life bringing words.

## 13. Te Mauri o Te Ora Hou: considering the element Wairuatanga

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The vision of Te Ora Hou Whanganui is 'Thriving, Christ-Centred, Healthy, Rangatahi, Whānau and Communities'

Our local Statement of Identity says 'We are a kaupapa Māori & Christian team supporting community development in Whanganui. Our focus is on young people and this is done within the context of whānau and community.'

Christian faith has been the foundation of Te Ora Hou since its inception in Youth for Christ in the 1970's where it was first Youth Guidance, then Te Hou Ora and became Te Ora Hou after we moved out from the structure of Youth for Christ to stand independently. In Whanganui we have a statement of belief attached to our constitution. Christianity is explicitly part of our history.

My interview with Danette Abraham-Tiatia (Abraham-Tiatia, 2019) reminded me of our earlier years. In the first years of Te Ora Hou as an independent entity after leaving Youth for Christ (1998 for Whanganui), we were scrambling to establish ourselves locally as well-functioning teams. We got on with the new life, growing, learning, each centre responding to our local priorities in the ways that we are able.

In recent years we have nationally wrestled with finding a structure that will enable local autonomy and also provide a collective strength and accountability.

I say all this to show that Te Ora Hou has had much to work on over the years, and all of it has been super important to us. A cost has perhaps been that we have been so busy that we have lost some of the ability to wānanga, to wrestle, to walk away and think and pray over issues and come back to talk some more. And to do so in a manner that maintains relationship, allows conflict to occur and to stay in relationship. This is possibly our next challenge to consider as a collective. This has relevance as it reflects articulated aspirations and the difficult position of trying to uphold them in the face of change and competing priorities.

### Wairuatanga

Across Te Ora Hou, and over the years, we have tried to explore our wairuatanga explicitly. Being a follower of Jesus means different things to people. Possibly reflecting why humanity has such a diverse range of churches as we each try to find our way to God.

As I have previously written, about 12 years ago we went through a process of stripping down to the essential elements of Te Ora Hou that capture our philosophy and aspirations. One of those is Wairuatanga – Jesus Centred.

Some people felt the choice of word wairuatanga was too broad to be identified as Christian faith. However our wonderful (late) matua George Ehau maintained wairuatanga was the best kupu Māori to hold the element of Jesus-Centred.

I interviewed five people individually, for the element wairuatanga. The following are some activities identified as occurring in Te Ora Hou Whanganui as a reflection of wairuatanga:

- Karakia, prayer together
- Written into constitution as statement of belief
- Funding applications clearly express Te Mauri
- Ngā Toa – discipleship group
- Devotions in club activities, sporadically.
- We have relationships with other Christian organisations

Keegan Easton (Easton, 2019) makes the observation that our conduct reflects care for vulnerable people and care for those who cannot speak for themselves. He sees our focus on people rather than materialism as a practice and an attitude that reflects wairuatanga.

Interviewees were varied in their view of the missing pieces in Te Ora Hou. A comment made by Greg Tichbon (Tichbon, 2019) captures the general consensus, 'It isn't the primary focus and therefore lacks intentionality'.

A challenging question posed by Sharon Davis (Davis S. , 2019) asks 'Is Te Ora Hou passionate about being Christian or are the Te Ora Hou people passionate about being youth workers? When I started I was passionate about using youth work to get into community with the news of Jesus.'

Four of the five participants clearly felt there is a need for Te Ora Hou to do some hard thinking, talking and deciding what Christianity means broadly for us, what those practices look like in Te Ora Hou worker teams, and how we reflect Christian faith in our work within communities.

Greg says 'Te Ora Hou reflects Jesus in the way that the individuals reflect Jesus. It may have deviated from the standard evangelical tradition that some still have ingrained in us, myself included'.

I was recently reflecting on Prof Mason Durie's Te Whare Tapawhā. Te Whare Tapa Wha was first presented at a Māori Women's Welfare League hui in 1982.

In 1985, Mason Durie published a paper called *A Māori perspective of health*, presenting a 'traditional perspective' of Māori health as being a 'four sided concept representing four basic tenets of life' (Durie, 1985)

In practice I think Taha Wairua is often least explored, due to the various and diverse expressions and beliefs of spirituality and spiritual wellbeing. It tends to be an 'anything goes' approach, and whilst that allows for diverse beliefs, it is also at risk of being undervalued and becoming a ticked box.

This is possibly why I had a personal response to Spiller & Stockdale's writing; it left room for my own belief, whilst also inclusive of many others, without undervaluing wairuatanga.

## Wairuatanga and Coaching

Sir John Whitmore refers to authors Ian Mitroff and Elizabeth Denton (Mitroff & Denton, 1999) who define spiritual intelligence as 'The basic desire to find ultimate meaning and purpose in ones life and to live an integrated life'. Meaning and purpose are drivers for Maslows (Maslow, 1954) level of self-actualisation and a mind-set of interdependence.

Considering how wairuatanga and coaching sit together was an interesting conversation and various things stood out to the people I interviewed.

Greg made a comparison of the old biblical language of deacon, elder, pastor, minister reflecting the intention of servant leadership. Although that may look different in some churches today, the language chosen for these roles is clear in intention. We are one body with different parts/roles. All to be valued. He added 'The western evangelical church has been a bit focussed on personal salvation, personal relationship with Jesus, individualism. Whereas I think Judaism and less evangelical inclined churches are more community & collective in their approach to Judeo-Christian philosophies. Community based.' He sees Te Ora Hou sitting in this space of community based.

When asked what comes to mind when she thinks of coaching sitting alongside wairuatanga, Aimee Matthews (Matthews, 2019) identified prayer within the one-to-one coaching (manager and worker) as being important. Aimee explains, 'it cements it'. Aimee asks if we can enquire of people how they are going in their faith walk.

All participants agreed that wairuatanga and coaching sit well together. They identified the following alignments:

- Te Ora Hou leaders aim to model the desired behaviours. Values and behaviours generally align.
- Coaching implies fluidity and flexibility because it's not focused solely on the job it focusses on the whole person. Coaching responds to the needs the worker identifies for themselves.
- We are one body with many parts and all are valued.
- Coaching – reciprocity, mutual benefit, grow together is very much wairuatanga

Keegan recognises similarities between coaching and Family Partnerships Model (Davis & Day, 2010), with emphasis on exploring, asking and seeking to understand in order to assist the person to identify helpful and unhelpful constructs.

There was a general agreement across the participants that coaching and wairuatanga sit well together. Keegan described it as looking beyond the numbers (e.g. performance indicators). A whole person approach rather than managing work performance of a person.

Spiller and Stockdale (Spiller & Stockdale, 2012) say 'When life energies are in a state of well-being people are better placed to contribute more fully at work'. Spiller and Stockdale are clearly stating that the spiritual wellbeing of people is important to being a productive and contributing person and worker. Whilst these are not specific to Christian faith, they recognise the whole of the person, including their spiritual self.

## So what?

This is a genuine question, 'So what?!' I feel like I've written a whole bunch of words, and the conclusion is simply going to be ... There is alignment between Coaching and Wairuatanga. Totally underwhelming!

There is alignment between Coaching and Wairuatanga. They do not have conflict, however the wairua component requires us to have a higher level of care, and to do that from the Christian frame. People give permission for the personal '*how are you really*' question. 'How is your faith'?

There is a bigger challenge for Te Ora Hou Whanganui, wider than the bounds of this study, and that is that there is a need for deep conversation about what being Christian means to us as a kaupapa whānau across our organisation infrastructure, across our teams of workers and within our work in communities.

Coaching sits well with wairuatanga. As coaching is further developed within Te Ora Hou Whanganui I need to ensure wairuatanga is upheld and permeates our coaching practices. An example:

1. Coaching questions around mauri, mana and hau
  - How do you see these elements reflected in your work?

All participants across the national network of Te Ora Hou agree we have allowed some important wairuatanga elements to erode, and there is a need to re-convene on this and wānanga on wairuatanga. There is an intent in the next 24 months to revisit Te Mauri and this may be a good time to do that.

In Whanganui there is also need for the same conversations. We have invited new workers in who are not Christian and this has an influence on the way we are as a team.

### **Personal Reflection**

Dr Te Ahukaramu Charles Royal, editor of *The Woven Universe*, wrote in an opening address to a conference in 2006 on *A Modern View of Mana* (Royal, 2006):

Today, we see a great diversity of experience, worldview and values expressed in the Māori community. Whilst aspects of traditional knowledge and traditional ways of thinking do remain in certain parts of the Māori community, it is clear that there is not a uniform and consistent expression of the traditional worldview throughout this community. Nor could there be given the tremendous change – some of it good, some of it not so good – that has taken place in the past century or so.

Dr Royals paper settled my heart somewhat, when I have considered my personal life journey and the aspects of my own wairuatanga and my own Māoritanga. Neither of these has been a linear or a black/white picture. But rather, moments of enlightenment followed by long periods of passivity and self-doubt. To be reminded that any people group has massive diversity of thought, practice and belief is again affirming.

## 14. Te Mauri o Te Ora Hou: considering the element Tangata Whenua

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At the time of identifying the elements which contribute to Te Mauri, Te Ora Hou had close connections to an indigenous group in Hawaii, now called Kua A'e Hou. It is for this reason we chose the kupu Tangata Whenua for this element.

Spiller, Barclay-Kerr and Panoho (Spiller, Barclay-Kerr, & Panoho, 2015) referenced two documents (Issues, 2004) and (UNPFII, 2006). I couldn't specifically locate either document however the indigenous definition appealed to me:

people who have an historical continuity with pre-invasion and pre-colonial societies that developed on their territories;

(they are the) inheritors and practitioners of unique cultures and ways of relating to other people and to the environment

It has been difficult to treat wairuatanga and tangata whenua as separate elements, because they connect so closely, hence the placing of the Puna of Life Energies (Spiller & Stockdale, 2012) model at the front of PART IV.

Two interviews were held specifically for this element. Wairuatanga interviewees also contributed to the tangata whenua topic as it had a natural fit. Danette Abraham-Tiatia (Abraham-Tiatia, 2019) has a gift for naming the key issue, so let's start with her lead-in statement in our interview:

'On one level we talk a good talk. On another level we don't practice'

This was corroborated by Jay Rerekura (Rerekura, 2019):

'We tend to try to fit tikanga around an organisation instead of the other way around'.

Danette points out that Te Ora Hou is not iwi mandated nor are we church mandated. Iwi and church come with conditions. We have had freedom to scan our communities and see where we can best serve.

## Māori Leadership

I want to explore Māori leadership and its application to Te Ora Hou.

Petina Winiata wrote Leaders are Made Not Just Born – Planning for Leaders and Leadership Succession (Winiata, 2001). Winiata quotes Bishop Manuhua Bennett:

Te kai o te rangatira, he kōrero – the food of a rangatira is talk

Te tohu o te rangatira, he manaaki – the sign of a rangatira is generosity

Te mahi o te rangatira, he whakatira i te iwi – the work of a rangatira is to unite people



Selwyn Katenes paper, Modelling Māori leadership: What Makes For Good Leadership? (Katene, 2010) provided an easy reading summary of Māori leadership through the ages.

I particularly appreciated reading about the leadership systems that operated through different eras in our history from the early 1300's time of migrations and settlement of Aotearoa. Each era required an adaptation to the conditions and types of leadership that people would choose to follow.

Referring to the written works of Te Rangihiroa, Elsdon Best, Maharaia Winiata, Mason Durie, Joan Metge, Hirini Mead, Kouzes & Posner and picking out the key points I need from Katenes paper:

### **Waka leadership**

Settlement in Aotearoa occurred around 1350AD involving groups of people migrating by waka from East Polynesia. During the migrations traditional leadership was entrusted in the waka captains and tohunga. As time passed and populations grew and prospered waka leadership was replaced by three other social groupings: iwi, hapū and whānau leadership.

### **Rangatira leadership**

Two main classes of leaders were recognised: ariki/rangatira and tohunga. Hereditary and ascribed roles were important. Rangatira were the political leaders. Chieftainship was regarded a birthright. In Māori philosophy power and authority originated from the atua. Man was an agent of god. Supreme control therefore rested with the gods.

Between deity and man is the ariki class. The most senior member of Māori aristocracy was the Ariki. Arikitunga is the supreme status that can be achieved in the Māori world. An ariki is the paramount chief who has the respect and allegiance of all their people.

### **Tohunga leadership**

Tohunga were the ritual leaders, professional experts. Tohunga held senior ranking in Māori society, performing a range of sacred rituals across all manner of life. The knowledge and skill of the tohunga was critical to the wellbeing of the people.

### **Whānau leadership**

Kaumātua status depended on whakapapa, age, wisdom and experience. Kaumātua were recognised by members of the extended whānau as their immediate leader and as such took on leadership roles in iwi and hapū discussions.

Katene points out that traditional Māori leadership was not one dimensional. Roles and responsibilities overlapped. For example, an ariki was also a waka leader, iwi leader, hapū leader and kaumātua.

Over time, we can see leadership changed and responded to what was happening around them. Rangatira and tohunga needed to maintain the confidence of their support base and there grew elements of transactional leadership, based on exchanges between leader and group members, rewards and sanctions.

### **Crash! Bang! Boom!**

Katene writes, 'A new leadership approach was required in order to respond to the unique challenges confronting Māori. The new approach was subsequent to traditional Māori society undergoing major convulsions never before experienced since the migrations from East Polynesia several hundred years before' (p. 6)

A new leadership model was required to deal with the impact of the Europeans and to meet needs of Māori. Māori people looked to a leader who could navigate the difficult times ahead.

### **Religio-military/charismatic leadership**

Fighting chiefs were able to mobilise followers through personal charisma. Many great warrior leaders had close ties with religious cults or other movements that pulled people together. E.g. Te Kooti was a Ringatū prophet,

### **Religio-political leadership**

Military means had limitations, and there emerged Māori religio-political leaders. Tohu Kākahi and Te Whiti o Rongomai of Parihaka demonstrated a unique leadership of passive resistance to land confiscation.

### **Into the 20<sup>th</sup> century**

Traditional Māori socio-political structures were undermined, wellbeing deteriorated. The influence of ariki and paramount chiefs was reduced, tohungatanga outlawed. James Carrol, Apirana Ngata, Te Puea Herangi led their respective communities with hard work and innovation. They maintained confidence in Māori social- cultural systems, at a time of rapidly increasing European population, structures and practices.

### **Political leadership**

Tertiary educated Māori could articulate the benefits of Māori to Pākehā and translate to Māori the Pākehā ways.

### **Politico-religious leadership**

Tahupōtiki Wiremu Rātana was an ordinary man driven by his faith. He opposed many traditional Māori practices such as tribalism, tohungaism, rangatiratanga. Rātana movement aligned closely with the Labour Party and by 1943 had secured all four Māori seats. Modelling transformational leadership, Rātana challenged the process, modelled the way and encouraged the heart.

### **And so we land on today**

Katene observes a 'feature of contemporary Māori leadership in recent times is the growth of Māori corporate-styled leadership. These Treaty settled tribes adopted entrepreneurial corporate-styled organisational structures and systems in order to properly manage and grow their new found wealth.' This impacts on the skills required of those in leadership roles. It impacts the value placed on social or cultural skills. It places leadership upon those with economic power and decision making influence.

My further reflection (which I anticipate may change in time, but this is where my thinking currently sits) is that it potentially places people into leadership roles who have come through a period of combatant leadership as they take on government through the treaty processes. When the focus changes to managing and growing the returned/new wealth and investing in building wellbeing of the people how well will those in lead positions transition their own leadership leanings to lay down the combatant practices to pick up new

tools which will lead hapū and iwi forward. What is the risk if we simply continue in the combatant mind-set and take that with us into our inter-hapū, inter-iwi, inter-each other interactions? Sometimes I see elements of this mind-set. It is my hope that people will be supported to reflect on their journey, and consider what needs to be laid aside and what new approaches need to be taken up for the next phase.

I recently participated in a governance discussion on conflict and the person facilitating referred to a model that looked similar to one that I found online (MacDonald, 2019).

Afterwards I reflected, in this context, that our whole self and all of our experiences thus far drive our responses to conflict.

If our leadership learning ground has reflected a battleground, then we may take an embattled approach into our next context. That is not always helpful and self-reflection along with critical friends can help us identify what is at work and what is dominating our belief, thinking and behaviour.

'Māori have the added challenge of negotiating the dynamically interacting influences of traditional Māori values and leadership principles and those of mainstream contemporary society.' Katenes conclusion includes recognising ongoing leadership evolution will be continually influenced and shaped by Māori ourselves. 'Present Māori vitality owes much to earlier generations and traditional times' (p. 13)

In their paper A Māori Approach To Management: Contrasting Traditional And Modern Māori Management Practices In Aotearoa New Zealand, Jason Mika and John O'Sullivan (Mika & O'Sullivan, 2014) say Māori management is contextual. There is unlikely to be one approach to Māori management. There are many influencing factors.

This sounds numbingly obvious, however I need to keep reminding myself that there is enormous diversity in 'being Māori' today. Through the Te Ora Hou lense of the evolving model of practice, Tohatoha, it could be explained that people can be 'rangatahi' in some parts of their lives, and be 'rangatira' in other parts of their lives.

I found Mika and O'Sullivan's kaupapa Māori theory particularly interesting, especially where the first premise is that *being Māori and living as Māori is accepted as valid and legitimate*. When this is the starting point it means there is no need to justify a Māori perspective. In the context of organisation leadership and management in New Zealand this is an important basis to begin from.

I emphasise the writers conclusions that today's leadership and management by Māori is a cumulative effect of our inherited and learned knowledge and wisdom. It draws, if we allow it, upon the wisdom of earlier generations to be the best we can be today, to make positive change for the future.

To consider how coaching fits in Te Ora Hou through the element of tangata whenua is to recognise that today's leadership by Māori, for the wellbeing of Māori, with Māori will be a mix of ngā taonga i tuku iho, and the evolved knowledge and wisdom of today.

## We are not finished

Danette (Abraham-Tiatia, 2019) reflected on the history of Te Ora Hou:

'Te Ora Hou came out of Te Hou Ora founded in an international Pākehā movement, Youth for Christ. For 10 years we were a fledgling group finding our feet. Building ourselves up. They were tough years, and the focus was on establishing ourselves nationally and locally as independent. We put aside YFC-

type things and *embraced Māoritanga as we knew it as evangelical Christians (my emphasis)* at a time when the NZ Christian world weren't accepting of Māori tikanga. We put that label on ourselves, but not quite operating in the system of tikanga'.

Four of the seven interviewees issue the challenge to Te Ora Hou to take the time to wānanga, to consider Te Ora Hou as a kaupapa whānau. What does this mean to us, what responsibilities does it require of us, what do we need to learn, what do we need to change?

The interviews raised questions that go beyond the scope of this study and we will continue to consider what Te Ora Hou needs to be thinking and doing in the coming years.

Some key points include;

- We have overloaded leaders without time to do deep thinking. We need to be 'tau' for a little bit.
- Te Ora Hou is forming our own wisdom in the youth sector. Inform the outside world with our learning (Tohatoha) from a Māori perspective.
- We are not always open to being fed from people on the outside. We can hold too close, and be precious about ourselves/TOH.
- Do we have tikanga? Māori or Te Ora Hou tikanga? We haven't really worked out what being Māori in Te Ora Hou looks like. We need to do that.
- Jay, Danette, Sharon and Jono all in some way have identified the need for wānanga – Dan further describes this as taking the time to korero without agenda, to listen without defensiveness, and to come to the middle of community and agreement. We have to do it with honesty, humility and openness.

## Tangata Whenua and Coaching

There is a level of comfort expressed by all interviewees that these sit well together.

Comments by Jay (Rerekura, 2019) include:

- The description given of coaching does not take anything away from tikanga Māori. It sounds like it is building mana, manaakitanga,
- Coaching and tikanga sit alongside well to enhance the other.
- Coaching and tikanga appear to align perfectly.
- Our tūpuna would have done it fundamentally.
- Tikanga is coaching at its best.
- Gives value to the individual
- Would not isolate the individual from the group. They connect 'with'.

Danettes comments were also enlightening

- Coaching is moving toward tino rangatiratanga and mana motuhake. You determine you own way.

- You be the best of you and to affect the person next to you both spiritually and physically.
- Coaching is empowering the other person at a basic questioning way.
- Tino rangatiratanga – is not self-serving. I am building who I am for the benefit also of others.
- Whānau Ora – connecting. You are the expert of you. You tell me how it looks. There is a sense of the principles of Whānau Ora and Coaching sitting comfortably together. It flips the table from understanding that you don't have something to give to the path of your life to you do have something to give.
- However, there needs to be some impartation of knowledge and skill because sometimes you don't have all the skills.

There is strong sense that Coaching sits fine within Te Ora Hou from a tangata whenua perspective, however Te Ora Hou still has a lot to do to be truly reflective of he aronga Māori. It is my own view that this is the 'forever' journey of Te Ora Hou. There are times when we rest and say, well done. And there are times when we know we are operating outside of where we aspire to be. This reflects the people within the teams, the external environment and many influencing factors.

There are kupu Māori which are like a mirror of coaching principles, and some of these are included in Puna of Life Energies. Others are already kupu known to Te Ora Hou such as Ohaoha – life giving generosity, which is one of the elements of Te Mauri. The Tohatoha language in the following chapter also holds important language.

The next piece of work will be to bring the different languages together to see what an integrated model of coaching, wairuatanga and tangata whenua might look like.

## 15. Tohatoha

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Tohatoha is a Kaupapa Māori approach to youth development inspired by Te Ora Hou teams across Aotearoa. Tohatoha draws on 40+ years of youth work practised by a multitude of Te Ora Hou youth workers in urban communities throughout Aotearoa, also sourced from the experiences and knowledge of Māori working in the youth development space. Tohatoha draws on the richness of Te Ao Māori in practical ways to support working with rangatahi.

Tohatoha means to share, disperse and distribute, lovingly and wisely. It is an intentional generosity based in positive relationships to unlock the potential within young people.

Utilising Kaupapa Māori principles of development, Tohatoha acknowledges the journey of Tamariki tū Taitamariki tū Rangatahi tū Rantira.

‘Tamariki tū Rangatira’ – known in Positive Youth Development as the journey from me to we. For Māori this journey is developmental, weaving connections through lifes opportunities and barriers.

The ‘rangatahi’ stage is the developmental stage where the individual is becoming self aware of their emerging potential.

The ‘rangatira’ stage is the maturing of potential, where the individual is able to invest, weave into others in ways that allows them to discover their potential and purpose.

The space between each stage is often uncomfortable and one of challenge. It is not a simple linear process and we can occupy different stages at one time in different contexts. The transition between each stage is characterised by the kupu Māori, tū which means to stand. In this context tū acknowledges that success in each stage gives mana to stand, propelling the individual into the next stage.

Similarly, Tamariki tū Rangatira is an incremental learning journey that is comparable to a child learning to roll, to crawl, to walk, to run, and to interact with the collective through those stages. (tū means to stand, with courage, confidence, we want our young people to be able).

Tohatoha has 4 key kaupapa Māori principles that underpin the journey of Tamariki tū Rangatira. They are defined as:

1. **Ohaoha** is life giving generosity
2. **Tūhonohono** is building and maintaining connections, standing together with pople (mana tangata), Place (mana whenua) and God given potential/purpose (mana Atua).
3. **Ako** is creating adventurous lifetime learners who have the essential skills to navigate through life, by experiential learning tools through:
  - a. Pukena (mentoring relationships and opporutnities)
  - b. Whare wānanga (formalised learning relationships and opportunities)
  - c. Urungatanga (informal learning relationships and opportunities)
4. **Mana** is the power of knowing who you are, the emergence of purpose and potential that comes from being connected, knowledge.

As connections (Tūhonohono) grow and opportunities for learning and (Ako) converge, we see emergence of Mana through the realisation of potential and purpose.

Tohatoha values intentional youth work practice through a Māori way of thinking. It is an approach that seeks to encourage and develop Māori ways of working with rangatahi drawing from the experience, knowledge and understanding of practitioners. It is not a static model but rather an approach that will continue to grow and shape as we further explore indigenous ways of youth development.

Tohatoha is still in the early stages, and it is hoped that in 2021 we will have refined the model sufficiently to develop resources to help our workers understand and implement Tohatoha locally.

This coaching study has been quietly developing parallel to the development of Tohatoha and I have kept my eyes on Tohatoha to see where the two may have synergy. The timing is quite stunning, and this was particularly obvious at our recent wānanga in Ōtautahi (10-13 June 2019). The concepts and kupu Māori have a very strong connection across the two initiatives. Coaching doesn't sit out on its own awkward branch. Instead it is aligned, compliments and shares the same values base.

In a May 2019 conversation with Marcus Akuhata-Brown, old friend of Te Ora Hou and a board member of Te Ora Hou Aotearoa, Marcus said Te Ora Hou needs to create our own narrative.

My thoughts are that if a respected Maori researcher publishes a work that doesn't sit well within Te Ora Hou, we need to be clear about why that is, and create our own understandings. It had me thinking that published writings capture the wise ruminations of a writer at that moment. In a year, a decade, their thinking may have progressed to something quite new. And so if there are things a writer claims, it doesn't necessarily make it everlasting truth \*gasp\*. I need to have confidence in my own learnings, in the critical thinking of self and friends.

## PART V: Product of the Study

We take a look at the resources developed as evidence of learning and leaving Te Ora Hou with the foundation to continue to build on.

Pāpakotia te whenua kia ngāwari ai te tupu o te pihi.



## 16. Guide

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MPP goal #3 is: Produce a manual which will be embedded in Te Ora Hou Whanganui policy and procedures to support the continued development of coaching culture for future leadership.

MPP goal #4 is: Offer the manual to fellow Te Ora Hou rōpū to support wider performance management development.

Moving from this report over to the guide, I could shift my thinking to a practical setting. The guide is likely to be complete and ready for delivery in 2021.

On 29 May 2019 I had the privilege to meet with Aly McNicholl. Aly is a Director of the NZ Coaching and Mentoring Centre (NZCMC), top NZ champions and trainers of coaching in New Zealand. I have attended three of Aly's Leader as Coach workshops and various conference workshops. I had emailed Aly asking if she might critique my training guide. I also wanted to talk about whether NZCMC would be happy with Te Ora Hou using their material in our training guide. We met for a couple of hours in Wellington.

Talking through the guide and my percolating thoughts was helpful and I felt afterwards that some things had settled for me.

Along the way I have read a mentoring guide published by the University of Auckland (University of Auckland, 2019). This is written for internal staff.

It was helpful to see how they integrate their own way of operating and the coaching models.

### Possible name for coaching Te Ora Hou.

In search of names for the coaching integrated into Te Ora Hou and the resulting management and leadership practice that will be distinctly ours, all names have related to plant growth and healthy soil conditions. I can imagine my husband chuckling in the background, as I am not a great gardener! Coaching is about creating the conditions for people to grow.

Kupu Māori - hau, mauri, mana and ohaoha encapsulate coaching through a wairuatanga and tangata whenua lense. We raise the mana and mauri of people as we live lives that are reflecting that which is important to God.

[Pāpakotia te whenua kia ngāwari ai te tupu o te pihi.](#)

[Cultivate the soil so the new shoots grow easily](#)

## PART VI: Weaving the pieces together

Attempts to bring the pieces together and describe what that looks like. It also identifies the next work to be done, recognising that this study is a moment in time, as Te Ora Hou continues to develop

Ko te manu e kai ana i te miro, nōna te Ngahere  
Ko te manu e kai ana i te mātauranga nōna te ao  
(whakatauākī, Te Kere Ngātaierua)

The bird who eats from the miro tree, theirs is the forest  
The bird who eats from the tree of knowledge, theirs is the world

## 17. Returning to the MPP Goals to wrap up

I have four key goals for this study project, and to support the conclusions in this chapter, I return to these.

1. Develop a genuine, effective Coaching for Performance culture in Te Ora Hou Whanganui congruent with Te Mauri o Te Ora Hou

### The coaching alignment

There are common elements across Coaching, Tangata Whenua and Wairuatanga. Where the three elements are actively present and intersect there is a common space where people are treated well, with dignity, with a generous spirit, in a relationship of reciprocity.

In chapter seven I identified my favoured definition of coaching as:

giving people a chance to **consider what they know**, to **examine what they are doing**, to **dig deep**, to **analyse**, to **consider risk**, in order to find their own solution.

This is essentially about treating people with respect and believing in their potential as a whole person. Using the metaphor of the whenua the coach cultivates the soil so the new shoots grow easily. The coach plays the role of gardener.

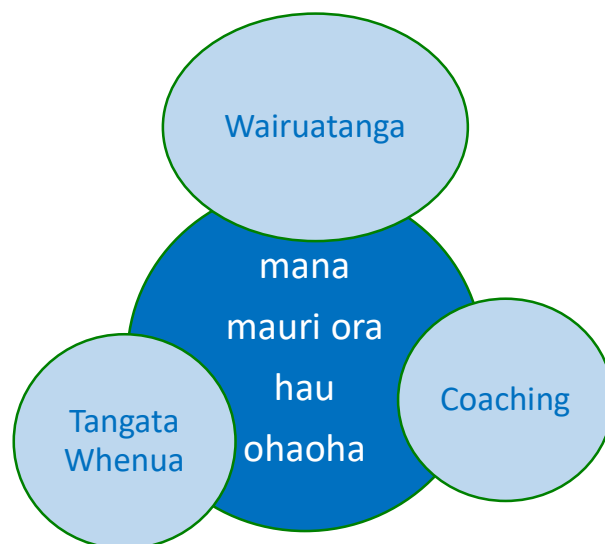


Figure 12. Coaching alignment with Te Mauri o Te Ora Hou. Authors own

In chapter 13 I referred to a comment from Greg on wairuatanga:

'The western evangelical church has been a bit focussed on personal salvation, personal relationship with Jesus, individualism. Whereas I think Judaism and less evangelical inclined churches are more community & collective in their approach to Judeo-Christian philosophies. Community based.' He sees Te Ora Hou sitting in this space of community based.

Wairuatanga through a Māori perspective and a Christian perspective reflects the importance of the spiritual wellbeing of all the people, not simply a focus on 'me'. I have chosen two pieces of scripture that reflect these priorities, where Jesus is recorded as saying,

"'Love the Lord your God with all your heart and with all your soul and with all your mind.'<sup>38</sup> This is the first and greatest commandment. <sup>39</sup>And the second is like it: 'Love your neighbour as yourself. Matthew 22:27

<sup>34</sup> "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. <sup>35</sup> For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a

stranger and you invited me in, <sup>36</sup> I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

<sup>37</sup> "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?'<sup>38</sup> When did we see you a stranger and invite you in, or needing clothes and clothe you? <sup>39</sup> When did we see you sick or in prison and go to visit you?'

<sup>40</sup> "The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.' Matthew 25: 34-40

We raise mana and mauri as we live lives that are reflecting that which is important to God.

In chapter 14 I referred to a comment from Jay on tangata whenua:

The description given of coaching does not take anything away from tikanga Māori. It sounds like it is building mana, manaakitanga.

The traditional values of Māori in old days included concepts and practices which were intended to raise the collective wellbeing of the people and make sense of the world around. Through the ages this has been done in response to the conditions of that time.

Building culture is a like a looping journey of moving in the right direction, rather than arriving and staying fixed in a location. Andy Crowe wrote about outback Australia's wells and fences, based on stories he had heard:

'A visitor to an Australian outback cattle ranch was intrigued by the seemingly endless miles of farming country with no sign of any fences. He asked a local rancher how he kept track of his cattle. The rancher replied, "Oh that's no problem. Out here we dig wells instead of building fences. "The logic is simple, in a way. There is no need to fence the cattle in as they are aware of where their source of life comes from. They need the water. They will not wander off too far from it.' (Crowe, 2019)

Andy is writing from a spiritual perspective. The metaphor works well for Te Ora Hou as I consider a process of building a coaching culture in Te Ora Hou Whanganui. The path is not linear, however if we are drawing sustenance from the well we are not going to wander too far away.

'As I travel to the outer edges, where my thirst kicks in, I return to the well. There might be days, especially early in the piece, where I don't venture off too far from the well. But there will be days, especially when I am accustomed to how much water I need, I can venture off into the outback and explore its vastness without being too worried about my thirst... for the time being. From the fences and wells metaphor we can draw two conclusions. Firstly, if our approach to mission and spirituality is represented by the fence, who gets in? And if there is a "in" who is left "out"?' (Crowe, 2019)

John Whitmore warns the organisation sitting in the interdependent phase of the Performance Curve against falling into the trap of self-importance:

This leader may experience lapses in the levels of higher consciousness at which they generally operate. For example, tipping from self-belief into 'guru status' and not listening to feedback, or experiencing inconsistencies in living their ethical standards. This leader must work to keep in balance, and stay grounded and open to feedback, so as not to revert to any of the earlier stages. (Whitmore, 2017, wh. 31)

It is my conclusion that Coaching sits beautifully within Te Ora Hou. It aligns with Te Mauri o Te Ora Hou at a deep level, where people are valued as people.

2. Establish a fusion between the needs of the organisation and the needs of the workers with the intention to develop a team who feel valued, enabled and supported and are then inspired to deliver the highest quality of work.

The interviews with the workers in August 2018 and March 2019 reflect a positive view of coaching, and confidence in growing coaching in the organisation.

The team identified time as the key barrier to embracing coaching, and addressing this has been a priority for me. I am considering some changes which aim to alleviate some workloads and create better conditions and greater opportunities for growth. These will be fully discussed with the workers, to ensure best possible decisions are made. It will require resourcing, and again that will be a priority for me.

## E tū Te Ora Hou

Te Ora Hou has a unique and effective way of being with each other and with our communities. Perhaps the time has come to stand with confidence on the ways we have learned to be, learned to lead. This is not about shouting from the rooftops, but to simply to have quiet confidence that our way makes a difference in people lives – workers and communities we serve.

In no way have we ‘arrived’, in no way is the journey ended. There are clear areas Te Ora Hou needs to give attention to, for example;

- Learn again to wānanga
- Explore wairuatanga further and what we mean by this
- Strengthen ourselves as Māori, strengthen our organisation as Māori.

As I read Wayfaring Leadership a reflection I wrote in my learning journal was ‘There is a message of trusting my senses in this book. Navigate from our own sense, not rules laid down as best practice by others. And all of this is to be balanced with red-hot critical thinking and the voice of wise friends’

In its time, annual performance appraisals would have been considered ‘best practice’. That is no longer the case. When I am told something is best practice I ask myself ‘best practice through whose lense?’ ‘Best fit’ is a phrase I hear in Te Ora Hou and it allows for boundaries to be stretched, for innovation and for something new and fresh to be trialled.

3. Produce a manual which will be embedded in Te Ora Hou Whanganui policy and procedures to support the continued development of coaching culture for future leadership.

I have developed a draft guide and I feel comfortable that it will be fit for purpose

I have not yet been able to review the policies and procedures. At this stage I do not think it is a priority. Going back to Aly McNicholls description that coaching is more about the ‘how’ rather than a specific organisation structure, it isn’t as significant as I thought it might be. I will simply update them as each becomes due for review.

# Pāpako

Pāpakotia te whenua kia ngāwari ai te tupu o te pihi.

Cultivate the soil so the new shoots grow easily

In chapter 17 I explained my thinking around a name for coaching in Te Ora Hou. Pāpako is the word that I am working with for now, and we will see how it sits with people.

In chapter 14 I referred to the need to bring the different languages of coaching, wairuatanga and tangata whenua together, to consider what an integrated model of coaching might look like. Kupu Māori hau, mauri, mana and ohaoha encapsulate coaching through a wairuatanga and tangata whenua lense.

4. Offer the guide to fellow Te Ora Hou rōpū to support wider performance management development.

It is my intention to have the guide complete, tested locally and ready for sharing in 2021.

## 18. The MPP Learning Journey

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### My own potential unlocked

I am grateful to friends and colleagues Lou Davis and Jono Campbell for introducing me to Capable NZ. I had played with the idea of study, but always pulled away because I believed I couldn't possibly do the readings that would be required and I would lose interest if the learning couldn't be tested in my daily living.

In the Bachelor Applied Management portfolio in 2017 I described myself:

Up until 2017 I considered myself an apologetic practitioner in management and governance, as if I were an impostor, waiting for someone to catch me out.

I can now recognise my *influences which*, and *influencers who* have helped me develop my own practice. I value this as my greatest learning of 2017. I have a way of rolling that is wholly mine. I will continue to learn and develop. My practice at any one time will hopefully reflect my best in that moment.

I referred to that again in chapter two of this report. Now at the end of the MPP learning journey I want to emphasise it again and re-state: *My practice at any one time will hopefully reflect my best in that moment.* I emphasise this because it captures me, at all of those points in time.

To say I have enjoyed the experience wouldn't quite be accurate, but I have never regretted the commitment to this study. There have been moments of 'so what' where I feel foolish that I have gone walkabout to arrive somewhere that was already blatantly obvious. There have been moments of 'what the hell am I doing' where I lost focus and went off on a tangent for days before realising it wasn't relevant to the project. At those times I have noted down the points of interest to come back to later.

What I learned about myself is that I am tenacious. I have been resolute in my pursuit of the learning goals. This is likely a reflection of my Strengths (Gallup Strengths Centre, 2019):

**Belief** – if I believe in what I am doing, I will be sold out to it.

**Developer** – I see opportunity in this to grow the team of Te Ora Hou, and this is an opportunity for succession positioning

**Restorative** – I see a problem and I want to build it up to something much better.

**Connector** – I need to see how all of this comes together. One of the frustrations has been when I can't see how it all fits.

**Responsibility** – I have made a commitment, Te Ora Hou has invested in me, and therefore I need to do it well.

I have learned more about the practice of coaching. I have learned more about the history of Māori leadership, and the diverse expressions of Māori leadership today. I have been discipled through this study as I consider God, as I seek Gods wisdom. I have listened to friends and colleagues who generously gave their time and contributed their wisdom to this study. I have put to the side a number of issues that need attention, which came to light through those conversations, and will re-visit them in the future.

## My deeper personal reflection

I have been affirmed through the readings of Selwyn Katene (Katene, 2010), Te Ahukaramu Royal (Royal, 2006), Dr Chellie Spiller & Monica Stockdale (Spiller & Stockdale, 2012) and Dr Chellie Spiller, Hoturoa Barclay-Kerr and John Panoho (Spiller, Barclay-Kerr, & Panoho, Wayfinding leadership, 2015) in my own Māoritanga.

During a recent process of co-designing a Whanganui rangatahi Māori wellbeing plan a friend asked if I felt vulnerable because of my self-doubt of whether I am sufficient, and therefore whether I felt I should be co-leading the process. Tears welled as I allowed myself to feel the pain of my belief of 'not being good enough as a Māori' and the fear of 'never going to be good enough'. In a Māori world I can feel insufficient and even much worse, I can feel irrelevant.

John Whitmore would put all of this in the basket of 'fear'. Fear cripples people.

Coaching aims to create a safe environment to allow people to unlock their fears, to look at them for what they are, and to find ways forward by building self-belief. When I apply this to my own fears in terms of being Māori I feel empowered to stand with greater confidence, to be able to acknowledge where I have little knowledge and to be quietly proud of the knowledge I do have.

I have a role in making Te Ora Hou and the areas in community where I have influence safer for people to be Māori, to be the best of being Māori in the moment they are in. Too many times we as Māori take oppositional positions against each other. We use polarising reasoning like – *they* don't have te reo, *they* don't understand tikanga, *they* don't have iwi support, *they* are selling out their Māori values to make money, *they* are ripping off the iwi, *they* are standing for the wrong party .... it goes on in a sickening spiral of criticism and mud-slinging. I have participated myself in this, so I do not hold myself on a lofty pedestal. I understand that I have influence, and with that comes responsibility. I choose to treat people with greater respect. To uphold mana, mauri, hau, ohaoha with integrity across my world of influence and not just within Te Ora Hou. And most critically, within my whānau.



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