KA MUA, KA MURI
'NAVIGATING LEADERSHIP FUTURES'
ELLE ARCHER

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The intention and outcomes of this wānanga will aid us to:

better understand our collective thoughts on leadership.

create a visual of our experience.

note action - so our future is fair, connected, and reflects who we are.

Tikanga

- **Big kōrero, Little Time**
- **Be present - We are here for you, Be here with us**
- **Whakarongo - Listen First**
- **Waiata – Reflection and Doing Mode**
- **Each of you are contributing, hear one another**

- Heamana Kaiwhakahaere, Executive Chair, Te Ao Matihiko (LLC - Holdings)

- Chair, Te Hapori Matihiko, Te Matarau, The Māori Tech Association (NGO)

- Member, Waitaha Digital Equity Joint Committee (NGO)

- Chair, Canterbury Welfare Emergency Management (RA - Public)

- Chair, Selwyn District Local Welfare Committee (TA - Public)

- Economic Development Lead Ngāti Tamaterā (Iwi) Rautaki Matihiko

- Managing Director, ELG Global (LLC - Private)

- Director, Tū Ātea (LLC Holding – Private), Chair, Audit, Risk, Opportunity

- Director, Te Hapori Matihiko (LLC – Private)

- Director, Network 4 Learning (SoE – MoE Shareholder) A &R and HR Member

- Director, AgriTech New Zealand

- Director, Ministry of Business, Innovation, and Employment, Digital Technologies Industry Transformation Plan (CGA - Public)

- Director, Aotearoa New Zealand Association of Emergency Managers (ANZAEM)

- Member, Ministry of Education, Digital Equity Terms of Reference (CGA - Public)

- Director, Archland Investments: Commercial Property Investment and Development (LLC - Private)

- Trustee, Learning City Christchurch, Āko Ōtautahi (Charitable Trust)

- Board Trustee, Central Plains Water Trust and Chair: Education and Biodiversity Portfolio (Trust – Settlor Appointed)

CURRENT
LEADERSHIP
ROLES

https://www.linkedin.com/in/elle-archer007

https://ellearcher.nz

WINNER OF THE NZ HI-TECH AWARDS 2024

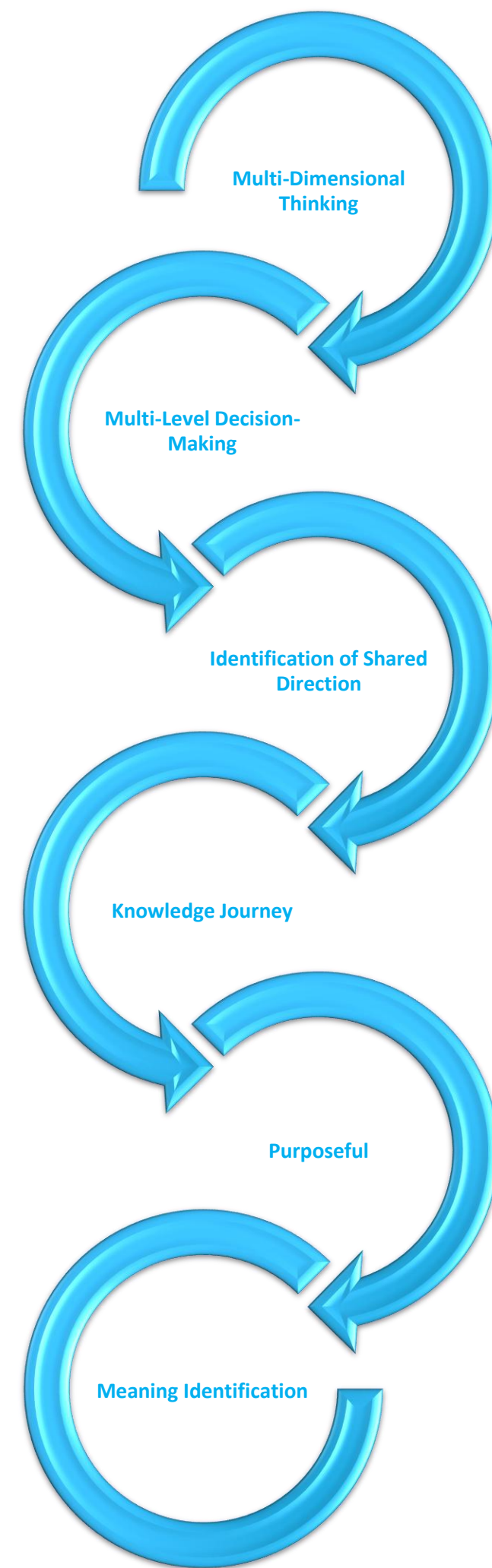2024 NZ HI-TECH AWARDS

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HAZARD BOARD

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Multi-verse Snapshot

FROM *ME* TO *WE*

Multi-Dimensional Thinking

Multi-Level Decision-Making

Identification of Shared Direction

Knowledge Journey

Purposeful

Meaning Identification

We act for the betterment of Purpose, driving Impact-led Deliverables and Outcomes

WHY GOVERNANCE IS IMPORTANT TO YOU

Awareness of BIG decisions I Impact – Who and Why

Birds eye view

Direction - Strategy

Diversity of Thought

Monitoring I Review I Solvency

TIMELINE OF LEADERSHIP TYPES & DRIVERS

PRE-COLONIAL INDIGENOUS LEADERSHIP (PRE-1800S)

Type: Whakapapa-based, relational, collective leadership

Drivers: Manaakitanga, whakapapa, whenua, tikanga, intergenerational roles

Power held in: Community, hapū, role-based responsibility

Metaphor: *The kaumatua, the tohunga, the navigator*

COLONIAL/COMMAND-AND-CONTROL LEADERSHIP (1800S–1900S)

Type: Hierarchical, top-down, authoritarian

Drivers: Industrial revolution, colonisation, military models, patriarchy

Power held in: Position, title, race, ownership

Metaphor: *The general, the boss, the empire*

CORPORATE MANAGERIAL LEADERSHIP (MID-1900S–2000S)

Type: Bureaucratic, KPI/ROI driven, individualistic "hero" leader

Drivers: Capitalism, productivity, globalisation

Power held in: Corporates, executives, institutions

Metaphor: *The CEO, the expert, the brand*

NETWORKED/COLLABORATIVE LEADERSHIP (2000S–2020S)

Type: Participatory, decentralised, team-based

Drivers: Internet, systems thinking, social movements, agile practices

Power held in: Collective intelligence, networks, influence

Metaphor: *The facilitator, the connector, the hive*

TRANSFORMATIONAL/REGENERATIVE LEADERSHIP (EMERGING-PRESENT)

Type: Values-led, inclusive, intergenerational, adaptive

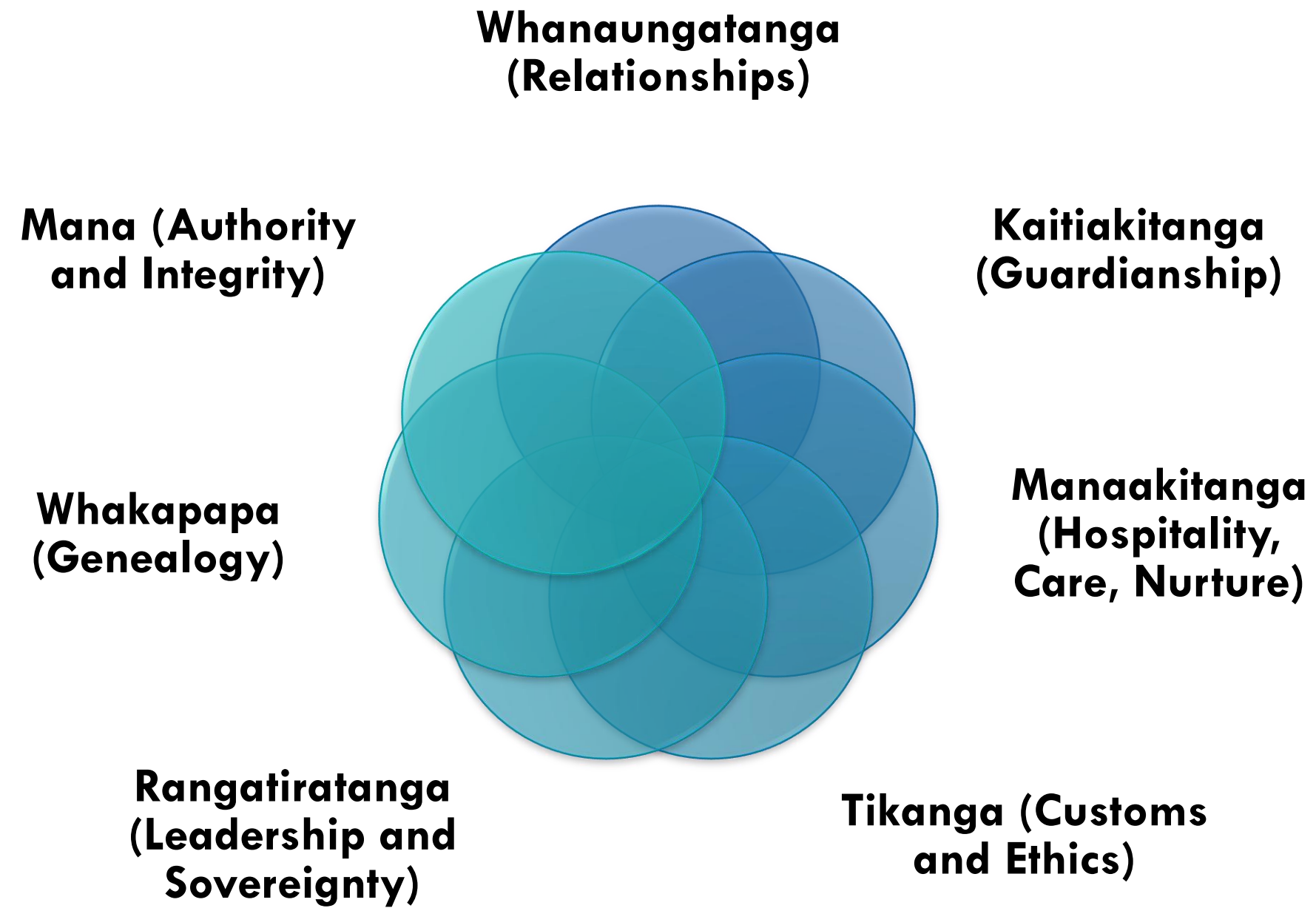**Drivers:** Climate crisis, inequality, Indigenous resurgence, post-pandemic futures thinking

Power held in: Integrity, whakapapa, lived experience, collective wellbeing

Metaphor: *The kaitiaki, the ancestor-in-training, the system gardener*

CURRENT LEADERS

Leader	Philosophy	Pattern
Trump	Personalist populism	Rule by ego, division, and branding
Putin	Neo-imperial nationalism	War as destiny; control as legacy
Xi Jinping	Centralised statist ideology	Surveillance, obedience, erasure of dissent
Modi	Ethno-religious populism	Cultural supremacy, institutional erosion
Erdoğan	Theocratic autocracy	Control masked as protection; identity as weapon

Whanaungatanga
(Relationships)

Mana (Authority
and Integrity)

Kaitiakitanga
(Guardianship)

Whakapapa
(Genealogy)

Manaakitanga
(Hospitality,
Care, Nurture)

Rangatiratanga
(Leadership and
Sovereignty)

Tikanga (Customs
and Ethics)

TE AO MĀORI LEADERSHIP — NGĀ IWI

TYPES OF GOVERNANCE

Bi-Cultural and Omni-Cultural Governance

Corporate Governance

Public Governance

IT Governance

Environmental Governance

Financial Governance

Social Governance

Education Governance

Global Governance

Network Governance

Non-Profit Governance

Project Governance

CORPORATE GOVERNANCE

THE DOMINANT CONTEMPORARY MODEL

"Corporate governance involves a set of relationships between a company's management, its board, its shareholders and other stakeholders. Corporate governance also provides the structure through which the objectives of the company are set, and the means of attaining those objectives and monitoring performance are determined." (Institute of Directors in New Zealand, 2020)

The Four Pillars of Governance

| Determining Purpose | An effective governance culture | Holding to account | Effective Compliance |

Management

Operational Action and Activation – Tactical Implementation

Governance

Operational Overview, Monitoring, and Strategic Direction

KEY DIFFERENCES BETWEEN INDIGENOUS AND WESTERN GOVERNANCE

Principle	Western	Indigenous
Concept of Power and Authority	Tends to centralise power and authority, with hierarchical structures where decision-making is often vested in a limited number of individuals or governing bodies.	Power and authority are often more distributed, with a focus on consensus-building and collective decision-making. Leadership is viewed as a service to the community, with leaders acting as facilitators rather than rulers.
Relationship with the Land	Land is often seen as a commodity that can be owned, bought, and sold. The relationship with the land is primarily economic.	Land is considered sacred and is intrinsically linked to identity, culture, and spirituality. The relationship with the land is based on stewardship and guardianship for future generations.
Law and Legal Systems	: Relies on written laws and regulations that are enforced by a judicial system. The laws are often uniform and applied in a standardised manner.	Laws may be unwritten, passed down through generations orally, and are deeply embedded in cultural practices, traditions, and the natural world. Legal systems are flexible, adaptive, and context-specific.
Social Organisation and Community Engagement	Focuses on individual rights and freedoms, with an emphasis on individualism.	Emphasis on collective rights, responsibilities, and the well-being of the community as a whole. There's a strong sense of belonging and identity that ties individuals to their community and ancestors.

KEY DIFFERENCES BETWEEN INDIGENOUS AND WESTERN GOVERNANCE

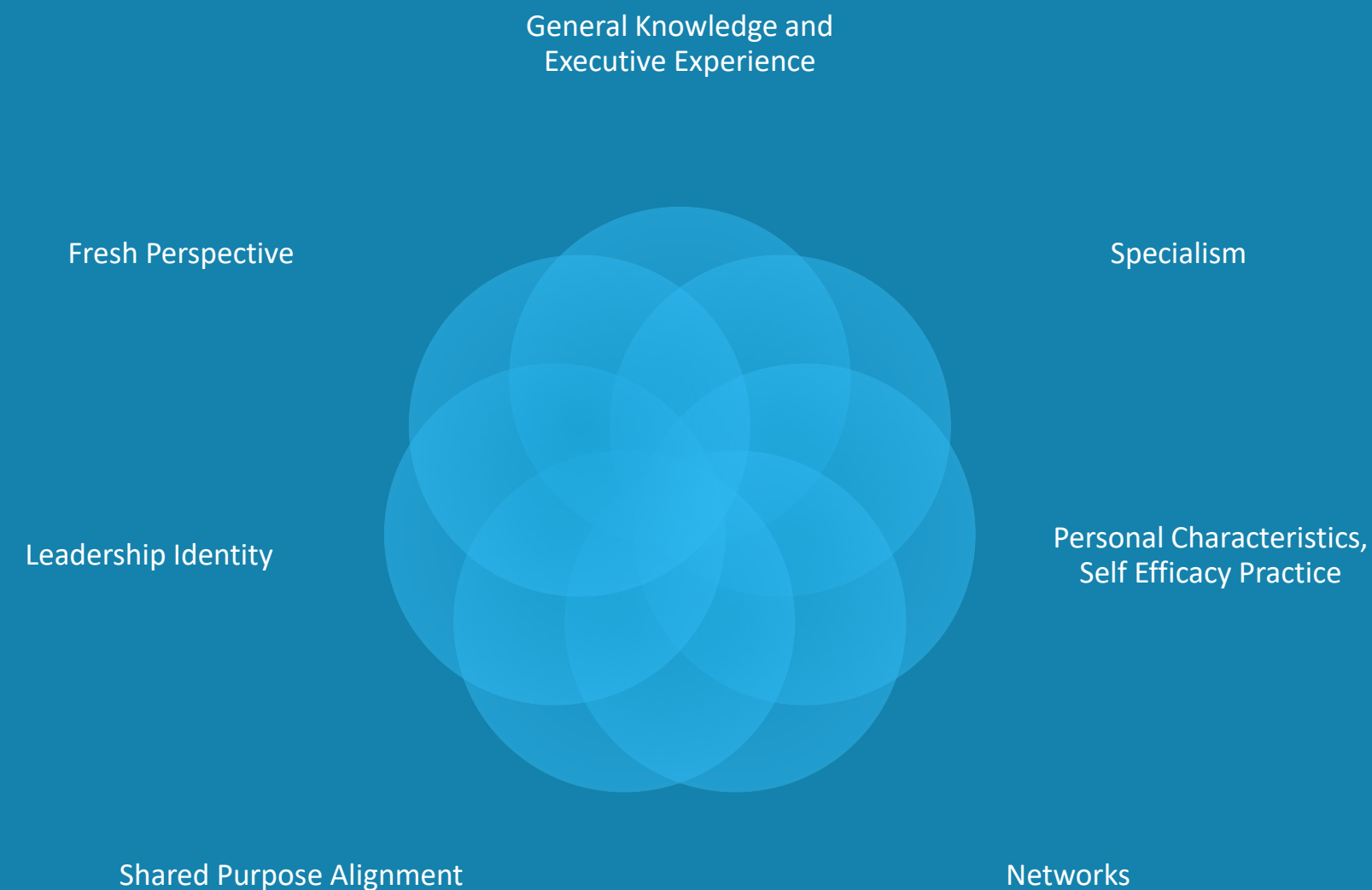| Principle	Western	Indigenous
Time Perspective and Decision-Making	Often focuses on short-term outcomes and efficiencies, driven by electoral cycles or financial quarters.	Decisions are made with consideration of their impact on future generations, often looking seven generations ahead, reflecting a long-term perspective
Conflict Resolution	Conflicts are often resolved through formal legal processes, which can be adversarial in nature.	Emphasis on restorative justice and reconciliation, aiming to restore harmony and balance within the community through dialogue and mutual understanding.
Economic Systems	The economy is market-driven, emphasising growth, competition, and accumulation of wealth.	Economic practices are often based on principles of sustainability, reciprocity, and the equitable distribution of resources, with a focus on meeting the needs of the community.

LEADERSHIP – YOUR VALUE

Skill Requirement

Understanding your Value Proposition – what your combined strengths equate to.

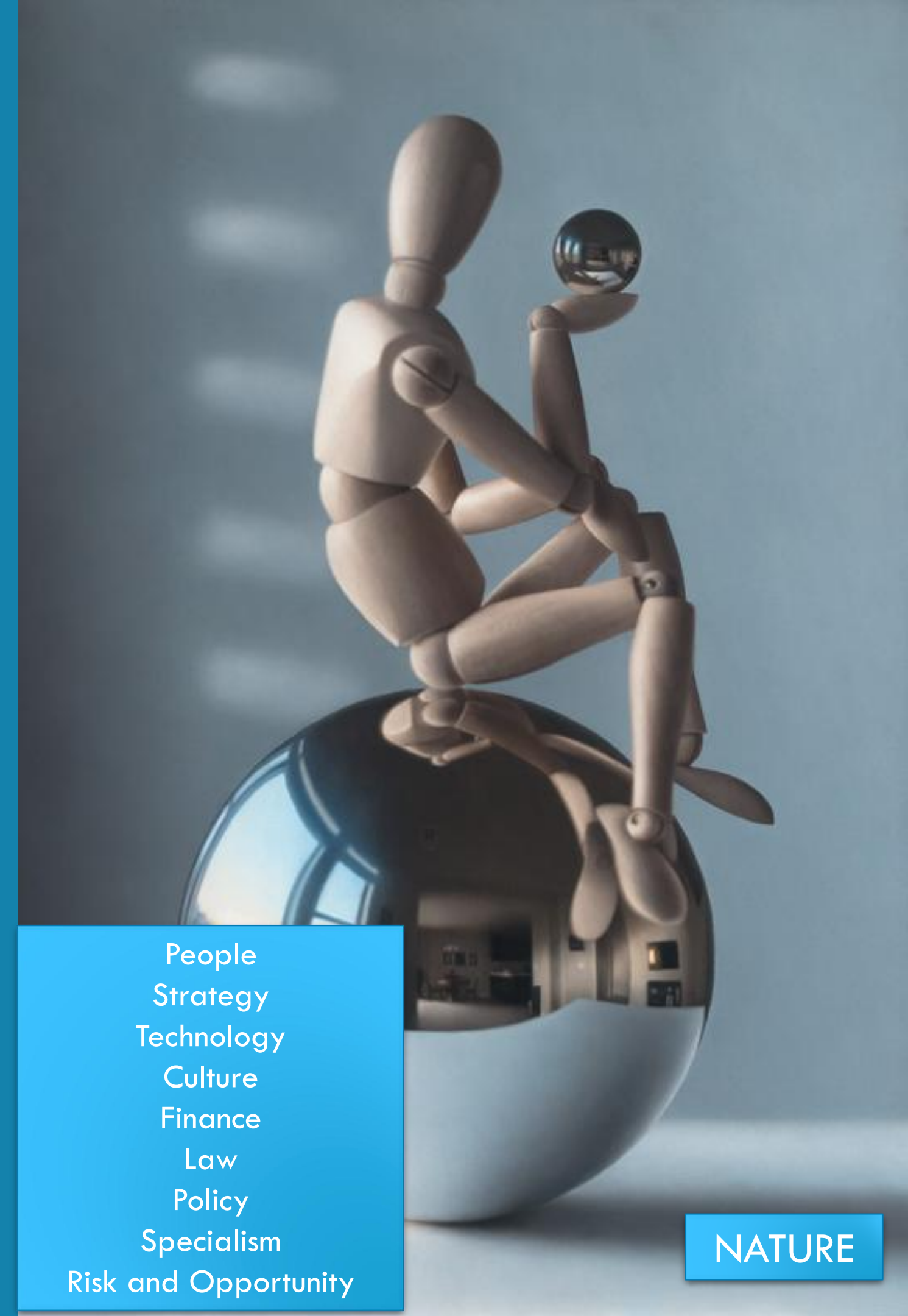How do YOU add value to a boardroom discussion?
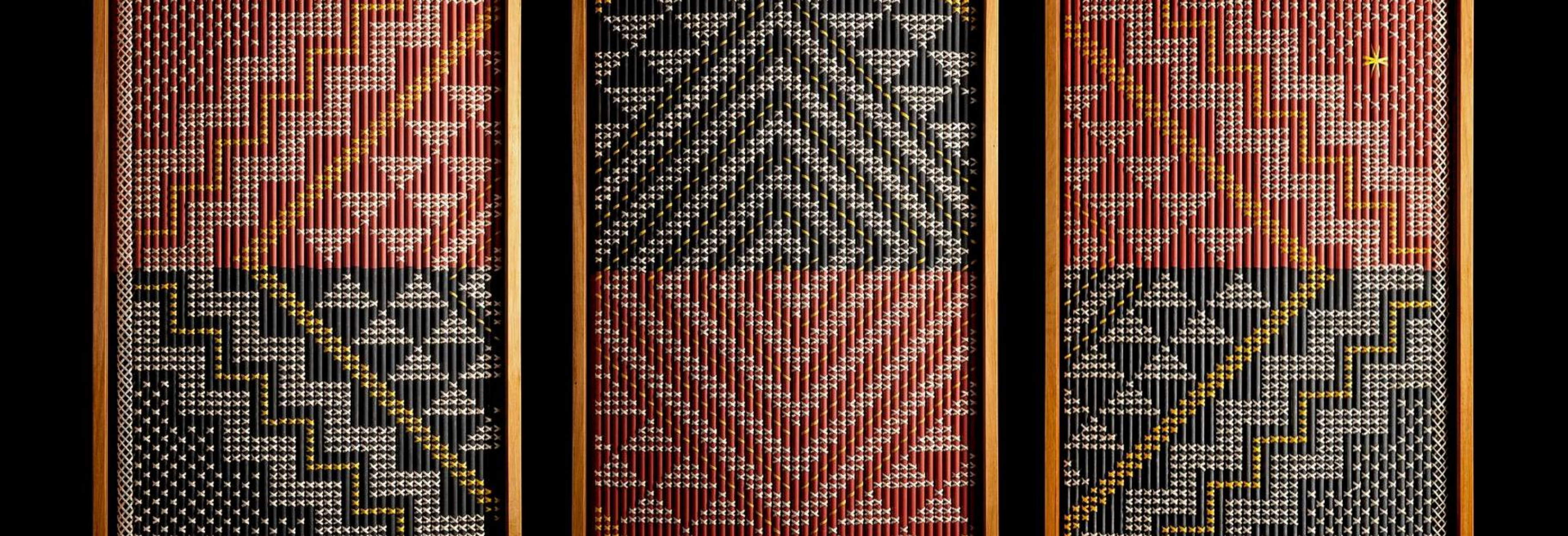
Requirement is based on need.

Good Governance Practitioners are highly Self-Aware, Values-based, and Self Reflective. Their value proposition consists of multi-isms that benefit the wider ecosystem.

General Knowledge and Executive Experience

Fresh Perspective

Specialism

Leadership Identity

Personal Characteristics, Self Efficacy Practice

Shared Purpose Alignment

Networks

People
Strategy
Technology
Culture
Finance
Law
Policy
Specialism
Risk and Opportunity

NATURE

TUKUTUKU *as metaphor*

Tukutuku panels are a visual language - interlacing stories, values, and memory.

Today, our tukutuku becomes a **living record** of what we know, what we're letting go, what we imagine, and what we're willing to carry forward.

Each coloured strip you add will represent one of the realms - one moment of insight or offering - woven into a shared future that none of us could build alone.

- Each group spends 4 mins at each realm station (Te Ao Tūroa →
Te Kore → Te Pō → Te Ao Mārama)

- At each station, participants:
• Read the provocation
• Discuss and reflect
• Write one insight/action/vision per person on the coloured
strip

- Leave strips at each station for collection

Tukutuku Weaving – Collective Assembly
(WHITI TE MARAMA)

- Regather as one
- Assign 1–2 weavers per group
- Weave all coloured strips into the tukutuku base

Whakatutuki Tanga:
Roopu Kōrero
Messages for our moko

Camera scan,
and comment.

Actions to start

Behaviours to stop

Practices to keep

Areas to strengthen

He Whakakapi
Final Reflections

- Step back and view the tukutuku together

- Invitation: A word, phrase, or feeling from each participant

STAY CHOICE
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