TAUHI VĀ MĀFANA:
TONGAN LEADERSHIP AND CULTURE IN THE NEW ZEALAND PUBLIC SERVICE

By

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ABSTRACT

How does knowledge of cultural practices help us think differently about how leadership is understood and practised in a particular context? This thesis presents a Tongan leadership model from a Tongan perspective. It is based on a study of cultural practices that shape the ways in which Tongans perceive and experience leadership differently. The location of the study is the New Zealand Public Service, and the approach taken here is to reflect on Tongan leadership from a strength-based perspective, promoting the leadership capabilities that Tongans bring with them into another cultural context.

The core of this thesis is a deep empirical study of Tongan leadership based on Tongan public servants' perceptions and experiences of Tongan identity and Tongan leadership practices in New Zealand. The theoretical framework is based primarily on a Tauhi Vā (nurturing relationships) approach that draws on sources, which explore and discuss the key conceptual foundations of Tongan culture. It draws on the central value of māfana (warm love/inner warm passion) as the driver for leadership as Tauhi Vā Māfana (nurturing warm relationships).

The thesis also argues that the methodology for exploring leadership as cultural practice should be located in the cultural practices being studied. It further explores the research question, what is the most culturally appropriate way to study leadership as cultural practice? In this case, the methodology for this study is therefore grounded in a Tongan perspective called Talanoa Māfana (talking about the truth in love/warm relationships). This is based on a type of 'oral communication', carried out in both group and individual contexts. The thesis set out to build on existing talanoa methodology to develop Talanoa Māfana providing new insights into cultural practice as methodology alongside cultural practice as the topic of study.

The study first asked participants what 'being Tongan' meant to them and what their experiences of leadership were. Moving into the public service context, it asked how their Tongan identities shaped their work in the New Zealand Public Service, and how they would like to see their leadership practices supported in this context. Drawing on the findings, this study conceptualises Tongan leadership as Tauhi Vā Māfana. It is based on the dynamic interplay between fāmili (familial relationships), māfana, fua fatongia (fulfilling obligations), and faka`apa`apa (sacred wisdom) within a given socio-cultural context. Tauhi Vā Māfana presents leadership as a cultural practice of nurturing warm relationships, in which people are influenced to change in a given context. This concept describes the types of leadership

capabilities that Tongan participants bring to the New Zealand Public Service and goes on to explore the challenges that they face in trying to act on these capabilities in a non-Tongan cultural context.

This thesis presents a Tongan model of leadership, and so brings to the wider leadership literature an empirical study that considers leadership as cultural practice. It is part of the emerging wider conversation about the importance of understanding leadership in terms of how people perceive and experience it from within their own socio-cultural backgrounds and in specific contexts. It challenges leadership scholars and practitioners to think about how they could use the knowledge of cultural practices to understand and utilise leadership differently, in the face of the dominance of Western leadership models. This study is also a wider invitation to consider the relevance of its themes and methodology to developing alternatives to organisational research based on Western perspectives, such as the emerging literature on Pacific and indigenous perspectives.

ACKNOWLEDGEMENTS

DEDICATION

The cultural treasure in this thesis is dedicated to my roots and the warm relationships they bestowed on me as a Tongan woman. To my mother, `Anaise Mafikovi Taufa and father, Sione Lisimani Taufa, thank you both for my life and for continuously remembering this journey in your prayers.

`Oku faka`ilonga`i `a e koloa `i he tohi ni ki he Tauhi Vā Māfana mo e Talanoa Māfana na`e fatu mo lalanga`aki `eku mo`ui ko e fefine Tonga `e hoku tupu`anga. Ki he`eku fine`eiki, `Anaise Mafikovi Taufa mo `eku tangata`eiki Sione Lisimani Taufa. Mālō `a e tauhi tama `i he laumālie mo`oni `o e māfana.

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GLOSSARY

Anga faka-Tonga:	The Tongan Way/Tongan way of life
Fahu:	Most honourary female in a family usually the 'mehikitanga'
Faka`apa`apa:	Sacred wisdom; that is knowing your Vā with other people and how to fulfil the obligations behind those Vā
Fakafāmili:	Family prayers
Fakahingoa:	Naming protocols in the Tongan culture
Fakalaumālie:	Christian belief
Fakapotopoto:	Utilising what we have wisely/in a meaningful way
Fāmili:	Family/familial relationships
Fakafe`iloaki:	Meaningful inter-personal greetings
Feveitokai`aki/fetokoni`aki:	Reciprocity/helping one another/taking care of one another`s Vā
Fiefia:	Joy, happiness
Fiehā:	Showing off
Fietokoni:	Willingness to help
Fua fatongia:	Fulfilling obligations
Hohoi:	Loving one another/desire to love one another
`Ilo:	Knowing the sacredness of your social spaces or relationships with others
Kakai:	People
Kakala:	A garland of fragrant flowers
Lava me`a:	Capable of being accomplished
Lelei fakalukufua:	Collective benefits
Loto:	Soul/heart

Loto`i ngāue/lotolahi:	Hardworking soul/determination
Loto`i Tonga:	Tongan courageous soul
Loto `ofa:	Loving heart/heartfelt feeling
Māfana:	Warm love/inner warm passion
Mālie:	A sense of excitement that is driven by māfana and received by people as an outcome of succesful work
Mamahi`i e faingata`a:	Striving hard
Mamahi`i e lelei taha:	Striving for excellence
Mamahi`i me`a:	Making a difference/striving towards achievements
Manatu melie:	Sweet memories/reflections
Mātu`a:	Parents
Mehikitanga:	Father`s sister(s)
Noa:	Nothing
Ngāue/ngāue`i:	Doing/practising/performing
`Ofa:	Love
Pālangi(s):	Europeans/people with European cultural backgrounds
Pō talanoa:	Sharing the truth in warm relationships
Poto:	Knowing how to fulfil the obligations that come with your Vā, the social spaces or relationships with people
Talanoa:	Talking/to talk
Talanoa māfana:	Talking about the truth in love/warm relationships
Talanoa mo e loto:	Talking from the heart
Talatalanoa:	Maintaining warm relationships
Tauhi:	Nurturing/taking care of/looking after
Tauhi kakai:	Nurturing/taking care/looking after people

Tauhi Vā/Tauhi Vaha`a:	Nurturing relationships
Tauhi Vā Māfana:	Nurturing warm relationships
`Ulungaanga:	Behaviour/ways of life
Vā:	Social spaces or relationships among people (e.g., knowledge, belief, and feeling)
Vahevahe taau:	Wise sharing
Vā kovi:	Bad social spaces/bad relationships
Vā lelei:	Good social spaces/good relationships
Vale:	Being ignorant/lack of sacred wisdom

FULL FORMS

NZ: New Zealand

NZAID: New Zealand International Aid and Development Programme

NZPS: New Zealand Public Service

TMM: Talanoa Māfana Methodology

TV: Tauhi Vā

TVM: Tauhi Vā Māfana

VUW: Victoria University of Wellington

CHAPTER ONE

LEADERSHIP AS CULTURAL PRACTICE: A TONGAN PERSPECTIVE

[L]eadership is a mythical construction, fulfilling emotional and spiritual needs. Ideas about who are leaders and what leadership is have strong cultural and collectively constructed roots. Deeply embedded, they are often taken for granted and not recognised or debated (Sinclair, 2005, p. 16)

I believe that my leadership qualities of `ofa [love], feveitokai`aki [reciprocity], Tauhi Vā [nurturing relationships], and lava me`a [capable of being accomplished] in the organisation have all been fostered and developed from home and we only come to validate those in the University (Toni, M, Tongan-born)

In this thesis, I argue that the leadership practices of any group are deeply rooted in the familial, emotional, spiritual, reciprocal, and collective needs of their own cultures. My argument is reflected in the opening statements by Sinclair and Toni, one of my research participants. The theoretical framework for conceptualising leadership as cultural practice in this thesis is based primarily on a Tauhi Vā (nurturing relationships) approach that draws on sources, which explore and discuss the key conceptual foundations of Tongan culture. It draws on the central value of māfana (warm love/inner warm passion) as the driver for leadership in a model that I call Tauhi Vā Māfana (TVM), or nurturing warm relationships. This framework forms the basis for the theoretical and empirical aspects of the whole thesis.

The leadership knowledge behind TVM is strongly rooted and constructed in the worldviews and ways of life underpinning Tongan culture. This thesis is, therefore written from a Tongan perspective, drawing on my study of Tongans' perceptions and experiences of Tongan identity and Tongan leadership practices in the New Zealand Public Service (NZPS). I use the theoretical assumptions supporting TVM to present an alternative way of conceptualising and exploring leadership. In this endeavour, my objective in this thesis is to emphasise the value of Tongan leadership practices by promoting the importance of using the knowledge of cultural practices to help us think differently about how leadership can be understood and practiced in a particular context. The TVM framework is developed in Chapter Two.

The overarching theoretical question for this thesis asks: How does the knowledge of cultural practices help us think differently about how leadership is understood and practiced in a given context? The empirical core of the thesis is a study guided by the question: How do the cultural identity practices of Tongans shape their leadership practices in the NZPS? I studied this question through groups and one-to-one talanoa (talking/to talk) with thirty-nine Tongan public

servants in the Wellington and Auckland regions. As I explain in detail in Chapters Three and Four, talanoa methodology was chosen because it is most culturally appropriate for exploring the rich and deep meanings of a given research topic with Tongans (`Otunuku, 2011; Halapua, 2007; Manu`atu, 2003; Vaioleti, 2006). The aim is to understand Tongan leadership based on how my participants perceive and experience it in a given context.

The purpose of this chapter is to provide an overview of the thesis. It begins by considering the personal motivation and background that led to this research, defining and clarifying key terms used in this thesis, providing information on Tongan people in New Zealand and in the NZPS, presenting the core research questions, explaining the Talanoa Māfana Methodology (TMM) used, and discussing the contribution of the study and the key decision I made during the research process. An overview of the thesis structure is provided.

1.1 Personal motivation and background that led to this research

This section highlights three points about the personal motivation and background that led to this research: my personal motivation, my Master`s thesis findings, and an emerging research need in the Western leadership literature. First, the primary motivation for this study comes from my personal and professional experiences as a former public servant in Tonga where I experienced leadership issues that have become the focus of my academic journey since 2005. In eight years of work experience, I witnessed many issues that plague the public service in general regarding staff dissatisfaction about how decisions are made in relation to employment opportunities and staff promotions. I saw most staff to be completely disconnected from their work forcing them to leave the organisation or to voluntarily go on leave as a means of escaping from the organisational environment. These issues have seriously affected the performance of the organisation leading to ineffectiveness and inefficiency in terms of achievements and social change. It was a concern for me because my experience at the time showed me that the success of any organisation is largely dependent upon the quality and morale of its people.

However, if leaders demonstrate little consideration of how employees respond to their ways of leading then there is need to rethink the leadership system of the organisation by promoting an approach that would inspire staff to strive willingly together towards achieving the organisational shared goals. I reflected on those experiences while designing my Master`s thesis research, as I wanted to contribute to the leadership development of Tongan Public Service. Initially, I wished to conduct my Master`s research in Tonga but it was not possible

due to communication problems and time constraints. Nevertheless, these issues did not inhibit my interest to undertake the research with workers in the public service. After several discussions with my supervisors at the time, I decided to conduct my Master`s research with Pacific people in the NZPS. I argue that the leadership capabilities of TVM emphasised in this thesis can assist leaders in the public service back at home and possibly throughout the Pacific region, to rethink their own leadership potential from within their own cultural contexts.

Second, my Master`s findings showed me that cultural aspects of leadership are significant for encouraging people to move together towards achievements and for transforming the ways they think and behave in a given situation, but these are often neglected as leadership qualities in Western public service organisations. The current study is built on the theoretical development, empirical scope, and issues uncovered in my Master`s thesis, which was designed to understand the leadership processes employed by Pacific workers in the NZPS (Paea, 2009). Although I did not originally intend to explore the cultural perspectives of leadership as perceived and experienced by my Master`s participants, it became evident that their cultural backgrounds played an important role in shaping their leadership styles in the NZPS. Participants also desired that their cultural leadership skills would be supported and recognised as leadership attributes in the organisations' performance appraisal strategies. This has led to my decision to emphasise the strength of Tongan leadership practices in this thesis as I believe that such findings will enhance our understanding of the unique leadership capabilities that Pacific people, in particular Tongans, bring to the NZPS.

During my Master`s journey, 2005 – 2008, I joined the inaugural leadership workshop funded by the NZAID for Pacific scholars in 2006, as part of a project of preparing young Pacific leaders to assist in strengthening good governance in the Pacific region. This leadership programme was led by Associate Professor Kabini Sanga of Victoria University of Wellington, which set the origin for my interest in leadership by convincing me that leadership is for everyone, a cornerstone for building and maintaining relational unity. As Bennis (2007, p. 2) says "leadership always matters, and it has never mattered more than it does now". In this view, leadership is a life prominent phenomenon because it involves developing people`s skills using the positive influence of their belief systems and lifestyles (Den Hartog & Dickson, 2012; Jackson & Parry, 2011; Sinclair, 2005). As Ciulla (2008) notes, researchers should be mindful that exploring leadership means it is them – their culture – that they are actually researching. Likewise, researchers should study and understand leadership as a cultural practice.

Finally, this study contributes to the need for a theoretical framework that would illuminate the subjective aspects of the relationships between leadership and culture (e.g., Den Hartog & Dickson, 2012; Guthey & Jackson, 2011; Jackson & Parry, 2011). In their review of the literature on leadership and culture, Den Hartog and Dickson (2012, p. 425) suggest the need for "more indigenous, local, and rich studies, yielding more culture-specific models [of leadership]". This is a call for leadership researchers to dig deeper into perspectives of leadership as cultural practice, rather than relying on an "idea of culture and its determining influence [which] is at odds with the notion of leadership itself" (Guthey & Jackson, 2011, p. 165). In other words, studying leadership as cultural practice adds value to the field of leadership and culture in the belief that the two phenomena can best be understood when they are integrated (Den Hartog & Dickson, 2012; Jackson & Parry, 2011).

1.2 Definining and clarifying key terms

At the heart of my research is conceptualising leadership as cultural practice. In this thesis leadership is defined from a Tongan perspective as a cultural practice of nurturing warm relationships, in which people are influenced to change their ways of thinking and behaviour in a given context. The emphasis on 'cultural practice and warm relationships' differentiates the conceptualisation of leadership in this research from that of the general academic research of leadership practices. My thesis responds to the current call from researchers of leadership and culture for an understanding of leadership that is based on people`s interactions within their own socio-cultural contexts and the cultural meanings that are given to those relationships (e.g., Guthey & Jackson, 2011; Jackson & Parry, 2011; Sinclair, 2005). The definition of leadership that I emphasise here does not formally designate people as leaders and subordinates/followers, as normally done in most organisational charts. This is because I argue that leadership as cultural practice of nurturing warm relationships can be applied to anyone in the organisation if they are given the opportunity.

The term 'culture' is defined in this thesis as social practice that includes people`s deeply-held knowledge and belief systems, and ways of life in which these are shaped and acquired. This definition emphasises culture as a phenomenon that is constructed, implemented, and evaluated by people within their own contexts; this approach is different from the concept of culture being linked to ethnicity as a biological phenonenon, or something that people possess such as their sex types (Linnekin & Poyer, 1990; Thaman, 2007). When culture is shared among people who

have commonly beliefs and practices, then, according to Austin (2005) this would become the cultural identity of a particular group.

The term 'Tauhi Vā Māfana' is briefly described as cultural practice of 'nurturing warm relationships'. The term 'tauhi' is usually known as a verb, which means looking after, taking care of, or nurturing one another`s Vā, the social spaces or relationships among people such as knowledge, belief, and feeling. Hence, TVM refers to a lot of interrelated assumptions underpinning the Tongan culture. This includes fāmili, or family/familial/upbringing relationships; māfana, or warm love/inner warm passion, which is closely related to the notion of `ofa, or love; fua fatongia or fulfilling obligations, which also refers to how obligations are fulfilled in a reciprocal manner to achieve what is best for the collective; and faka`apa`apa, or sacred wisdom. These concepts are described further in Chapter Two.

The term 'faka`apa`apa', sacred wisdom, was used by my participants to express the importance of knowing your Vā with people and how the harmony of those Vā interactions are nurtured through the process of fulfilling fua fatongia. I translated this term as 'sacred wisdom' to reflect both the spiritual nature that links it to māfana and the understanding of Vā. As the participants explain, the sacredness of wisdom requires people involved to understand their roles within a given relationship context, as this knowledge determines their behaviour and practices towards others. The sacredness of relationships, as viewed by participants, is achieved when the māfana and expectations of one another are fulfilled appropriately in the Tongan way. This creates and maintains the harmony of relationships.

Tongan spiritual beliefs are drawn from both Tongan traditional culture and from the Tongan Christian heritage. The concept of māfana also reflects the strong spiritual roots of the Tongan term fakalaumālie, which translates as Christian belief. Christianity was not indigenous to Tonga but was brought into the country by foreign missionaries in the 1820s (`Ahio, 2007). As documented, missionaries did encounter a lot of problems while trying to bring in the influence of Christianity to Tonga because Tongans found it some ways different from their traditional ways of life.

When King George of the Kingdom of Tonga accepted Christianity, he brought the whole nation under the influence of Christianity. Since then, Christianity has become a big part of the Tongan culture and it plays a key role in shaping the worldviews and ways of life of the people of Tonga. For instance, most Tongans value the importance of Christian beliefs in their

interactions at all levels by acknowledging God in prayers; whether it is a family event, a community meeting, a church service, a celebration, or a funeral. Speaking personally as a Tongan, I always credit my achievements to the spiritual power of prayers. It drives my mind, soul, and body to keep striving towards achievement; and it also helps directing my actions towards others ensuring that my words and actions are accepted by them. From this, it is evident that Tongans can possibly be transformed by spiritual belief through the influence of their own cultural connections. This supports the key argument of this thesis that leadership capabilities of Tongans in the NZPS are very much shaped by their cultural backgrounds.

The use of the term 'indigenous' in this study needs clarification. In terms of research, indigenous means not only 'local' but also more specifically an alternative to Western epistemologies (Denzin & Lincoln, 2008b). In the context of organisational research indigenous people are those who have been historically colonised by Western settlers (Henry & Pene, 2001). Although Tongans are not indigenous to New Zealand, they draw on cultural traditions, knowledge and practices from Tonga. In this thesis, the term 'indigenous', as reflected in the deep cultural assumptions underpinning TVM and TMM, signifies the complex ways in which Tongans live their lives in a given context whether in Tonga or abroad. As we will learn later in Chapters Five and Six, participants' leadership capabilities in New Zealand are influenced by the past and their connection to the Tongan values and ways of life.

The term 'indigenous' also reflects the important role of the Tongan language in strengthening the rich meaning of such a complex way of life, as supported in the context of Tongan learning in Aotearoa (Kepa & Manu`atu, 2006). For instance, the use of Tongan language to describe the leadership conception of TVM takes the meaning of leadership emphasised in this study into a more complex and profound sense. It features the notion that Tongan leadership is made up of many interconnected components (e.g., family, mākana, fua fatongia, and faka`apa`apa) that have drawn upon the strong cultural roots of Tongan language to strengthen participants' understanding of Tongan leadership in another organisational cultural context. Similarly, the use of the terms 'talanoa mo e loto', 'pō talanoa', and 'talatalanoa', which will be described more in Chapter Three, emphasises the richness of Tongan values and cultural practices behind TMM. As discussed in section 4.2.3 (p. 96), the Tongan methodology based on Tongan cultural practices and values, and developed in this thesis, has many affinities with the developing literature on indigenous methodologies.

For the purpose of this study, the term 'New Zealand Public Service' refers to twenty-eight departments/organisations/ministries that operate as instruments of the Crown in respect of the Government of New Zealand (SSC, 2015). The State Services Commission oversees the performance of the NZPS in ensuring efficient and effective services and outcomes to the people of New Zealand including the community, leaders, workforce, and international relations. The NZPS`s efforts to manage cultural needs and issues in relation to the focus of this study are described more in the next section.

1.3 Tongan people in New Zealand and in the New Zealand Public Service

In this section, I give key background information about Tongan people in New Zealand and more specifically in the NZPS. Tongans in New Zealand refer to those who identify themselves as belonging to one of the Polynesian countries in the South Pacific called Tonga which is located to the Eastern side of Australia and to the Northeast of New Zealand (Campbell, 2001a). For this study, Tongans who identify themselves as belonging to the Tongan group in the NZPS will be considered as potential 'Tongan participants'.

Tongans started migrating to New Zealand in the 1960s mainly for employment and economic reasons (Taumoefolau, 2014). By 2013 Tongan people became the third largest Pacific group living in New Zealand or 20% (60,336) of New Zealand`s Pacific population (Statistics, 2014a). The increasing growth of Tongans in New Zealand also reflects the rapid growth of the general Pacific population in New Zealand, which is now makes up about 8% (344,400) of the nation`s population (4.4 million) and is projected to reach 480,000 by 2026 (Statistics, 2014b). The presence of Pacific people in New Zealand ties the formal diplomatic relationships between New Zealand and Pacific nations (Bisley, 2008). Most Pacific migrants in New Zealand come from the Cook Islands, Fiji, Niue, Samoa, Tokelau, and Tonga (MPIA & Statistics, 2010). This reflects the main Pacific groups that are represented in the NZPS; Cook Islanders, Fijians, Niueans, Samoans, Tokelauans, and Tongans (SSC, 2004).

The Tongan focus of this study is important, not only to people who are interested in Tongan leadership (e.g., Fua, 2007; Tu`itahi, 2009), but also to those who are interested in the leadership potential of Pacific people in the NZPS (e.g., MPIA, n.d; Paea, 2009; SSC, 2004). Table 1.1, below, demonstrates the representation of Pacific workers in the NZPS. Although there are no specific statistics available on Tongans' representation, Table 1.1 indicates that Pacific people are among the minority groups that are represented in the NZPS. Whilst there is

a decrease in the recruitment of Pacific people to the NZPS in 2013, it is worth noting that their representation in senior roles indicates a small steady increase over the past five years. However, these data point to the need for NZPS practitioners to recognise the leadership capabilities of Pacific people in order for their unique potential to be recognised more in senior roles. I believe if Pacific people`s leadership capabilities can be seriously considered in the NZPS, it will add value to their progression in senior roles.

Table 1.1: The representation of Pacific people in the NZPS, 2010 – 2014 (SSC, 2014)

	2010	**2011**	**2012**	**2013**	**2014**
Māori (%)	16.4	16.4	16.4	16.5	16.6
Pacific people (%)	7.6	7.6	8.0	7.7	8.0
Pacific people representation in senior roles (%)	1.5	1.6	1.7	1.8	1.8
Asian (%)	7.4	7.4	7.0	7.6	8.2
Middle Eastern, Latin American, African (%)	1.0	1.0	1.1	1.2	1.1
European (%)	72.6	72.5	73.1	72.0	70.7

Most government reports highlight the issue of under-representation of Pacific people in high ranked positions (e.g., MPIA, 2005; SSC, 1993, 2004; SSC, 2014) and this may be a continuous battle for Pacific people as members of minority communities in New Zealand. However, in my view, this does not mean that Pacific people are less capable; rather it means that they are bringing to the organisation different ways of leading that are culturally driven but that are rarely understood or recognised by leaders in the NZPS (Paea, 2009). This is supported by

other Pacific researchers who argued that the answers for Pacific peoples' problems, both in the Pacific region and abroad, can possibly be found from within their own cultural backgrounds (e.g., Halapua, 2007; Hau`ofa, 1994; Mulitalo-Lauta, 2001; Sanga, 2009).

I also began this thesis with the belief that Pacific people are working in a complex environment where there are mismatches between their leadership potential and the leadership expectations of formal organisations. As a Tongan, I argue that Western leadership models which have been adopted by Pacific people in non-Pacific organisational settings may not necessarily be the only answer to achieving the best in their work. Rather, the leadership potential of Pacific people in the NZPS can be found in the knowledge and belief systems which are embedded in their own cultures (Ah Chong & Thomas, 1997; Paea, 2009; SSC, 2004). My current study provides rich insights into this issue by informing leaders that my participants, and possibly Pacific people in general, understand leadership as a cultural practice because their leadership knowledge and skills cannot be separated from how they see and experience the world within their own cultural contexts.

The public service is a key employer for Pacific people in New Zealand (MPIA, 2005; SSC, 2004). The importance of Pacific public servants was recognised more than two decades ago by NZPS leaders as part of their accountability for Equal Employment Opportunity in the NZPS, including recognition of cultural issues such as incorporating the use of Pacific cultural knowledge and skills in their performance appraisals. This recognition included the Cabinet decision in 1991 that Chief Executives should enhance the participation of Pacific staff at all levels in the NZPS (SSC, 1993). There was also a 2004 report on Pacific people`s 'Equal Employment Opportunity' progress in the NZPS (SSC, 2004). In 2005, the Ministry of Pacific Island Affairs held a conference on Pacific people`s pathways to leadership in the NZPS (MPIA, 2005).

More recently, an initiative for a Pacific Senior Manager Leadership Development programme was established in 2010, with the intention to increase the proportion of Pacific senior managers (MPIA, n.d). Although the programme appears to focus more on positional progression than on enhancing the leadership capabilities of Pacific workers at all levels, it does include a valuable emphasis on understanding Pacific leadership theories and how they could inform practice. Hence, the need for Pacific people`s professional development has been raised and recognised for many years.

However, the question is, why does it take so long for the NZPS leaders to formally recognise this leadership need? There are many answers to this question but I would like to highlight two additional points that have added to my decision to take an affirmative approach to Tongan leadership practices. First, Pacific scholars have argued that knowledge of Pacific cultural practices is still over-shadowed by the dominant Western thinking systems (e.g., Sanga, 2004; Taufe`ulungaki, 2001). This gives little room for leaders and decision makers in the NZPS to understand the different leadership capabilities that workers from different cultural backgrounds, such as Tongans and other Pacific groups, bring with them to the organisational context. While I acknowledge the dominance of Western leadership practices in the NZPS, my decision to consider the strength of Tongan leadership is a call for leaders in the NZPS to re-look at how they do leadership by giving spaces to learn from other ways of leading. In particular, I found that my Tongan participants are leading differently to dominant Western leadership styles, which will be described more in Chapters Five and Six.

Second, there is a need to move away from a problem-based to a strength-based approach if the NZPS leaders are to progress the representation of Pacific people in senior management positions. As DeSouza (2007) argues, there is too much emphasis on the problems minority people face in New Zealand, rather than considering the capabilities they could offer to the development of the country in general. In my view, this does not mean that NZPS leaders have completely failed to take into consideration the strong cultural influences of Pacific people`s leadership capabilities in New Zealand. As described above, they do recognise this and are accountable to this as an employer, but what does that mean in practice is still questionable in my view. Hence, the emphasis of the value of Tongan leadership in my study can contribute to this problem by arguing that knowledge of Tongan leadership can assist leaders in the NZPS to think about how it could be used to improve the progress of Tongans to senior management roles. Therefore, the exploration of the research problem is timely for better comprehending the unique leadership capabilities of Tongans in the NZPS.

1.4 The core research questions

The core research questions guiding this thesis are presented in Table 1.2. The theoretical question aims to understand leadership as cultural practice. The empirical question together with its subsidiary questions were developed to provide empirical in-depth information to answer the theoretical question. The methodology question guided my understanding of the most appropriate approach for studying leadership as cultural practice. These core research

questions were designed to provide relevant information about the meaning of Tongan leadership, the strengths it portrays through participants' experiences in a non-Tongan cultural context, and the challenges of employing such leadership capabilities.

Table 1.2: The core research questions

CORE RESEARCH QUESTIONS
Theoretical Question: How does knowledge of cultural practices help us think differently about how leadership is understood and practiced in a particular context?
Empirical Question: How do the cultural identity practices of Tongans shape their leadership practices in the New Zealand Public Service, NZPS? **Subsidiary questions:** • How do Tongans perceive and experience Tongan identity practices or 'being Tongan' within their own contexts? • How do Tongans perceive and experience leadership within their own contexts? • How does knowledge and belief held by Tongans about their Tongan identity shape the way they work in the NZPS? • How do Tongans want their leadership practices to be supported in the NZPS?
Methodological Question: What is the most appropriate methodology to use in exploring and understanding leadership as cultural practice?

1.5 Talanoa Māfana Methodology

This section describes the concept of Talanoa Māfana Methodology (TMM) and how it was developed in this thesis. I created TMM based on the methodology question: What is the most appropriate methodology to use in exploring and understanding leadership as cultural practice? TMM is described here as talking about the truth in love/warm relationships. I developed this approach by starting with what other researchers have said about talanoa, particularly the importance of empathy and spirituality for shaping fruitful talanoa (e.g., Farrelly & Nabobo-Baba, 2012; Manu`atu, 2000b; Manu`atu, 2003; Vaioleti, 2006). Halapua (2007) argues that when people know their talanoa knowledge is trusted and respected within the talanoa context

they can speak about the truth from their hearts. Similarly, Farrelly and Nabobo-Baba (2012) say that unless researchers create the talanoa context as spiritually driven, participants cannot willingly share the truth they have within their hearts. However, the theoretical foundation of my model of TMM is specifically Tongan, and drawn from my experiences with participants during our talanoa interactions and from my knowledge and skills of how to use talanoa most appropriately in the Tongan context. I set out to develop a more detailed and in-depth model of talanoa, as one of the key contributions of this thesis.

The philosophy behind TMM argues that truths about leadership exist through the movement of māfana in a given talanoa relationship, as people talk about their deeply-held beliefs, views, and experiences about leadership. There are three interrelated approaches underpinning TMM and they are essential for building and maintaining warm relationships in a given talanoa context: talanoa mo e loto (talking from the heart); pō talanoa (sharing the truth in warm relationships); and talatalanoa (maintaining warm relationships). These approaches are described in detail in Chapters Three and Four, but, the point to note here is that the spirit of māfana drives the sustainability of effective warm relationships throughout the Talanoa Māfana process, allowing participants to share their profound perspectives and experiences on the research topic.

The conceptual foundation of the three approaches to Talanoa Māfana was developed from the assumptions underpinning the Tongan leadership conception of TVM, specifically the significant role that māfana plays in creating and shaping a warm relationship context in which people are encouraged to talanoa about the truth from their hearts. The integration of talanoa and māfana adds new insights to the talanoa literature, and also responds to the need for qualitative approaches that can provide rich meanings in the understanding of leadership as cultural practice (Guthey & Jackson, 2011) particularly from a non-Western perspective (Denzin & Lincoln, 2008b).

1.6 The thesis contributions

This section highlights the two key contributions of the thesis: the Tongan leadership conception of TVM and the Tongan-based TMM. First, I argue in this thesis that leadership is a cultural practice based on theoretical assumptions supporting TVM. The thesis explores the theoretical question: How does the knowledge of cultural practices help us think differently about how leadership is understood and practiced in a given context? It is based on participants'

views and experiences of Tongan identity and Tongan leadership practices in the NZPS. TVM is a model of Tongan leadership that conceptualises leadership as a cultural practice of nurturing warm relationships, in which people are influenced to change within a particular socio-cultural context. It emphasises the dynamic interplay between fāmili (family relationships), māfana (warm love/inner warm passion), fua fatongia (fulfilling obligations), and faka`apa`apa (sacred wisdom) in nurturing warm relationships.

The emphasis on fāmili shows that leadership practices in the organisation can be more familial and unstructured; in a sense they could be practiced in the way leadership is understood and applied at family levels, as opposed to high reliance on defined leadership guidelines. It is found that understanding of leadership can be more enlightening when our familial and personal experiences are incorporated (Jackson & Parry, 2011; Sinclair, 2005). The focus on māfana supports Sinclair (2007b), stressing that leadership practices in the organisation can be a lot more spiritual/emotional based on the emergence of warm love through people`s interactions, rather than the use of codifying resources such as job descriptions to control people`s interactions.

Specifically, fua fatongia provides the basis for an argument that leadership in the organisation can be practiced in a more reciprocal and collective manner that values relationships and the collective over the individual focus on leader-centric approach and personal attributes. This reflects the need for a more collective relationally-based perspective of leadership (Clark, Denham-Vaughan, & Chidiac, 2014; Quick, 2014; Tourish, 2013). Faka`apa`apa highlights that evaluation of leadership practices in the organisation can be more culturally-based by using the wisdom of knowing the sacredness or harmony of your Vā with people and knowing how to fulfil the obligations that come with those Vā according to the requirements of fua fatongia. This resonates Sanga`s (2005) claim that measures of the relevancy of leadership are determined by values of the culture in which leadership occurs.

These findings of the thesis add to recent studies that have provided promising exemplars on direct impacts of culture on leadership behaviour (e.g., Jogulu, 2010; McElhatton & Jackson, 2012; Paea, 2009; Warner & Grint, 2006). Therefore, the existence of TVM brings to the wider leadership literature an empirical study that considers leadership as cultural practice. It is part of the emerging wider conversation about the importance of understanding models of indigenous leadership in developing and supporting the capabilities of people from within their own communities, in the face of the dominance of Western leadership models. It challenges

leadership scholars and practitioners to think about how they could use the knowledge of cultural practices to understand and utilise leadership differently.

Second, the thesis also argues that the methodology for exploring leadership as cultural practice should be located in cultural practices being studied. It explores the methodology question: What is the most culturally appropriate way to study leadership as cultural practice? As discussed above, this study employs a Tongan grounded TMM based on the three approaches of talanoa mo e loto (talking from the heart), pō talanoa (sharing the truth in warm relationships), and talatalanoa (maintaining warm relationships). These fundamental aspects of TMM were developed from the conceptual foundation of TVM, highlighting the creative potential of this study for employing a culturally-based approach to explore leadership as cultural practice. TMM also provides new insights into talanoa literature and indigenous methodologies.

1.7 Key decisions during the thesis process

This section highlights the three key decisions that I had to make during the thesis process in order to ensure consistent focus, and how the focus changed significantly throughout the course of the study. First, since this study was developed from findings in my Master`s thesis research, I started the groundwork with a focus on Pacific leadership generally. However, I felt disconnected from the thesis based on my belief that I could not fully utilise my Tongan cultural knowledge and practices if I was trying to take a Pacific perspective. When I did my Master`s research I was more aware of the diversity that exists among Pacific cultural groups. I then shifted the focus to Tongan leadership, as I was interested to know more about the leadership capabilities of Tongans and wanted to contribute to the richness of the research findings with my expertise as a Tongan. Focusing on Tongan leadership provides an example of a specific leadership approach, and other Pacific groups might like to consider it for their own leadership development.

Second, the talanoa was important to me as a methodology from the beginning of this study, but it became more obvious to me during the research process that my approach to talanoa went beyond simple implementation and utilisation, to develop talanoa in more detail and to make it more central for studying leadership as a cultural activity. In particular, I felt that if I was able to bring Tongan perspectives to talanoa, I could provide new insights into how leadership

as cultural practice can be studied in a more culturally appropriate way. My work on developing talanoa thus became a central contribution of the thesis.

Finally, I went through a lot of difficulties in trying to locate the theoretical foundation of this thesis in the traditional Western leadership theories. At the proposal stage of the thesis, I started with Relational Leadership Theory (Uhl-Bien, 2006) and had to carry this for a while during the research process. In the many drafts I had written about my theoretical chapter, and the integration of research findings with the literature, I felt disconnected with my findings most of the time, especially when I came to discuss these in light of Western leadership theories. When my supervisors and I decided to change the theoretical foundation to focus on Tongan frameworks, I must say that it was the moment of truth that I had been struggling to locate throughout this research. I finally felt a sense of ownership of the thesis, and then I moved towards developing a TVM concept of Tongan leadership based on what my participants said. My starting point was a Tauhi Vā (nurturing relationships) approach that draws on sources which discuss the philosophical beliefs underpinning Tongan culture.

However, it is worth noting that my research problem and my strength-based approach to Tongan leadership did not change during the thesis process. My interest in studying the cultural aspects of leadership, for better comprehending of the leadership strengths that minorities bring with them to working in an organisation in another culture was already in my heart prior to the beginning of this journey. The objective was primarily driven by my earlier Master`s research findings and the literature on Pacific people in the NZPS, as described above.

1.8 Thesis structure

The structure of this thesis is quite unusual because my TMM was exploratory and in itself produces findings, which are presented in a separate chapter. There are then two further findings chapters on 'Tauhi Vā Māfana: Nurturing warm relationships', and one on 'Taking Tauhi Vā Māfana into another cultural context'. I also include a short chapter to integrate the findings on Tongan leadership with the literature, before going to the conclusion chapter. Figure 1.1, below, demonstrates the structure of this thesis, showing eight chapters in total including this introductory chapter. The framing chapters represent the theoretical and methodological basis of the thesis, whereas the findings chapters present the empirical results from the implementation of TMM and the exploration of Tongan leadership. Each chapter is briefly described following Figure 1.1.

Figure 1.1: The thesis structure

FRAMING CHAPTERS	FINDINGS CHAPTERS

CHAPTER ONE
LEADERSHIP AS CULTURAL PRACTICE: A TONGAN PERSPECTIVE

CHAPTER TWO
APPROACH TO TONGAN LEADERSHIP

CHAPTER THREE
TALANOA MĀFANA RESEARCH DESIGN

CHAPTER FOUR
REFLECTIONS ON TALANOA MĀFANA

CHAPTER FIVE
TAUHI VĀ MĀFANA: NURTURING WARM RELATIONSHIPS

CHAPTER SIX
TAKING TAUHI VĀ MĀFANA INTO ANOTHER CULTURAL CONTEXT

CHAPTER SEVEN
TAUHI VĀ MĀFANA: THE CONCEPTUAL FRAMEWORK

CHAPTER EIGHT
TAUHI VĀ MĀFANA AND TALANOA MĀFANA: TONGAN LEADERSHIP AND TONGAN METHODOLOGY

Chapter Two considers the theoretical framework guiding this thesis from a Tongan perspective by drawing on sources that have considered the cultural aspects of leadership and the literature on Tongan culture to produce the TVM leadership framework that forms the basis for the whole thesis. The chapter provides information on how leadership and culture are understood and used in the thesis. A review of studies on Pacific culture and Tongan culture is considered. This is followed by a discussion of studies on Tongan leadership; and the chapter concludes with an explanation of Tongan leadership in the NZPS.

Chapter Three outlines the Talanoa Māfana research design employed in this study. It begins with a brief review of TVM and how the assumptions underpinning this conceptual framework have helped to shape the development of TMM. This is followed by a presentation of the research questions and my position as a researcher. The chapter describes the three major approaches guiding the practical implications of Talanoa Māfana: talanoa mo e loto (talking from the heart); pō talanoa (sharing the truth in warm relationships); and talatalanoa (maintaining warm relationships). A description of the research strategies, credibility of the research, and the research design framework is provided.

The findings from the exploration of TMM is presented in **Chapter Four**. The chapter re-emphasises the important connection between TVM and TMM and the significance for these two approaches to be considered together. The reflections show that TMM assumes a TVM ontology and epistemology, which were central for understanding the transition of TMM from theory to practice. This chapter stresses the important contribution of Talanoa Māfana to the study of leadership as cultural practice as well as to existing talanoa literature and indigenous methodologies. The chapter ends with reflections on the challenges of using TMM, and a proposed Talanoa Māfana framework that could be used by researchers but has to be applied according to their own research contexts.

Chapters Five and Six present the findings that emerged from the analysis of empirical data. **Chapter Five** presents the findings from participants' responses explaining their own understanding and experiences of Tongan leadership, as reflected in the concept of TVM. The chapter comprises two sections. The first section describes the strong integration between Tongan identity and Tongan leadership findings, using the concept of Tauhi Vā. The second section presents the findings on TVM as an overarching framework for understanding Tongan leadership, bringing together participants' views on the dynamic interconnection between fāmili, māfana, fua fatongia, and faka`apa`apa.

Chapter Six presents the findings on how participants perceived and practiced TVM in another cultural context, using their experiences in the NZPS. This chapter consists of four main sections. First, a description of findings that highlight TVM as key leadership capabilities of participants in another organisational cultural setting. Second, is the presentation of findings on challenges faced by participants in applying their TVM capabilities in a non-Tongan culture. Third, is a consideration of findings on participants' leadership needs, and finally comes the discussion of participants' responses on how to be successful in the NZPS.

Chapter Seven is a small chapter which integrates the interpretive analysis of the findings in relation to both the Western literature which discusses leadership as a cultural practice, and also the existing writings about leadership and culture from Tongan and Pacific perspectives. The chapter consists of two inter-related sections: an overview of TVM findings, and the analysis of empirical findings against the literature and how this leads to the development of TVM as the Tongan conceptual leadership framework grounding this thesis.

Chapter Eight concludes the thesis by outlining more fully the core contributions of the thesis. It starts with further discussion of key decisions made during the thesis process. This is followed by revisiting the core research questions and the 'answers' that the thesis provides. The chapter continues to discuss the theoretical contribution of TVM for conceptualising leadership as cultural practice from a Tongan perspective, and the description of TMM contribution to the study of TVM or leadership as cultural practice. The chapter ends with reflections on the current study and some concluding thoughts.

CHAPTER TWO

AN APPROACH TO TONGAN LEADERSHIP

Leadership is essentially a cultural activity – it is suffused with values, beliefs, language, rituals and artefacts ... [C]ulture mediates the ways in which a group of individuals come together to enact leadership (Jackson & Parry, 2011, p. 71).

I`ve got most of my leadership actions from being Tongan ... Tauhi Vā [nurturing relationships] is useful to how I do leadership. That`s your life experience. I always believe it`s your upbringing, how your mother and father have brought you up (Sonalini, F, Tongan-born).

The statements above emphasise the purpose of this chapter, attempting to position this thesis in the understanding of leadership as cultural practice from a Tongan perspective. What interests me here is the idea that leadership is a cultural activity (Jackson & Parry, 2011) which – as emphasised by Sonalini, one of my research participants – can be better comprehended from a Tongan perspective within the context of Tauhi Vā interactions during early upbringing. Sinclair (2005) argues that we need to go back to our early familial relationships in order for us to understand the deep meanings and purposes behind a particular perspective on leadership. Emerging works that consider the importance of understanding leadership from within the culture in which it is practiced have opened up a window for us to think about how we could use the knowledge of cultural practices to perceive leadership differently in a given context (e.g., Edwards, 2014; Evans & Sinclair, 2015; Jogulu, 2010; McElhatton & Jackson, 2012; Paea, 2009; Warner & Grint, 2006). I therefore approach the examination of leadership as cultural practice by looking at the way in which Tongan leadership has been thought about, alongside my knowledge and experience as a Tongan researcher within the Tongan culture.

Considering that there are few studies available on Tongan leadership, particularly in the field of leadership and management, it is important to note that I brought together the literature in this chapter from a range of sources and from different disciplines. The chapter comprises six sections: (2.1) an overview of studies on leadership as cultural practice; (2.2) defining leadership and culture; (2.3) Pacific culture; (2.4) Tongan culture; (2.5) Tongan leadership; and (2.6) Tongan leadership in the NZPS.

2.1 An overview of studies on leadership as cultural practice

In this section, I provide an overview of studies that have considered the significant relationships between leadership and culture, as they open the door for the study of leadership as cultural practice in this thesis. Some leadership scholars believe that looking at leadership from a culturally-based perspective is important because the ways in which a group of people perceives and experiences leadership are embedded in their own cultural contexts (e.g., Den Hartog & Dickson, 2012; Guthey & Jackson, 2011; Jackson & Parry, 2011). The field of cross-cultural leadership studies has been criticised for being too Westernised and geographically limited (Bolden & Kirk, 2009; Jackson & Parry, 2011). It has also been criticised for being too psychology-based (Jackson & Parry, 2011), focusing on explaining what leadership is rather than how leadership can be understood (Ciulla, 1995), and neglecting to explain the purpose of practicing leadership in a given context (Sinclair, 2007c).

The predominant focus on Western leadership fails to consider the deep theoretical assumptions underpinning leadership as viewed and experienced by indigenous people (Edwards, 2014; Evans & Sinclair, 2015). A recent study of indigenous leadership in Australia (Evans & Sinclair, 2015, p. 17) found that the leadership experiences of indigenous leaders are connected to their cultural backgrounds in "rich, complex, and inspiring ways" regardless of the difficulties they face in a predominantly Western context. Whilst this study was focused on Australian indigenous artists' views of leadership, the centrality of the spiritual meanings of their leadership actions and their connections to their land and ancestors shows how culture is significant for shaping their leadership capabilities are theorised differently in their cultural context. Edwards (2014) critiques the leadership field for being highly Westernised, overriding the collective-based perspective of indigenous leadership with too much focus on leadership as individual traits and behaviours. In this thesis, I develop an understanding of leadership as cultural practice based on a more familial, spiritual, and collective perspective that can add value to the indigenous research of leadership.

For many years, leadership studies in a variety of cultures have been dominated by Hofstede`s (1980) approach to leadership as a property of national identity, exploring leadership behaviour in terms of culture as a nation, rather than as a social practice as is emphasised in my thesis. This claim was later extended by the Global Leadership and Organisational Behaviour Effectiveness, GLOBE, project (House & Javidan, 2004) in their attempt to understand leadership behaviours in different nations, including non-Western cultures, as part of their

commitment to address the bias of predominantly Western theories. However, the GLOBE researchers conclude that they did not consider how leadership attributes are practiced in different countries (Javidan et al., 2004). Researchers argue that, due to the diverse sub-cultures that exist within a particular nation, understanding of leadership cannot be reduced to national cultures (e.g., Dorfman, 2004; Jackson & Parry, 2011; Warner & Grint, 2006). This limitation highlights the demand for more studies that would illuminate the subjective meanings of leadership as cultural practice as people perceive it from within their own cultures. This thesis takes this approach, by putting a Tongan perspective at the centre.

As Jackson and Parry (2011) found in their review of cross-cultural leadership studies, the field is predominantly 'etic', so that researchers tend to generalise leadership from outside the culture in which leadership has been developed, rather than being 'emic' or studying leadership from within the culture where it is understood and practiced. Studying leadership from an etic perspective is problematic because it has not been able to adequately address the cultural aspects of leadership, or has failed to understand the uniqueness and usefulness of different leadership styles that exist in a given context (Jackson & Parry, 2011). This argument is supported by some scholars who have written about leadership and culture and provided emic examples, taking into account the diverse cultural knowledge, beliefs, and practices in exploring and understanding leadership from within the context in which leadership occurs (e.g., Jogulu, 2010; McElhatton & Jackson, 2012; Paea, 2009; Warner & Grint, 2006). Therefore, my thesis is important in the sense that it provides different insights into the emic perspectives of leadership from a Tongan perspective, considering how it works in another, non-Tongan, cultural context.

Furthermore, the exploration of the relationship between leadership and culture has been criticised for its dependence on Western-based and scientific methodologies which fail to take into consideration the subjective meanings behind the connection between leadership and culture (e.g., Den Hartog & Dickson, 2012; Dorfman, 2004; Guthey & Jackson, 2011; Jackson & Parry, 2011). According to Ciulla (2008), the problem with most studies of leadership is over-reliance on scientific approaches that force researchers to remove themselves from the research process, neglecting the fact that when they study leadership they are actually studying themselves – their culture (Ciulla, 2008). This is a call for a methodology that could explore leadership as cultural practice reflecting the concerns, needs, knowledge, and representation of people involved (Denzin & Lincoln, 2008b; Smith, 2012).

As Guthey and Jackson (2011) conclude in their review of cross-cultural leadership literature, the major need in this field is not only to understand the culturally-based perspective of leadership, but also to develop the ways in which to explore such a view. Hence, my study contributes to this need both theoretically and methodologically with an emic perspective that considers leadership as cultural practice from a Tongan perspective, using a Tongan grounded methodology.

2.2 Defining leadership and culture

This section provides a discussion on how the terms leadership and culture are understood and used in this thesis, particularly in terms of understanding both phenomena as social practices, central for conceptualising leadership as cultural practice within the Tongan context.

2.2.1 Leadership as social practice

Leadership scholars have noted that leadership is one of the most researched and complex phenomena in the organisational context, and it is defined differently by different people according to their own interests (e.g., Bass, 1990; Rost, 1993b; Stogdill, 1974). In this section, I provide examples of representative studies in the field of leadership that specifically highlight leadership as social practice.

Whilst leadership researchers may not come close to a consensus on what leadership is (McElhatton & Jackson, 2012), recent reviews of leadership literature found that the field is moving towards the understanding of leadership as a social interaction process (e.g., Day & Antonakis, 2012; Denis, Langley, & Sergi, 2012; Dinh et al., 2014). I draw four relevant themes from how leadership is defined in the literature: (i) social construction; (ii) relationship; (iii) social change; and (iv) dynamic context.

The first theme is related to the social construction of leadership, emphasising leadership as an activity that is constructed and practiced by people within their own contexts. For instance, Parry (1998, p. 98) stated over a decade ago that "leadership is clearly involved [with] people and their relations with each other". A similar point was made recently by Crevani and colleagues (2010, p. 78) who say, "we must ... try to redefine leadership in terms of process and practices organised by people". These statements highlight the important role that people play in constructing and shaping leadership, arguing that leadership can be better understood

as something that people do rather than something that people possess such as traits and skills (Crevani et al., 2010; Uhl-Bien, 2006). This also means that leadership can be applied by anyone if given the opportunity, and cannot be reduced to a position in the hierarchy (Sinclair, 2007a).

The second theme emphasises that leadership is constructed through relationship practices in which people come together through their interactions with one another to share views, beliefs, and behaviours towards achieving shared goals (Bass, 1990; Rost, 1993b). As Sinclair (2007a, p. xvii) states, "leadership is not a job or a position, but a way of influencing others towards ends recognised as valuable and fulfilling". In my view, leadership is a relationship practice in which people can understand and experience leadership within the process of influencing one another by coming to term with one another`s ways of being by constructing and deconstructing their ways of thinking and behaviour (Cunliffe & Eriksen, 2011; Wood, 2005). In other words, relationship is expected to be practiced according to the rule of 'reciprocity and duty'; "the rule does not actually require people to empathise, it asks them to reciprocate" (Ciulla & Forsyth, 2011, p. 237). Hence, leadership is not just about explaining and understanding, but it can become real to people when their knowledge, beliefs, and skills are shared with one another. Rost (1993b) says that over reliance on the 'content' of leadership or qualities a leader has would not get us closer to understanding how leadership is practiced in a given relationship context.

The third theme argues that leadership is about change which can be made possible through relationship practices, meaning that people can change their ways of thinking and behaviour within the context in which their interactions occur. For instance, people can be motivated to strive willingly towards achievement when their inner worlds such as knowledge, beliefs, feelings, and interests are understood and recognised by others on a level playing field (Ciulla, 1995; Ciulla & Forsyth, 2011). The emphasis on relationships is important because social transformation or 'real change' for people can be enacted through the process of sharing and interactions with one another (Burns, 1978; Fairhurst & Grant, 2010; Rost, 1993a). To reiterate, social change in doing leadership cannot be enacted just from our own individual viewpoints but through the process of relating to one another.

The final theme is understanding leadership from the nature of relationships, arguing that relationship practices are highly dynamic and open to change because of different needs, expectations, and styles that people bring to the interaction contexts (e.g., Hosking, 2011; Uhl-

Bien, 2006; Uhl-Bien, Marion, & McKelvey, 2007). As the social context changes, whether in the organisation or at the community level, the underpinning knowledge and beliefs of a particular relationship change and the nature of leadership practices also changes (Osborn, Hunt, & Jauch, 2002; Sanga, 2005). Grint states, "[we should spend] more time considering the persuasive mechanisms that decision-makers use to render situations more tractable and compliant to their own preferred form of authority ... the 'situation' is not a noun but a verb" (2005b, p. 1492). In this sense, the focus is not on the influence of place and time in particular but on 'how' people situate their relationships in a given situation. Therefore, it is apparent that social construction, relationship, social change, and dynamic context are important components for understanding leadership as a social practice.

2.2.2 Culture as social practice

Central to the thesis is conceptualising leadership as a cultural practice. Hence, the discussion of culture here is quite inseparable to the understanding of leadership described above. In the organisational literature, 'culture' is usually taken to refer to the culture of an organisation, but this thesis is interested more in the culture of Tongan people. Here I will briefly review the concept of organisational culture, and then how it differs from the meaning of culture as I use it in relation to Tongan people in this thesis.

Approaches to culture have a multitude of interpretations and there is no one agreed-upon definition of culture. There have been debates over competing views, and Martin`s (1992, 2001) influential reviews of the competing perspectives of organisational culture are relevant to this study because she adds a multiperspective view. These competing approaches include the integration, the differentiation, and the fragmentation perspectives. The integration approach sees culture as a one size fits all, meaning that culture is viewed in the same way by people in a given context regardless of differences occur. In contrast, the differentiation perspective argues that conflicts among people involved cannot be denied, which means that inconsistency among interpretations should also be part of conceptualising culture. On the other hand, the fragmentation approach views culture as lack of consensus meaning that cultural manifestations occur "as neither clearly consistent nor clearly inconsistent" (Martin, 2001, p. 94).

However, from an objectivist point of view, it is argued that understanding of culture from these three perspectives is limiting because they only see culture from one direction, whether it would be integration, differential, or fragmentation (Martin, 1992, 2001). To address this, Martin (1992) suggests the need to move towards a more subjectivist and multiperspective approach that can incorporate all these perspectives. In other words, culture is not single but it also includes 'plural' perspectives and it changes over time within a given social context. She said that, "when cultural change is being discussed, an objectivist, single-perspective approach becomes even less adequate ... Any cultural context can be understood more fully if it is regarded, at any point in time, from all three perspectives" (Martin, 1992, p. 174). This view supports the conceptualisation of culture in this study as social practice or a way of life that represents how people construct and deconstruct the way they think, behave, and operate in order to meet the needs and expectations of their own socio-cultural contexts. It values the roles of change, context, and differences in shaping the perspective of culture.

In the wider social science literature, sociologists such as Giddens (1989) see culture as a 'complex whole' which comprises of people`s shared beliefs, practices, and languages as well as how they develop these over-time. Similarly, other scholars, such as socio-anthropologists, emphasise culture as a social practice in which people come together to construct meaning with one another in ways that help them to define and preserve their cultural identities (e.g., Boon, 1973; Clarke, 2008; Crocombe, 1976; Haviland, Prins, Walrath, & McBride, 2008; Linnekin & Poyer, 1990; Thaman, 2007, 2008). These authors argue that while there is consensus and consistency in the interpretations of culture through learning and sharing, differences also occur in terms of interpretations and practices which direct people involved to adjust those to suit their own situations as a way of safeguarding their cultural identity. Hence, pluralism and change are important aspects of culture emphasised in the current study.

Despite the different standpoints from which culture has been defined, it appears there is common agreement in the understanding of culture as a phenomenon that is developed and practiced by people within a given context. Culture is referred to in this thesis as social practice that includes people`s knowledge, belief systems, skills, and the ways of life in which these are acquired, shared, and sustained (Howard, 1990; Thaman, 2007). Significantly, this view coincides with the understanding that cultural identity exists within a particular relationship context in which people come together to imagine and construct one another`s social worlds (Austin, 2005; Clarke, 2008; Linnekin & Poyer, 1990). When cultural practices are shared with

others whose characteristics can be identified in communal values then those practices become the cultural identity of a people (Austin, 2005; Howard, 1990).

It is worth noting that the concept of culture emphasised in this thesis can be distinguished from the concept of ethnicity. The term ethnicity is often used as a substitution for culturally shaped experience or to measure demographic differences between groups within a given population or 'cultural boundaries' (Ballard, 2002). Similarly, ethnicity is usually described as a biological phenomenon or something that people have such as their sex types and race rather than what people do with others in their social interactions (Linnekin & Poyer, 1990; Thaman, 2007). However, such a view is regarded by some to be problematic: knowing the "boundary which defines the limits of any given cultural arena is far from static" (Ballard, 2002, p. 27). Hence, defining culture as set of boundaries that differentiates one group from the other may not reflect diversity in sub-cultures and the dynamic activities that are central for achieving better outcomes (Hook, Waaka, & Raumati, 2007; Lenartowicz & Roth, 2001).

Thaman (2007, p. 56) affirms that "people may belong to a particular ethnic group but do not identify culturally with that group". This distinction is important to this study because while my participants' ethnicity cannot be changed, their understanding and experiences of culture will be dynamically constructed, shared, and evaluated according to their own socio-cultural contexts. The dynamic nature of culture maintains the meaning of cultural plurality, suggesting that people have diverse belief systems and therefore cannot necessarily be a part of a homogenous culture (Fischer, 2007).

2.3 Pacific culture

I now discuss the relevant literature on Pacific culture. While this literature is the closest to presenting an understanding of the perspectives of Tongan culture, it cannot be considered identical because of the different cultural groups that make up the terms 'Pacific culture' or 'The Pacific Way' (Crocombe, 2001; Linnekin & Poyer, 1990; Spickard, 2002). What is generally referred to as 'Pacific' will not always be identical with 'Tongan'. The peoples of the Pacific comprise three different cultural groups; namely, Melanesian (e.g., Fijians, Papua New Guineans, Solomon Islanders, and Ni Vanuatu), Micronesian (e.g., Kiribati, Marshall Islands, and Palau), and Polynesian (e.g., Cook Islanders, Samoans, Tokelauans, Tongans, and Tuvaluans) (Crocombe, 2001; Spickard, 2002). It is evident that the diversity that exists among Pacific people has become a critical factor in the formation of Pacific culture and would

continue to shape its cultural differences in any context (Linnekin & Poyer, 1990). While acknowledging the diversity within and between these groups, the term Pacific culture is used here to refer to certain shared meanings that are drawn from sources that discuss Pacific culture generally, or specifically to a Pacific group other than the Tongan culture.

Pacific culture can be understood in the context of social interactions rather than heredity, signifying that Pacific people are likely to find commonalities in their kinship lifestyles (Connell & McCall, 1989; Crocombe, 2001; Gershon, 2007; Linnekin & Poyer, 1990; Spickard, Rondilla, & Wright, 2002). These authors emphasise that what is most important to the formation and practices of Pacific culture is relationship, evolving from the dynamic interplay between peoples' ways of thinking, feelings, and actions. The integration of these elements form the basis for what constitutes the culture of a Pacific person (Crocombe, 1976; Linnekin & Poyer, 1990; Sanga, 2004; Taufe`ulungaki, 2001). This holistic relational perspective of Pacific culture can be found in the concept of 'The Pacific Way'. This terms has been used since 1970 to describe the common belief systems, knowledge, and practices among Pacific people (Crocombe, 1976, 2001). I draw four themes from Crocombe`s (1976) book *The Pacific way: An emerging identity* to illustrate shared meanings about Pacific culture: (i) familial relationships; (ii) warm relationships; (ii) reciprocity; and (iii) dynamic context.

The first theme, familial relationships, emphasises the importance of family/home for shaping Pacific people`s cultural knowledge through familial/upbringing interactions (Linnekin & Poyer, 1990). It is evident that home is the place where most Pacific people actually create, define, and refine their cultural practices before applying these in other contexts (Crocombe, 2001; Linnekin & Poyer, 1990). For example, the term mother is applied to the woman who gave birth to a person, her sisters, cousins, and even to women in other socio-cultural networks (Crocombe, 1976). This means that for Pacific people, family is about the 'holistic relationship' and this shows how Pacific people theorise realities from their own worldviews. It is found that family and transnational connections are core networks for constructing, practising, evaluating, and maintaining Pacific diasporas' knowledge and belief systems about their cultural identities (Gershon, 2007; Tamasese, Parsons, Sullivan, & Waldegrave, 2010).

The second theme is about the importance of warm relationships for transforming how Pacific people think and behave in a given situation. In his statement below, Crocombe (1976, p. 3) insists that real change for Pacific people can possibly be found within the influence of warm emotion:

For a term to touch the soul, it needs to strike a harmonious chord in the heart as well as the head: a gut response in tune with a brain response. The former must make the emotions warm and relaxed, the latter must symbolise things to which the mind aspires. And the words must roll off the tongue with a sound that satisfies.

It appears that Pacific people`s capabilities can be viewed from the understanding that what Pacific people have within their minds works inseparably with what they have in their souls, and both reflect the meaning of their actions and practices. This also means that sustainability of Pacific people`s strengths in a given context can be addressed within the context of a Pacific spirit. Whilst Crocombe`s (1976) book was written almost four decades ago, recent works by Pacific scholars have noted that reality for Pacific people is spiritually driven, subjective to people and the relationships that express their interconnected spirits, knowledge, beliefs, and ways of life (e.g., Sanga, 2004; Tamasese et al., 2010). For instance, Pacific migrants while facing the challenges of having different belief systems from that of their non-Pacific communities, still insist on maintaining their Pacific cultural identities in a spiritual sense (Gershon, 2007; Tamasese et al., 2010).

The third theme is related to the manifestation of relationship practices through reciprocity. Crocombe (1976) explains that The Pacific Way is explicitly known through warm spirit/love of sharing and fulfilling one another`s responsiblities such as at funerals and weddings. As he explains, the element of truth occurs within the process of being in relation to one another through caring, belonging, and moving together for achieving shared goals (Crocombe, 1976). For such a relationship to work in the Pacific way, Crocombe (1976) stresses that sharing must be done generously in a reciprocal manner and the manifestation can best be known through relational talking and actions. This reflects the oral nature of Pacific people and why the skills of building and maintaining warm relationships through dialogue and interactions are highly valued (Crocombe, 1976, 2001; Halapua, 2007).

The notion behind reciprocity is also applied by Pacific diasporas in their own contexts paying attention to the importance of sharing responsibilities to achieve different needs whether at family or community levels (Gershon, 2007; Spickard et al., 2002; Tamasese et al., 2010). For instance, Samoan diasporas in New Zealand and the United States describe migration as a continuous collective activity that requires them to be responsible for taking care of themselves, their Samoan connections overseas, and families back at home (Lilomaiava-Doktor, 2009). Accordingly, reciprocity is practiced to ensure that Pacific diasporas are obliged to the

collectivity and inclusivity of relationships underpinning Pacific worldviews and cultural practices (Tamasese et al., 2010; Taufe`ulungaki, 2004).

The final theme emphasises the importance of dynamic context, highlighting the point that the application or expression of familial relationships, warm relationships, and reciprocity are contextual in order to meet the requirements of a particular social context (Linnekin & Poyer, 1990; Thaman, 2007; Wendt, 1996). For instance, Macpherson`s (2002) analysis of Samoan moral communities in New Zealand found that New Zealand-born Samoans can adapt to the lifestyles of the new culture while forming new moral communities to give them access and a sense of belonging to their Samoan cultural identity. In fact, Pacific diasporas tend to amend the application of their cultural knowledge and beliefs to make their practices in another cultural background more culturally inclusive to their own Pacific contexts. It is also believed that the diversity that exists among Pacific cultural groups should be continued to shape the ways in which to understand the reality about Pacific culture in a particular situation (Lātūkefu, 1980; Sanga, 2005; Thaman, 2007).

2.4 Tongan culture

This section switches the discussion from the Pacific framework to the traditional ways of viewing, constructing, and evaluating the world from a specifically Tongan perspective, central for understanding the conceptual foundation of Tongan leadership as core for theorising leadership in this thesis. I argue here that when Tongans reflect on their cultural identity practices, they are also expressing the way in which their knowledge of cultural practices is connected to the unique strengths and potential they carry with them to any given context. For instance, when Tongans share the importance of `ofa (Kavaliku, 1977) and fua fatongia (Lātūkefu, 1980), they are also reflecting on how they use their cultural knowledge and practices to showcase their leadership capabilities. Similarly, Tongan diasporas emphasise that their `ofa and fua fatongia play key roles in shaping their motivation and achievements regardless of challenges of living in different countries (Funaki & Funaki, 2002; Kalavite, 2012).

The deep theoretical assumption underpinning Tongan culture is found in the concept of Tauhi Vā or Tauhi Vaha`a, both referring to the process of caring for the Vā – the social spaces or relationships among people (Ka`ili, 2005; Thaman, 2004). This understanding of Tauhi Vā is different from, and more complex than, the relationship between people and their physical

environments (Thaman, 2004). Wendt (1996, p. 5) says that Vā is "not space that separates but space that relates, that holds separate entities and things together in the Unity-that-is-All, the space that is context, giving meaning to things". Vā refers here to the interconnected spaces that relate one`s knowledge, beliefs, feelings, and skills to others. As Wendt (1996) emphasises, Vā can be understood through the dynamic interplay between people`s social spaces because Vā is practised differently by different people so as to situate their relationship practices to suit their own socio-cultural needs and expectations.

The term Vā is also found in other Pacific contexts such as Samoa, Rotuma, and Tahiti (Ka`ili, 2005) but I use Vā here as it is applied in the Tongan context. I interpret Tauhi Vā as a social practice of nurturing relationships that is relevant for acquiring social harmony, relational unity, and cross-cultural awareness in a given situation (Ka`ili, 2005; Thaman, 2004). The concept of Tauhi Vā is closely associated with the notion of 'anga faka-Tonga' or 'The Tongan Way', which is much more complex than just seeing it from a single viewpoint because it comprises the inter-connectivity of Tongans' knowledge, spirits, beliefs, and relationship practices (Lee, 2003; Morton, 1996). There are four themes in the literature that could describe the meaning of Tongan culture in regard to Tauhi Vā. These are discussed below under the following sub-headings: (2.4.1) fāmili (familial relationships); (2.4.2) māfana (warm love/inner warm passion); (2.4.3) fua fatongia (fulfilling obligations); and (2.4.4) faka`apa`apa (sacred wisdom).

2.4.1 Fāmili (familial relationships)

In Tongan, the term fāmili literally means family signifying many inter-related elements behind the meaning of fāmili in the Tongan context. It can refer to blood relations within the immediate fāmili and their relationships to the extended family as well as to people within the Tongan community, both nationally and internationally. It also includes the lifestyles or ways of life that Tongans use to build and maintain their familial relationships in a particular context.

The literature provides evidence of the importance of fāmili in constructing Tongans' understanding of their cultural identities, arguing that Tauhi Vā is first learned and practiced by Tongans through their familial or upbringing interactions (e.g., Campbell, 2001b; Cowling, 2002; Crane, 1978; Ka`ili, 2005; Kalavite, 2012; Lātūkefu, 1980; Lee, 2003; Morton, 1996; Pau`u, 2002; Taufe`ulungaki, 2004). These writers explain that for Tongans, fāmili means the 'whole kin' involving the inter-subjectivity of love, beliefs, knowledge, skills, and their

different relationship practices such as parents-children; brothers-sisters; and grandparents-grandchildren (Crane, 1978; Lātūkefu, 1980). These familial relationships have become the fundamental learning basis for nurturing Tongans' minds and souls so as to acquire the appropriate knowledge, beliefs, and skills that are essential for them to utilise in any Tauhi Vā context (Cowling, 2002; Kalavite, 2012; Morton, 1996). Taufe`ulungaki (2004) adds that knowledge and skills underpinning Tauhi Vā are first learned and applied at home and, once acquired, family members are expected to apply these in other relationships.

Tongan diasporas define migration in the context of fāmili. For instance, Lee (2003) explored the meaning of cultural identity as viewed and experienced by diasporic Tongans in the United States, New Zealand, and Australia and found fāmili to be a social network in which Tongan identity is formed and protected. Moreover, Cowling`s (2002) essay on what motivates Tongans to move overseas identifies family as the primary factor, mainly for the benefit of those migrating as well as for family members in Tonga. Taking the understanding of Tauhi Vā and fāmili to the transnational level means that family is about creating and protecting Tongan identities both genealogically and socially. For instance, Ka`ili (2005) describes how if Tongans could not identify their genealogical links they could still create relationships with other Tongans through the existing cultural networks that they had formed either in Tonga or elsewhere. These findings suggest that Tauhi Vā and fāmili are integrated and the understanding of Tongan culture must reflect the inseparable nature of Tauhi Vā and fāmili.

2.4.2 Māfana (warm love/inner warm passion)

The literature also highlights that Tongans' ways of thinking and behaviour can be influenced to change by the spirit of māfana through inter-subjectivities in a given Tauhi Vā context. There is no direct translation of māfana in English as it involves different meanings depending on the social context in which the term is used. Churchward (1959, p. 311) defines māfana as:

> Warm (inwardly, subjectively); warm such as warms us (of country, time, day, etc); (ofa water) pleasantly warm; (of the mind) fervent, enthusiastic; (of love) warm, heartfelt, also friendly, cordial.

The definition above indicates that māfana denotes something warm subjectively or objectively, but māfana is emphasised in this study as a subjective phenomenon. Manu`atu (2000b, p. 109) defines māfana as "a movement of warm sensibilities that energises the process of mālie". Hence, I interpret māfana as 'warm love/inner passion that drives people to move

together towards accomplishing shared goals'. Māfana is acquired within a particular social interaction, crucial for permitting mālie or a sense of excitement that is received by people as an outcome of successful work (Manu`atu, 2009). This is why the role of fāmili is important because effective familial relationships can produce high level of māfana or otherwise.

Another way of understanding māfana in the Tongan context is related to the notion of loto. In Tongan, the term loto literally means heart/soul but it refers here to the complex emotional perspective of māfana that encompasses the interconnections of Tongans' minds, souls, and actions. As Morton (1996, pp. 76-77) stresses, "loto is an important sense, deeper within the person than anga (manner or behaviour) ... Loto, in its dual sense of heart and mind, is used to describe a person`s opinion, with a strong connotation of emotion". This statement intensifies the inseparable nature of loto, mind, and actions meaning that māfana cannot be viewed as a separate phenomenon from how Tongans think, feel, and practice Tauhi Vā in a particular situation. Although the relationship between māfana and social change is not directly mentioned by Morton (1996) in the quote above, the meaning of loto as 'heart and mind' also refers to māfana as the spiritual motivator for social transformation of most Tongans.

In my understanding, the relationship between loto and māfana also reflects the Tongan sayings 'Mate ma`a Tonga' (die for Tongans) and 'Tonga mo`unga ki he loto' (Tongan`s mountain is in the heart), used as mottos of two boys high schools in Tonga: Tonga College and Tupou College. The message behind these sayings is that the unique strength of Tongans is found in the spiritual courage they have within their hearts. In relation to my study, this means that leadership capabilities, and possibly academic and other human capabilities, of a Tongan are driven by māfana within the heart and unless Tongans' māfana is secured and protected in their own contexts they might not be fully successful. Tongan diasporas also believe that māfana safeguards their Tongan cultural identities in any context (e.g., Funaki & Funaki, 2002; Pau`u, 2002). I extract the following quotations from the authors' sharing experiences:

> **[Pau`u replied to his Geography teacher, an European]**: While Tonga may be Third World in terms of economic and technological advancements, when it comes to culture and traditions, its moral and richness are incomparable.
>
> **[Pau`u`s Geography teacher replied]**: [T]hose things [referring to culture and traditions] were not important.
>
> **[Pau`u replied to his Geography teacher]**: [B]ecause if the class is only going to learn about the poverty of my country then they will never appreciate the values of my culture ... I have a Tongan heart and I`m Tongan all over (Pau`u, 2002, p. 37-39).

> [W]ith Tongan ways of thinking; members of his family must go to America but stay Tongan in their hearts. Staying Tongan means maintaining one`s identity as a Tongan. More important, it also means behaving, thinking, and feeling in a Tongan manner: what Tongans call anga faka-Tonga, the Tongan way (Funaki & Funaki, 2002, p. 212).

Pau`u`s (2002) conversations with his Geography teacher call for a better understanding of Tongans' māfana in another cultural context. Accordingly, Pau`u responses confirm the powerful influence of māfana in securing Tongans' cultural identities regardless of the difficulties they face from misinterpretations of the Tongan culture by non-Tongans. The emphasis is that māfana has to come from the heart, the place where Tongans' identities can be found and restored. Once māfana is acquired then it can move the mind and body to perform willingly towards achievement. As Funaki and Funaki (2002) emphasise, being Tongan overseas is protected within the māfana of thinking, behaving, and feeling in the Tongan way. Their references to 'I have a Tongan heart' (Pau`u, 2002) and 'stay Tongan in their hearts' (Funaki & Funaki, 2002) symbolise the subjective meaning of māfana that Tongans have for their life, which is their culture.

One Tongan scholar says that successful relationship practices in the Tongan context can be accomplished through the direction of faka`apa`apa and the guidance of `ofa (Lātūkefu, 1980). However, Kavaliku (1977, p. 50) argues that "we could not comprehend or understand faka`apa`apa unless we understand `ofa". Cited in the same article, Kluckhohn observes, "it seems to me that `ofa, to Tongans, is the philosophy behind their way of life" (1951, cited in Kavaliku, 1977, p. 67). In this sense, `ofa is seen as the most influential concept that shapes Tongans' way of life, which means that successful application of Tauhi Vā can be achieved through the guidance of `ofa.

At the beginning of the twenty-first century, the concept of māfana emerged in the literature to emphasise the warm feeling of `ofa (e.g., Manu`atu, 2000b, 2009). Manu`atu (2009, p. 178), probably the first Tongan who introduced the concept of māfana in the academic field, supports my view by saying "[m]āfana energises and uplifts the souls of Tongan people … Māfana moves Tongan people to act, to change, to collectively pursue a motive". This statement confirms the powerful and positive influence of māfana in inspiring Tongans to thrive, highlighting the inseparable influences of the Tongan minds, souls, and actions in permitting their capabilities and success. As a Tongan, I believe that the influence of māfana is more powerful than `ofa because I usually experience in my own Tauhi Vā contexts that Tongans cannot be freely moved towards achieving their goals unless they actually experience the movement of māfana within the inter-connectivity of their ways of thinking, feeling, and acting. Thus, Tauhi Vā and māfana must be considered together in order for the full potential of Tongans to be reached.

2.4.3 Fua fatongia (fulfilling obligations)

Fua fatongia explains the way in which Tauhi Vā could be practiced more appropriately in the Tongan context. In Tongan, 'fua fatongia' means to do/fulfil/complete an action while 'fatongia' can be described as obligations/responsiblities. I interpret fua fatongia as a 'social practice of fulfilling obligations in a reciprocal manner that should benefit the collective'. Based on this view, people who are involved in any Tauhi Vā must be aware of the requirements in which fua fatongia should be practiced. Otherwise, the harmony and the usefulness of Tauhi Vā may not be achieved and this will require the Tauhi Vā practices to be reviewed (Taufe`ulungaki, 2004; Thaman, 2004, 2008) in order to achieve people`s māfana. In my view, most Tongans have obligations to play within their own contexts whether in family, church, school, community, organisation, or to the country. To achieve this, Tongans normally adhere to the following three ways in which fua fatongia can be practiced in the Tongan context: doing, reciprocity, and the collective.

First, Tongans are expected to fulfil their obligations by actually doing/practicing their roles rather than just acknowledging it. Fua fatongia involves knowledge, acceptance, obedience, and sacrifices and Tongans who act according to these requirements can be referred to as good Tongan citizens (Lātūkefu, 1980; Thaman, 2004). For instance, one of our key obligations in life as Tongan children is to reciprocate our parents' love by being responsible for their needs

and expectations whenever required. Otherwise, we would be described as 'vale' or being ignorant/lacking wisdom in the Tongan context (Māhina, 2008; Vete, 1995).

Second, at its best, fua fatongia must follow the principle of reciprocity (Lātūkefu, 1980; Thaman, 2004). For instance, in my role as the eldest daughter in the family I have the privilege to be the 'fahu' (most honourary female in a family) of my brothers' children by naming them after birth. However, this also means that I must nurture my Vā with my brothers and their children by being obliged to reciprocate their māfana through sharing their important obligations.

Finally, fua fatongia values the collective benefits over the individual (Crane, 1978; Kalavite, 2012; Kavaliku, 1977; Lātūkefu, 1980). For instance, Tongan diasporas act as 'supportive networks' to their family members in Tonga believing that the opportunity they had gained to reside overseas is credited to their families collective efforts (Cowling, 2002; Lee, 2003). This means that whatever results are produced out of fua fatongia practices, whether successful or unsuccessful, would surely reflect the collective and not just the individual. Therefore, a successful fua fatongia can be driven by māfana in a dynamic context and the expectation is that, Tongans with fruitful māfana can produce successful fua fatongia through Tauhi Vā lelei (nurturing good relationships) or otherwise (Halapua, 2003).

2.4.4 Faka`apa`apa (sacred wisdom)

The final aspect of Tauhi Vā is faka`apa`apa, a type of wisdom that is relevant for evaluating the sacredness of Tauhi Vā practices. Faka`apa`apa is normally viewed as respecting people because of their status in the society. However, faka`apa`apa as I apply it to this study is more than that. It requires the profound knowledge and skills of Tauhi Vā practices in relation to the inter-connectivity between fāmili, māfana, and fua fatongia. Morton (1996, p. 70) says, "the overarching aim of socialisation, for children to become poto [wisdom], is achieved by management and molding of children`s anga [nature, behaviour] and loto [heart, mind]". This statement stresses that fāmili is crucial for shaping Tongans' understanding and experiences of faka`apa`apa in the light of māfana as highlighted by 'loto', and fua fatongia which is referred to as 'management and molding of children`s anga'.

Two criteria of faka`apa`apa that could be used to evaluate Tauhi Vā practices emerged from the literature: knowing your Vā with others, and knowing how to fulfil the obligations supporting those Vā (Thaman, 2004) by following the requirements of fua fatongia. First, the ability to know your Vā with others in the Tongan context is important wisdom for determining one`s actions (Crane, 1978) or Tauhi Vā practices towards others. Second, knowing your Vā with others is one thing, but Tauhi Vā practices will be incomplete if obligations underpinning those Vā are not fulfilled according to the requirements of fua fatongia (Lātūkefu, 1980; Thaman, 2004). In particular, these faka`apa`apa criteria are important for keeping the relational unity and for protecting cultural knowledge, belief systems, and practices behind any Tauhi Vā context (Taufe`ulungaki, 2001; Thaman, 2004).

We can now see that while there are commonalities between Pacific and Tongan culture, it is evident that Tongan culture is quite distinguished in its specific emphasis on Tauhi Vā with fāmili, māfana, fua fatongia, and faka`apa`apa in a particular context. Table 2.1, below, summarises the key assumptions behind Tauhi Vā as the conceptual foundation of Tongan culture.

Table 2.1: Tauhi Vā: The conceptual foundation of Tongan culture

TAUHI VĀ (nurturing relationships)	
Tauhi Vā formation *Tauhi Vā is formed and constructed at familial/upbringing interactions*	**Fāmili** (familial relationships) (Cowling, 2002; Morton, 1996; Lee, 2003)
Tauhi Vā driver *Tauhi Vā is driven by spirit of māfana*	**Māfana** (warm love/inner warm passion) (Kavaliku, 1977; Manu'atu, 2000, 2009)
Tauhi Vā practices *Tauhi Vā is practiced according to the requirements of fua fatongia*	**Fua fatongia** (fulfilling obligations) (Ka`ili, 2005; Lātūkefu, 1980; Thaman, 2004, 2008)
Tauhi Vā evaluator *Tauhi Vā is evaluated by faka`apa`apa*	**Faka`apa`apa** (sacred wisdom) (Morton, 1996; Lātūkefu, 1980)
Tauhi Vā context *Tauhi Vā practices depend on the context in which it is occurred*	**Dynamic Tauhi Vā** in any given socio-cultural context (Ka`ili, 2005; Thaman, 2004, 2008)

2.5 Tongan leadership

In this section, I highlight key assumptions underpinning Tongan leadership and ask how these relate to understanding leadership as cultural practice. I begin with a brief review of studies on Pacific leadership, because part of understanding Tongan leadership is understanding Pacific leadership, although they cannot be considered identical (see Section 2.3 above).

2.5.1 Pacific leadership

Little is known specifically about this topic, Pacific leadership, so the discussion here has been drawn from limited sources that either focus on Pacific leadership in general, or are particularly about a specific Pacific cultural group. Sanga (2005) points out that we have very little knowledge about Pacific leadership due to few academic studies and publications on the topic. Despite this, some existing publications have contributed to understanding of Pacific leadership. Whilst differences exist in how leadership is viewed and practiced by Pacific people, a review of literature on leadership styles in the Pacific has indicated that leadership practices of Pacific people are based on relationships and their kinship networks (e.g., Churney, 1998; McLeod, 2007). This view is supported by Sanga (2005) whose keynote address states two basic understandings of Pacific leadership: relationship and the social context.

First, Pacific leadership is based on communal purposes and relationships that are targeted to benefit the collective. As Sanga (2005, p. 2) says, these purposes are driven by Pacific values such as "strong familial relationships, cultural survival, and satisfied spiritual needs". Sanga is saying here that Pacific people can create or be involved in effective relationships if their familial, spiritual, and cultural values are satisfied. In other words, if Pacific people`s deeply-held cultural values are not well articulated by people they work with then their leadership capabilities cannot be easily understood. Second, Pacific leadership is contextual, based on the social context in which Pacific people interact. For instance, when social context changes, the values people hold also change and this leads to change of behaviours and ways of thinking (Sanga, 2005). To maintain relational unity in dynamic relationships within the Pacific context, Sanga (2005) proposes the importance of using Pacific cultural values for evaluating the appropriateness of relationships.

Sanga and Walker`s (2005) book *Apem Moa Solomon Islands Leadership* emphasises the importance of the Solomon concept 'Apem Moa' (raising the bar) for addressing the leadership crisis in the Solomon Islands. This is a call for leaders to care for communal needs when making decisions that would affect the collective. Sanga and Walker (2005) argue that the people of the Solomon Islands can offer key solutions to their own leadership challenges if the appropriate knowledge and experiences they embrace as Solomon Islanders are recognised by decision-makers. What is important to my study is the emphasis of Apem Moa on understanding leadership from within the cultural backgrounds of people involved.

Renshaw`s (1986) analysis of Pacific women`s leadership styles, using data about Fijian women, found that because of Pacific women`s strong cultural backgrounds they tend to use their familial and community-based leadership skills such as 'self-confidence' and 'relationship focus' to assist them in performing their duties in the organisation. This shows that leadership is not something that can only be developed from within the organisation itself but also from what workers bring from their socio-cultural contexts because the "criteria of success for women in this research came from within the culture" (Renshaw, 1986, pp. 164-165). Such a statement emphasises that the answer for Pacific people`s leadership capabilities can be found from within their own cultural backgrounds. Central to my research is the evidence that leadership capabilities of Tongans cannot be separated from their cultural knowledge and practices, supporting my argument that leadership is a cultural practice.

2.5.2 Tongan focus

There have been very few publications available on Tongan leadership but I found two existing works that could help us understand Tongan leadership in relation to the Tongan cultural conception of Tauhi Vā. One is Fua`s (2007) article on *Looking towards the source – social justice and leadership conceptualisation from Tonga*; and the other is Tu`itahi`s (2009) book chapter on *Fakapotopoto – The way of the wise and prudent: A Tongan leadership model for Pasifika development*.

Fua (2007) analyses the meaning of social justice in the context of Tongan education by using the Tongan leadership conception that she refers to as 'Vā and faka`apa`apa'. She describes faka`apa`apa as an unwritten belief that is obtained through relationships to guide the ways in which Tongans behave and present themselves to others in whatever works they do (Fua, 2007). The argument is that social justice can be better applied in the context of Tongan relationships if the requirements underpinning the notion of faka`apa`apa are adhered to. Fua (2007) conceptualises Tongan leadership as Vā considering it as a way of ensuring effective and efficient protection of social justice in the Tongan education system.

Fua (2007, p. 679) says, "it is through relationships that leaders can gain influence, draw support, and maintain cohesiveness. When relationships are strong, conflicts are resolved quickly, staff morale is high and work production and services are delivered efficiently and effectively". In other words, Vā or relationships is where the leadership realities or social change for Tongans take place because Tongans can possibly change their behaviour and ways

of thinking through the process of Tauhi Vā (Ka`ili, 2005). This also means that people`s motivation exists through the process of assuring Vā lelei or good/peaceful relationships with one another (Halapua, 2003). Regardless of the educational focus of Fua`s (2007) paper, the emphasis on Vā and on faka`apa`apa are central aspects of the conceptual foundation of Tongan culture as highlighted in the Tauhi Vā framework discussed in Section 2.4 above.

Tu`itahi`s (2009, p. 60) concept of fakapotopoto or what he describes as "the way of the wise and prudent" also provides insights into understanding of Tongan leadership. He said, "when a Tongan uses his wisdom, knowledge, and skills to manage his life successfully and help others, such a person is referred to as a tokotaha fakapotopoto – a wise and prudent person" (Tu`itahi, 2009, p. 61). Three important points of fakapotopoto emerge from this statement that are central for understanding Tongan leadership. First, Tongan leadership is about reciprocity meaning that the actual practice of leadership must be done reciprocally and relationally to achieve what is best for the collective. Second, relationship practices are expected to produce real change as it appears that people can be successful in their works when their wisdom, knowledge, and skills are used wisely to help one another. Finally, the nature of relationships underpinning fakapotopoto is quite profound based on the interconnection of invisible realities such as wisdom, knowledge, and skills.

By comparing the concepts of Vā (Fua, 2007) and fakapotopoto (Tu`itahi, 2009) with what has been discussed above in Section 2.4 about Tongan culture, it is evident that Tongan culture and Tongan leadership are inseparable. For instance, the concepts of Vā and fakapotopoto both emphasise the centrality of Tauhi Vā or relationships for constructing and maintaining social unity/social change in the Tongan culture. The utilisation of 'wisdom', in the concept of fakapotopoto, to navigate successful relationships for Tongans in any situation is another way of seeing faka`apa`apa in the context of Tauhi Vā. This provides evidence of the inseparable relationship between Tongan culture and Tongan leadership and, thus, the importance of conceptualising leadership in this study as cultural practice.

Whilst the Tongan leadership conceptions of fakapotopoto (Tu`itahi, 2009) and Vā (Fua, 2007) overlap with the Tauhi Vā conceptual foundation of Tongan culture discussed above, they are limited to the purposes, methodology, and the context in which they were used. For instance, Fua`s (2007) leadership conception of Vā was based on a personal belief that culture influences how Tongans think and behave, leading to her argument that social justice can be acquired if these cultural strengths are taken into account in shaping the education system of a particular

culture. Similarly, Tu`itahi`s (2009) conception of fakapotopoto was based on his own exploration of Tongan leadership using his Tongan cultural knowledge and experiences.

Therefore, the findings above bring together the theoretical foundation of Tongan leadership under the concept of Tauhi Vā Māfana (TVM). Considering the key role of māfana in driving effective Tauhi Vā practices, the incorporation of māfana with Tauhi Vā illuminates a new way of conceptualising Tongan leadership as TVM, or nurturing warm relationships, based on the dynamic interplay between fāmili, māfana, fua fatongia, and faka`apa`apa in a given socio-cultural context. Table 2.2, below, sets out this theoretical framework and provides the basis for the whole thesis.

Theoretically, the aspect of fāmili helps me to think about leadership as a phenomenon that could be constructed first in the family context, central for determining the level of māfana and wisdom of faka`apa`apa that Tongans should possess for shaping fruitful TVM practices. Once Tongans' māfana and faka`apa`apa are successfully acquired then this would give them spiritual and knowledgeable guidance on how TVM could be practiced appropriately and according to the needs and expectations of fua fatongia. Methodologically, I used the cultural knowledge, spirit, and skills of TVM to guide the development and implementation of Talanoa Māfana Methodology. Everything I did in this thesis including data collection, analysis, and the final write up was shaped by this concept of TVM. For instance, I analysed the empirical findings by looking at my participants' data from a Tongan lens using the perspectives of fāmili, māfana, fua fatongia, and faka`apa`apa.

Table 2.2: Tauhi Vā Māfana: The theoretical foundation of Tongan leadership

TAUHI VĀ MĀFANA (TVM) (nurturing warm relationships)		
Aspects of TVM	Description	Relevant references
Fāmili (familial relationships)	TVM formation The construction of TVM is first learned and applied through familial/upbringing interactions	Kalavite (2012); Lee (2003); Morton (1996); Taufe`ulungaki (2004)
Māfana (warm love/inner warm passion)	TVM driver Māfana is acquired through familial relationships central for driving Tongans' movement and change within a given TVM context	Manu`atu (2000, 2009)
Fua fatongia (fulfilling obligations)	TVM practices Emphasises the ways in which TVM can be practiced: (i) fulfilling obligations by doing; (ii) fulfilling obligations in a reciprocal manner; and (iii) fulfilling obligations to benefit the collectives	Cowling (2002); Crane (1978); Ka`ili (2005); Kavaliku (1977); Thaman (2004, 2008)
Faka`apa`apa (sacred wisdom)	TVM evaluator Faka`apa`apa evaluates TVM practices aiming to protect warm relationships using two criteria: (i) knowing your Vā with people; and (ii) fulfilling those Vā following the requirements of fua fatongia	Fua (2007); Lātūkefu (1980)

2.6 Tongan leadership in the New Zealand Public Service

There is very little academic literature available on the research topic and this could be due to the fact that Tongans are not identifed as Tongans in the NZPS but clustered together with other Pacific workers under the umbrella terms 'Pacific/Pasifika staff'. The studies available are mostly government reports, as discussed in Chapter One, and information provided here is drawn mostly from these as well as conference reports, and personal experiences of Pacific people in the NZPS. Whilst the Pacific focus of these publications may not reflect the assumptions underpinning the Tongan leadership conception of Tauhi Vā Māfana, they do provide information that is closely relevant to an understanding of Tongan leadership in the NZPS. Reports and studies on leadership experiences of Pacific people in the NZPS suggest the need to recognise Pacific workers' cultural beliefs and practices as a contribution to their leadership capabilities (e.g., Ah Chong & Thomas, 1997; MPIA, 2005; Paea, 2009; SSC, 1993, 1995, 2004).

A review of the literature on Pacific people`s cultural capabilities in the New Zealand Ministry of Health reveals that the capabilities of Pacific workers are rooted in the belief that life is an 'integrated whole' or a 'relational self' (MOH, 2008). This means that the potential of Pacific people is made up of many interrelated factors that cannot be separated from how they live and operate in a given context including families, struggles, beliefs, knowledge, feelings, and practices (Tamasese et al., 2010). Such a view highlights the centrality of culture to understanding the leadership capabilities of my participants and for theorising leadership as cultural practice.

Similarly, a report on Equal Employment Opportunities for Pacific employees in the NZPS documents Pacific staff`s needs to value the important influence of culture in shaping their leadership skills by providing more cultural leadership support and recognising their cultural knowledge and practices as leadership qualities in the organisation (SSC, 2004). However, Pacific participants in my Master`s research (Paea, 2009) raised concern regarding the lack of understanding about their leadership capabilities by non-Pacific, and non-recognition of their potential in the existing Pacific leadership frameworks. This non-recognition of Pacific leadership is a call to NZPS leaders to think about how knowledge of cultural practices, specifically from a Tongan perspective, could assist them to think about the way in which good leadership can be understood and practiced differently in the organisation.

A few studies, apart from my own Master`s research (Paea, 2009), have found that leadership styles of Pacific people within New Zealand organisations are influenced by their cultural backgrounds (e.g., Ah Chong & Thomas, 1997; SSC, 2004). This highlights that Pacific leadership and Pacific culture are inseparable, which is key for understanding the integrated relationship between leadership and culture.

In documenting his keynote speech in the workshop on Pacific Health Development Program in New Zealand, Kavaliku (2006) emphasises the key role of cultural knowledge, belief systems, and practices in shaping the leadership potential of Pacific people in New Zealand. He also acknowledges the difficulties faced by many Pacific migrants in New Zealand due to the differences in terms of cultural worldviews and ways of life; however he urges Pacific people to cling to the leadership capabilities they bring from their cultural backgrounds while adapting to the mainstream lifestyle (Kavaliku, 2006). As a former diplomat in Tonga, Kavaliku (2006) explains that his leadership skills of Tauhi Vaha`a (nurturing relationships) is an example of his cultural leadership strength that he would carry to and utilise in another cultural context, such as New Zealand. Central to my research is the importance of Tauhi Vaha`a to understanding of leadership in this study as Tauhi Vā Māfana.

While I acknowledge what existing researchers have said about Tongan leadership and perspectives of leadership as cultural practice, very few empirical studies exist on perceptions and experiences of Tongans on the relationship between Tongan identity and Tongan leadership in the NZPS. Therefore, my study will contribute to this gap in the literature of Tongan leadership and understanding of leadership as cultural practice by exploring the research topic using the assumptions of Tongan leadership presented in Table 2.2 (p. 42).

2.7 Summary: Chapter Two

The need for a theoretical framework, from a Tongan perspective, of leadership as cultural practice in the NZPS is highlighted by its absence in the literature. Furthermore, it appears from the literature that perspectives of Tongan culture and Tongan leadership are inseparable and this leads to the conceptualisation of leadership in this thesis as cultural practice of nurturing warm relationships in which people are influenced to change in a particular socio-cultural context. The concept of Tauhi Vā Māfana forms the fundamental assumptions grounding Tongan leadership based on the dynamic interplay between fāmili (familial relationships),

māfana (warm love/inner warm passion), fua fatongia (fulfilling obligations), and faka`apa`apa (sacred wisdom).

This theoretical framework is also the basis for my Talanoa Māfana Methodology shaping my decisions and every research action I performed throughout the thesis process, including participant recruitments, data collection, data analysis, and discussion. It is also evident that general literature on Tongan leadership is underdeveloped. Therefore, the exploration of the research problem is timely and this will provide insights into understanding of the leadership capabilities of Tongans and other minority workers in a mainstream public service cultural context.

CHAPTER THREE

TALANOA MĀFANA RESEARCH DESIGN

[W]hat people from different backgrounds see as effective leadership will reflect the values held in their groups (Den Hartog & Dickson, 2012, p. 425).

For Tongans ... communal action such as talanoa [talking] and values such as mālie [effective/ successful/excitement] and māfana [warm love/inner warm passion] provide insights into Tongan ways of thinking and talking about ... relationships (Manu`atu, 2009, p. 173).

The interplay of perspectives in the statements above from the leadership and talanoa literature connects the theoretical and methodological perspectives of this study. Den Hartog and Dickson (2012) state that leadership is a cultural practice, a view that can be understood from how people see and experience leadership from within their own cultural backgrounds. Manu`atu (2009) argues that talanoa in the spirit of māfana is the most promising approach to understanding Tongans' profound ways of thinking about relationships or Tauhi Vā Māfana (TVM). My thesis stresses the value of using a Tongan grounded approach, in this case the Talanoa Māfana Methodology (TMM), for exploring TVM with Tongans in the New Zealand Public Service (NZPS).

The term talanoa, literally meaning 'to talk/to communicate/to dialogue', is commonly used as everyday means of communication by Tongans and people in the Pacific region such as Fijians and Samoans. For this research, I use the perspectives of talanoa from my own Tongan background and as supported in the talanoa literature (e.g., `Otunuku, 2011; Manu`atu, 2003; Prescott, 2008; Vaioleti, 2006). Talanoa Māfana, is therefore, referred to in this study as talking about the truth in love or in warm relationships. My approach to Talanoa Māfana responds to the research question on methodology as presented later in Table 3.1 (p. 51); what is the most appropriate methodology to use in understanding and exploring leadership as cultural practice? This chapter is not just about the research design or how I used talanoa to explore the research topic with my Tongan participants but it also reflects on the process I undertook to develop the theoretical and practical grounds of TMM. The findings relating to my reflections on how I experimented with Talanoa Māfana are presented in the next chapter.

This chapter has two purposes. The first is to connect the approaches of TMM to the assumptions underpinning TVM. The second is to describe the concept of TMM and how it affects the research design that I used to explore the core research questions. To achieve these purposes, I divide this chapter into eight sections as outlined in Figure 3.1 below. Four of these sections came from Denzin and Lincoln`s (2011) suggestive phases of a research process: the research questions, the researcher, the research strategies, and the research credibility. The eight sections are presented in order of the following sub-headings: (3.1) Tauhi Vā Māfana and Talanoa Māfana Methodology; (3.2) developing Talanoa Māfana; (3.3) research questions; (3.4) the researcher; (3.5) Talanoa Māfana Methodology; (3.6) research strategies; (3.7) research credibility; and (3.8) the research design.

3.1 Tauhi Vā Māfana and Talanoa Māfana Methodology

This section provides a brief description of the connection between TVM and TMM, especially the ways in which the concept of TVM shaped the approaches underpinning TMM. In the previous chapter, we found that TVM theorises leadership as cultural practice of nurturing warm relationships in which people are influenced to change in a given context. The existence and maintenance of warm relationships are shaped by the inter-connectivity of fāmili (familial relationships), māfana (warm love/inner warm passion), fua fatongia (fulfilling obligation), and faka`apa`apa (sacred wisdom). The argument is that warm relationships can possibly permit social change through the positive influence of māfana.

What does this mean in relation to TMM? Talanoa Māfana emphasises the interdependence and spirituality of cultural knowledge and practices behind TVM in terms of meaning making or knowledge construction. In that sense, Tongans are guardians of knowledge and truth which are founded on the dynamic inter-connection between fāmili, māfana, fua fatongia, and faka`apa`apa. Hence, the truth about my Tongan participants' TVM can be shared and realised within the context of Talanoa Māfana. People with strong māfana foundation can connect easily to the philosophy of Talanoa Māfana. As Manu`atu (2009) put it in the opening statement of the chapter, the movement nature of māfana as a subjective energiser is important for understanding how Tongans think and act in certain ways in a given situation.

Figure 3.1: The methodology framework

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│  (3.1) Tauhi Vā Māfana & Talanoa Māfana Methodology       │
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│         (3.2) Developing Talanoa Māfana                   │
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│              (3.3) Research questions                     │
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│                (3.4) The researcher                       │
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│        (3.5) Talanoa Māfana Methodology                   │
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│              (3.6) Research Strategies                    │
├──────────────────┬──────────────────┬────────────────────┤
│ Talanoa methods  │ Research tools   │ Research analysis  │
│ • Groups         │ • Researcher     │ • Thematic analysis│
│ • One-to-one     │ • Audio-recorder │   using Tauhi Vā   │
│                  │ • Question       │   Māfana           │
│                  │   schedules      │                    │
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│             (3.7) Research Credibility                    │
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│               (3.8) Research design                       │
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In relation to the current study, talanoa in the spirit of māfana allows us to get into the invisible worlds that Tongans hold about their Tongan identity and Tongan leadership practices through their perceptions and experiences. Manu`atu (2009, p. 178) also says, talanoa mālie or productive talanoa can be achieved when the talanoa interaction is "perfectly clear to the mind and soul [of a Tongan]". This means that unless Tongans' minds are spiritually connected to the māfana they have within their hearts they may not be happy to freely share their invisible worlds such as deep knowledge, beliefs, and skills that reflect their TVM practices. The inseparable relationship between Tongans' minds and souls must be taken into account in understanding, exploring, and describing their leadership capabilities in a given context. Hence, TVM and TMM must work inter-dependently of each other because their successes are driven by māfana of fāmili, fua fatongia, and faka`apa`apa.

3.2 Developing Talanoa Māfana

In this section, I explain how the idea of TMM has been developed during the course of this study. First, it was shaped by the existing talanoa literature mainly Halapua`s works (2003, 2007, 2013). Dr Sitiveni Halapua is the Tongan talanoa philosopher who has greatly influenced my thinking and belief in talanoa, stimulating talanoa in a way that upholds full emotional honesty of my māfana. My māfana signifies my life, giving me the opportunity to discover a sense of integrity, closeness, and fulfilment of who I am as a Tongan. Regardless of the non-academic nature of Halapua`s publications, I found his article *Talanoa – talking from the heart* (2007) particularly enlightening because it highlights the important linkage between talanoa and spiritual reality, central for conceptualising leadership in this study as TVM. This linkage is supported by a number of talanoa researchers who have considered the importance of māfana (Manu`atu, 2003, 2009) or spiritual connections (Crocombe, 1976; Farrelly & Nabobo-Baba, 2012; Lātū, 2009; Otsuka, 2006; Vaioleti, 2006) in shaping fruitful talanoa. These works encouraged me to think beyond what is known about talanoa and search for the deep theoretical assumptions that could enrich talanoa, as I invented in TMM.

Second, the notion of TMM is shaped by my personal experiences of Talanoa Māfana as a Tongan. A specific talanoa interaction with my mother while doing fieldwork had a profound impact on my understanding of Talanoa Māfana. We always experience māfana when we talanoa about our life as a family. One of my mother`s sayings that has inspired me ever since is, "the blessings we are currently experiencing in life were invisibly hidden within the minds and souls but without every talanoa effort they made to consistently remind us about our life

as Tongans, we will never understand the world where we are now". Here, talanoa acts as spiritual connector of our knowledge, māfana, beliefs, and experiences of the past and the present. In my observation of talanoa at familial levels, I always notice that when talanoa expresses māfana to listeners we find it difficult to leave because the warmness of the talanoa interaction gives us a sense of belonging to the talanoa context.

Finally, the idea of Talanoa Māfana was also shaped by my experience with participants during our talanoa interactions. For instance, I witnessed a number of participants, both female and male but mostly female, to experiencing a lot of emotional moments particularly when they started talking about home and their familial relationships in the past. I usually felt that, when participants talanoa while expressing tears in their eyes and voices, this is when their stories became real and authentic to their minds and hearts. Manu`atu (2009) refers to this authenticity as mālie or when talanoa reflects the speaker`s warm emotion and thoughts. When such an experience occurs, it means that participants are actually talking about the truth in warm relationships because it signifies their life as Tongans in relation to their past and current relationships. Other emotional moments were also expressed through participants' laughing, joking, supporting, and challenging one another in a respectful manner.

Therefore, the meaning of Talanoa Māfana is relevant for theorising and utilising talanoa in a way that is closely related to my participants' lives within their own socio-cultural contexts. The spiritual aspect of talanoa does not refer solely here to biblical meanings but also to the spirit of freely offering your inner worlds to share with others in a given Talanoa Māfana relationship. The actual implementation of talanoa is discussed more in Section 3.6.3.

3.3 Research questions

This research has much to contribute to our understanding of leadership as cultural practice from a Tongan perspective. There are three core research questions developed to guide the whole thesis process. First, is the theoretical question: How does knowledge of cultural practices help us think differently about how leadership is understood and practiced in a particular context? Second, is the empirical question: How do the cultural identity practices of Tongans shape their leadership practices in the NZPS? Last, is the methodology question: What is the most appropriate methodology to use in exploring and understanding leadership as cultural practice? These core research questions and the empirical subsidiary questions are presented in Table 3.1 below.

Table 3.1: The core research questions

CORE RESEARCH QUESTIONS
Theoretical Question: How does knowledge of cultural practices help us think differently about how leadership is understood and practiced in a particular context?
Empirical Question: How do the cultural identity practices of Tongans shape their leadership practices in the New Zealand Public Service, NZPS? **Subsidiary questions:** • How do Tongans perceive and experience Tongan identity practices or 'being Tongan' within their own contexts? • How do Tongans perceive and experience leadership within their own contexts? • How does knowledge and belief held by Tongans about their Tongan identity shape the way they work in the NZPS? • How do Tongans want their leadership practices to be supported in the NZPS?
Methodological Question: What is the most appropriate methodology to use in exploring and understanding leadership as cultural practice?

The core research questions were developed to provide rich insights into understanding of TVM from my Tongan participants' perspectives. Four aspects of TVM were explored. One is fāmili or how TVM is formed and nurtured in familial relationships. Two is māfana or how TVM is driven spiritually. Third is fua fatongia or how TVM is practiced according to fulfilling obligations in the Tongan context. Last is faka`apa`apa or how TVM is evaluated by sacred wisdom of faka`apa`apa. This structure aims to ensure the reflection of findings on the core research questions as it is described that question-driven research provides tremendous and rich findings for the benefit of participants and the researcher (O`Leary, 2010).

3.4 The researcher

Qualitative researchers are described as 'bricoleur' and 'quilt maker' (Denzin & Lincoln, 2008a, 2011). As bricoleurs, researchers are the innovative artists of their own research design depending very much on their wise decision making and ethical actions. For instance, a researcher can invent a new methodology as part of being a bricoleur but can also become a

quilt maker when attempting to complexities of doing research (Denzin & Lincoln, 2008a, 2011). As a researcher of this study, I always had to be mindful of the complexities around the diverse needs and expectations of different parties involved. As Christians (2011) states, researchers who agree to enter the complexity of doing qualitative research must be responsible for proper handling of contradictions that may occur in relation to ethics and politics of research. I addressed this by: considering ethical aspects; adhering to the research requirements; and visibly promoting participants' voice.

First, this research locates myself within the ethical guidance of the Tongan culture. Meeting the University`s research ethics requirements is one priority but working with Tongans requires specific and deep understanding of how to appropriately deal with them in doing research while harmonising our relationships throughout the research process. Denzin and Lincoln (2011, p. 12) say, "it is no longer possible for the human disciplines to research the native, the indigenous other, in a spirit of value-free inquiry". This means that any research dealing with people is bound by the belief systems of those involved, such as participants and the researcher. Thus, I bring to the inquiry processes the Tongan values and ethical standards that are culturally appropriate for approaching my Tongan participants and for respecting the confidentiality of their inner worlds.

As a Tongan who is firmly grounded in the Tongan culture, my pre-understanding (Gummesson, 1991) of the Tongan way has helped me to know what it is like to be Tongan in a particular situation. Since my study employed a Tongan methodology, Talanoa Māfana, my theoretical and practical understanding of talanoa have contributed to the rich findings that I collected as well as for managing the whole research process. As Vaioleti (2006) emphasises, if researchers are not knowledgeable of Pacific culture, such as Tongan, then they would find it impossible to connect with profound beliefs and experiences of participants. The use of Talanoa Māfana highlights my commitment to include a methodological approach that is consistent with the Tongan leadership conception of TVM as emphasised in this research.

Second, my Master`s research knowledge and skills have helped me in guiding the entire project and meeting the research requirements. My working experiences in the public service have also enriched my understanding of the research problems. Such fundamental experiences are crucial for the development of any rigorous research (Denzin & Lincoln, 2011).

Finally, as a Tongan researcher working with and for Tongans, one of my key roles is to ensure that participants' knowledge and needs are visibly promoted in the thesis, and to use those treasures in a meaningful way that would benefit my participants in the future. Denzin and Lincoln (2008b) state that researchers working with a particular cultural group are usually committed to meeting multiple criteria including the accomplishment of research objectives, being accountable to the needs of these people, and taking care of their contribution to knowledge. I fulfilled this by clearly reporting participants' voices in the thesis and whenever I have the opportunity to share the findings with the Tongan community. Having the ability to showcase my participants' cultural leadership capabilities will generate an understanding of the cultural basis of leadership that will support the sustainability of participants' capabilities in the NZPS.

3.5 Talanoa Māfana Methodology

This section introduces the concept of TMM and how it affects the research design. It starts by clarifying Talanoa Māfana as a methodology together with its different approaches. The terms methodology and methods are used interchangeably in the research literature but I clarify here how I use them in my thesis essential for understanding talanoa as a methodology and as a method. In this study, methodology refers to the overarching philosophical assumptions guiding the research design whereas methods refers to the strategies used to implement the chosen methodology. For instance, O`Leary (2010) describes methodology as a 'macro-level framework' that associates with a particular paradigm offering principles for why a particular research design is used while methods refer to the 'micro-level techniques' used by researchers to collect and analyse data. From a leadership perspective, Klenke (2008) adds that methodology is a philosophy that integrates the structure of research processes and it has to be understood first before the description of set methods. As Guba and Lincoln (1994) emphasise, methodology determines the chosen methods.

Vaioleti (2006), possibly the first Tongan academic who has considered talanoa as a methodology, uses Talanoa-Kakala based on Thaman`s (2003) Kakala framework for teaching and learning in the Pacific region. Kakala means a garland of fragrant flowers and Vaioleti (2006) uses the making of Kakala as a metaphor for conceptualising talanoa as a process of making kakala. He emphasises three approaches for conducting Talanoa-Kakala (Vaioleti, 2006). One is toli, the process of selecting relevant flowers for certain occasions which he equates to the process of deciding the research problem. Second is tui, the weaving together of

the flowers, or construction of knowledge in Talanoa-Kakala. Last is luva or giving away of kakala to the wearer, which equates to the giving away of the talanoa knowledge to benefit the community involved. However, this framework does not consider talanoa as a methodology of talking about the truth in warm relationships based on the positive influence of māfana. In addition, there is no clear information about the transition of Talanoa-Kakala from theory to practice. My study attends to these issues by clarifying the theoretical meanings of Talanoa Māfana and how it shapes the groundwork for talanoa implementation.

3.5.1 Talanoa Māfana approaches

There are three approaches underpinning Talanoa Māfana: (i) talanoa mo e loto (talking from the heart); (ii) pō talanoa (sharing the truth in warm relationships); and (iii) talatalanoa (maintaining warm relationships). Table 3.2 presents these three approaches together with the purpose for each approach and the point at which each approach occurs during the research process. The focus here is to discuss the theoretical perspectives of these approaches in relation to Talanoa Māfana, while the practical application will be described later in Section 3.6.3. These approaches are discussed following Table 3.2.

Table 3.2: Three approaches of Talanoa Māfana

TALANOA MĀFANA METHODOLOGY (talking about the truth in warm relationships)		
TALANOA MO E LOTO (talking from the heart)	**PŌ TALANOA** (sharing the truth in warm relationships)	**TALATALANOA** (maintaining warm relationships)
before the day of the actual talanoa	*during the day of the actual talanoa*	*after the day of the actual talanoa*
Purpose: To establish meaningful relationships between participants and the researcher	**Purpose:** To construct meaningful knowledge together for the benefit of participants and the researcher	**Purpose:** To maintain meaningful warm relationships between participants and the researcher

3.5.1.1 Talanoa mo e loto (talking from the heart)

Talanoa mo e loto refers to the process of constructing warm relationships between participants and the researcher before the day of the actual talanoa. As described in Chapter Two, loto means the heart/soul, and 'mo e' is the conjunction of talanoa and loto. The translation I use is

talking from the heart, capturing the rich meaning of developing meaningful relationships through the spirit of māfana that comes from one`s heart. This reflects the idea that construction of Talanoa Māfana must be initiated from the heart because māfana is very complex in the sense that it includes the inter-relationship of spirits, emotions, beliefs, knowledge, and thoughts of a Tongan (Manu`atu, 2000b, 2009). The importance of māfana and good spirits for enacting peaceful and fruitful talanoa is supported in the literature of talanoa research (e.g., Farrelly & Nabobo-Baba, 2012; Lātū, 2009; Manu`atu, 2003, 2009).

Talanoa mo e loto is essentially the basis for nurturing the level of māfana that participants are anticipated to obtain in order to be involved in a warm pō talanoa interaction on the day of actual talanoa. A person with strong māfana foundation would connect easily to the concept of Talanoa Māfana and be most likely to offer their consent to partake. This is supported by the concept of māfana-mālie in art performance within the Tongan context (Manu`atu, 2003, 2009), meaning that Tongans' successful performance whether at home or at school or in the organisation can be achieved when their māfana is woven into how they think and act in a given context. In my view, researchers working with Tongan participants must be aware of the importance of māfana for driving effective talanoa, and of the need to construct their research relationships in a spiritual manner that is culturally right for Tongan minds and souls. In short, researchers must be knowledgeable and skilful in looking after participants' māfana, how to approach them, and when and where they could be approached. The logic is, there cannot be warm research relationships unless there is māfana. When there is māfana, there is life, there is loyalty, there is high trust, and there is commitment.

3.5.1.2 Pō talanoa (sharing the truth in warm relationships)

Pō talanoa on the day of the actual talanoa refers to the process of sharing the truth in warm relationships. The term pō means night and adding talanoa signifies the most convenient time for Tongans to come together and talanoa about their life. However, pō talanoa as it is used in my research is quite different. It argues that the most convenient time to conduct talanoa with Tongans about their Tongan identity and Tongan leadership practices is when participants' minds and souls are guided by warm spirit of māfana. This refers to when participants consent to the time and venue of talanoa is generously accepted in their feelings and ways of thinking. For instance, if I asked participants to participate in groups and they opted for one-to-one instead, then this indicated to me that participants could feel more māfana to talk to me on one-to-one rather than the group. Manu`atu (2000b) interprets pō talanoa as:

> I interpret pō talanoa to mean a process where Tongan people create, exchange, resolve and share their relationships through talking, telling stories, relating experiences and so on in their favourite time and space. Pō talanoa can happen any time. Tongan people do not wait for the night to engage in pō talanoa. Most talanoa rolls on to the night and the early hours of the morning (Manu'atu, 2000, p. 141).

What is important from Manu`atu`s (2000b) statement is that pō talanoa is a mutual process of meaning making that can occur at the most convenient time for the people involved. In my study, pō talanoa can be done when my Tongan participants' chosen time and venue are accepted in their spiritual māfana. Hence, the crux of pō talanoa in terms of Talanoa Māfana lies in the subjective movement of māfana during the talanoa interactions. Specifically, unless participants' and the researcher`s māfana work inseparably, they cannot freely share their deep perspectives about the research topic during pō talanoa. This is a reflection on how talanoa could be done more culturally appropriately in a given context (Farrelly & Nabobo-Baba, 2012; Halapua, 2007; Vaioleti, 2006). The argument is, when participants' māfana is well nurtured right from talanoa mo e loto, and specifically during pō talanoa, then their authentic talanoa is expected to be fruitful, producing rigorous data to the research topic.

3.5.1.3 Talatalanoa (maintaining warm relationships)

Talatalanoa emphasises an ongoing commitment to nurturing warm relationships after the day of the actual talanoa, or what Lātū (2009) has referred to as a process of taking care of one another`s 'talanoa koloa' or knowledge that has been produced during pō talanoa. In Tongan, talatala is described as talking to inform people about something (Manu`atu, 2000b) and noa means nothing or talking without the influence of predetermined agenda (Halapua, 2007, 2013; Vaioleti, 2006). Thus, I translated talatalanoa as a process of 'maintaining warm relationships based on the good spirit of freely committing to one another`s needs' through talanoa. For instance, although the need to formally recognise participants' cultural leadership capabilities in the NZPS could be considered as a long-standing issue, talatalanoa is another way of raising awareness about my participants' leadership capabilities and to inform leaders about how it could best be supported in the NZPS. Farrelly and Nabobo-Baba (2012, p. 4) state:

> We hold our participants in our hearts and within our bodies for a long time after our fieldwork: we bear emotional and physical scars and share physically and emotionally in our participants' hopes, dreams, and moments of joy.

The above statement emphasises the nature of research activities that are expected to be applied in the research relationships between participants and the researcher during talatalanoa to ensure the sustainability of warm relationships between parties involved and specifically for participants' long-term benefits. Although the term māfana is not mentioned in the quote, the emphasis of 'hearts', 'bodies', 'emotional', 'hopes', 'dreams', and 'joy' are important aspects of māfana. It means that talatalanoa activities should be considered as part of everyday life by keeping warm relationships alive through sharing the knowledge and needs emerging from the research at different levels, whether family, community, or organisation. This is one way of raising people`s awareness about the research findings and how to use it to do things differently. Smith (2012, p. 16) supports this by saying:

> Sharing knowledge is also a long-term commitment. It is much easier for researchers to hand out a report and for organizations to distribute pamphlets than to engage in continuing knowledge-sharing processes. For indigenous researchers, however, this is what is expected of us as we live and move within our various communities.

The ideas of 'long-term commitment' and 'knowledge-sharing' in the above reflects the root meaning of talatalanoa, stressing that researchers who work with and/or for Tongans must commit to the long-term benefit of this community. This reminds us researchers of the importance of consistently thinking about our participants' community and how they could benefit from their own talanoa treasures. In the context of Talanoa Māfana, this also means that researchers cannot commit to the long-term benefits of their participants unless their talatalanoa actions are driven by māfana.

3.6 Research strategies

This section addresses the second purpose of the chapter, which is to describe the three research strategies that I used to explore the core research questions: talanoa methods; research tools; and research analysis. I also include in this section the description of the research population, setting, sample, and the exploratory study as these provide relevant information about my choice of research strategies. These are discussed below under the following sub-headings: (3.6.1) population, setting, and sample; (3.6.2) exploratory study; (3.6.3) talanoa methods; (3.6.4) research tools; and (3.6.5) research analysis.

3.6.1 Population, setting, and sample

The target population is the 320 public servants in New Zealand who identify themselves as Tongans, according to data sourced from the State Service Comission`s Human Resource capability survey (SSC, 2013), the key people to provide answers to my core research questions. Targeting specific groups, in this case Tongans, is essential for understanding the diverse leadership capabilities that exist among Pacific groups in the NZPS because Pacific people never identify themselves as being Pacific, but rather as being Tongans or Fijians and so forth (Gegeo, 2001). My ability to communicate in the Tongan native language with my Tongan participants is integral to the deep linguistic meaning of their stories. Since I could not get access to every single person of my population because it was impracticable to do so (O`Leary, 2010), I picked the Wellington and Auckland regions to be my research settings because they employ a high proportion of Tongans in the NZPS (SSC, 2013).

I recruited a total of thirty-nine Tongan participants from fourteen different public service organisations in the Wellington and Auckland regions. Thirteen of the thirty-nine participants were involved in Phase 1 of the fieldwork, the exploratory study, and the remaining participants contributed to Phase 2, the full implementation of the fieldwork. All participants had more than one year of work experience in NZPS organisations and were recruited from a range of positions at different levels. This type of recruitment reflects my belief that leadership is for everyone regardless of the position they hold in the organisation. Thaman (2003, p. 165) states that what is meaningful to most Pacific researchers is "meaning and relevance" of research rather than "classification and definitions". I also included some of my Master`s participants (4 out of 39) in the current study, as I wanted to know the trends of leadership views and skills they might have experienced in the last five years.

Participants were recruited using an informal snowball process (O`Leary, 2010), as I found this useful in my Master`s research. However, the type of snowball practices that I used were based on my cultural knowledge and skills of recruiting Tongans through networking and relationship building. This recruitment process is more culturally appropriate for gaining participants' approval as Tongans as they are more likely to talanoa with a researcher whom they trust and feel comfortable to talk to (`Otunuku, 2011; Lātū, 2009). Otherwise they might turn down the research invitation and give false interpretations of the research problems (Vaioleti, 2006). The majority of participants (26 out of 39) were recruited from the Wellington region where Phase 1 of the project was implemented, and the remaining participants were based in Auckland.

Participants were given opportunities to provide their own Tongan pseudonyms. The majority responded with their own names, whereas the rest allowed me to provide them one. I used those names for filing participants' data and for discussing and demonstrating their views in this thesis. The group talanoa in Auckland was given the name 'Mana', and the Wellington groups were given the names 'Matuku', 'Mo`ui' and 'Lolopuko'. Using Tongan names is associated with the importance of naming protocols in the Tongan culture. Usually, we name our children after key people in our lives, both dead and alive, as part of acknowledging their contributions to our successes and mainly to keep our relationships alive via those names. This reinforces my commitment to create a life relationship with my participants whereby they can use those names to get access to their data in this thesis at any point while securing their privacy.

Significantly, I carry those names with me wherever I use my participants' data in a workshop or at a conference. Those names have become part of my life as I do keep those names, together with the needs and expectations that come with them in my mind and soul for future actions, as supported by Farrelly and Nabobo-Baba (2012). Participants' pseudonyms, gender, and places of birth are revealed within a bracket at the end of every stand-alone quote in the presentation of findings in Chapters Five and Six. I collected participants' background information using the attached sheet (Appendix One) that was sent to them before the actual pō talanoa. Table 3.3, below, provides the breakdown of participants' background information.

Table 3.3: Participants' background information

	Place of birth	Gender	Age	Name	
				Female	**Male**
Phase 1 (Wellington)	12 Tongan-born 1 New Zealand-born	9 female 4 male	Range in age from 27 to 64	Lami Falesiu Tangi Naomi Lionola Mapu`aho `Anika `Olive Fatafehi	Moeata Kalafi Taumoepenu `Ofa
Phase 2 (Wellington)	10 Tongan-born 3 New Zealand-born	6 female 7 male	Range in age from 27 to 60+	Sonalini One Lose Kafa Leana Luseane	Laukau Vaka Puto Fono Lole Toni Tala
Phase 2 (Auckland)	12 Tongan-born 1 New Zealand-born	7 female 6 male	Range in age from 30+ to 57	`Amelia Kala`au Lavinia Milika Fangamea `Elisapeti Mafi	Fanga`ihesi `Alipate `Etu Kaute Tatau Vili
TOTAL	34 Tongan-born 5 New Zealand-born	22 female 17 male	Range in age from 27 to 64		

The table above indicates three interesting patterns. First, the distribution of participants' place of birth indicates the dominance of Tongan-born over New Zealand-born. However, I found participants' perspectives on the research topic to have been influenced largely by their upbringing rather than place of birth. Second, although there is an imbalance in gender distribution, I was pleased with the recruitment of seventeen males as I did not expect to obtain this number after completion of Phase 1 because there are more Tongan females than males in the NZPS (SSC, 2013). Finally, recruiting participants from a range of ages allows the diverse perspectives on the research problems to be heard (although seven participants did not disclose their date of birth).

It is worth noting that two out of thirty-nine participants were not public servants in New Zealand. One was interested in the topic and the other was accompanied by one of my participants. Despite inconsistency of recruitment, this shows that I am working with participants within a community of very tight relationships who value the opportunity to share their knowledge about Tongan leadership as more important than being a New Zealand public servant. It also means that doing research with Tongans may not strictly adhere to the agreed research protocols, but can be more dynamic as I found the existence of activities that emerged from my interactions with participants valuable for maintaining warm relationships and for shaping the subtleties of talanoa findings. Pacific researchers also agree that the way in which Tongans/Pacific people think about doing research is different from the usual approaches in the Western context (e.g., Sanga, 2004; Taufe`ulungaki, 2001; Vaioleti, 2006).

3.6.2 Exploratory study

Phase 1 of the fieldwork was an exploratory study, or what most researchers often refer to as a pilot study, undertaken to achieve three main objectives. First, to provide information and understanding of the processes and strategies in which talanoa methods could be used to explore leadership as cultural practice based on Tongans' views and experiences in the NZPS. Second, to reflect on the content of findings, to consider whether the ideas and insights gained are relevant and reliable for understanding leadership as cultural practice of nurturing warm relationships. Finally, to assist my performance as a researcher in uncovering possible avenues on how best to undertake the full implementation of Phase 2 in order to provide rich answers to the core research questions. Sampson (2004) notes that an exploratory research is important for improving the research strategies and the researcher`s creativity.

The exploratory study was guided by the core research questions developed from preliminary literature review. As shown in Table 3.3, above, a total of 13 participants contributed to the exploratory study: 4 one-to-one and 9 group participants. I knew these participants from my Master`s research and from my personal interactions with Tongans at the community level. Almost all participants, 12 out of 13, were born in Tonga but had been working for many years in New Zealand. While the groups were dominated by females, I was pleased with the gender-balance recruitment to talanoa one-to-one. There was a fair distribution of age among participants, ranging from 27 to 64, although groups were dominated by participants over 40 years old. Participants had more than three years' work experience in the NZPS.

My exploratory study was quite extensive as I wanted to explore how talanoa could be used effectively in studying Tongan leadership. I explored the use of one-to-one and group talanoa as I believed that both methods would add value to better comprehend the research topic. The implementation followed the formal procedures for conducting research, which included meeting the ethical requirements of both the Tongan culture and the university. In the process of applying for ethics approval, after the initial submission I was required by the University`s ethics committee to revise and re-submit my ethical application based on two major concerns: (i) to ensure confidentiality in the recruitment process; and (ii) to reiterate on the information sheet that no 'identifying information' would be disclosed in the thesis. Hence, ethical approval was granted after I revised the information sheet by re-emphasising in more detail that no identifying information, such as participants' names, positions, areas of work, and departments would be disclosed in the thesis or any publications.

I ensured that the research information sheet reached the participants before the actual talanoa. One-to-one talanoa ran for about one and a half hours; whereas group talanoa were conducted for about two and a half hours. One-to-one participants chose their own talanoa venues and groups talanoa were undertaken at the University`s premises. All talanoa were audio-recorded and transcribed for analysis. Participants were also given an opportunity at the end of talanoa to provide feedback on how talanoa was conducted, but they hardly commented. Instead, they acknowledged the opportunity given to them to be part of my research. Light refreshment was provided, an important way of nurturing relationships in the Tongan context (`Otunuku, 2011).

The preliminary findings from participants' responses reveal the intimate ties between participants' Tongan identity and Tongan leadership practices as they considered their cultural backgrounds very crucial for shaping their leadership capabilities in the NZPS. However, participants also shared some challenges of working in a non-Tongan organisation, which is a concern to them because those issues tend to have negative impacts on their concentration and effective participation at work. I found during my analysis of the phase one data that I had not collected enough stories and examples from participants on how they actually applied their Tongan leadership styles in their organisations. This helped me to reconsider my approach during pō talanoa in Phase 2 by seeking for more information on participants' views and leadership practices in the NZPS.

On reflection, I found that what is most important for doing an exploratory study are the processes of approaching and taking care of my participants as well as facilitating talanoa. For instance, I found my informal relationships building with participants during talanoa mo e loto very useful for securing participants' high trust in me as a researcher. On the day of the actual talanoa, I found the opening and closing prayers significant for getting everyone`s spirits together, leading to consistent use of prayers in Phase 2. Although prayers were not compulsory in one-to-one talanoa during phase one, which was based on my own belief that each individual has different religion convictions, all one-to-one participants agreed with the importance of prayers. This was obvious to me during our pō talanoa interactions, as they have always referred to the value of family prayers and churches activities in shaping their leadership practices. Added to this, one participant openly asked me to start our talanoa with a prayer.

Maintaining regular follow-up of talanoa notes with participants through emails and in person were also important in keeping healthy relationships during talatalanoa. It is worth noting that I experienced difficulties in recruiting group participants, not because they did not want to join the groups but a few of them did not meet the requirement of three year`s work experience. For ease of recruitment to Phase 2, I decided to drop the minimum years of service to one year.

In addition, giving participants an opportunity to introduce themselves in the Tongan way such as sharing their parents' names and where they come from in Tonga, allowed them to make connections with the researcher at a familial level, central for creating and maintaining a friendly talanoa environment. I also learned to expect the unexpected and most importantly to give attention to the situation in hand. For instance, one participant took about 35 minutes talking about the past before we actually started. It was unexpected but deeply emotional so I learned to know how to see myself as equal to my participants and to listen to whatever knowledge and emotions they were going to share regardless of whether they were research related or not. This is an example of how to nurture warm relationships during pō talanoa and how to deal with unexpected issues in a culturally appropriate way in the Tongan context. Based on my learning experiences from this exploratory study, I then revised my approaches to data collection and data analysis to be compatible with my core research questions. The next three sub-sections discuss what I did in the full implementation of Phase 2.

3.6.3 Talanoa methods

Previously in this chapter, I referred to methods as the strategies used by researchers to collect and analyse data. Since the implementation of research strategies is determined by three approaches underpinning TMM described above, I decided to use a talanoa method. Talanoa is considered as an effective method for exploring issues regarding human relationships and for understanding the diverse views, needs, and expectations that exist among those interactions as experienced by Tongans (`Otunuku, 2011; Halapua, 2003, 2013; Prescott, 2008). Halapua (2007) adds that talanoa is about speaking from the heart and people do that when they feel that their contributions are trusted and respected by those involved. The use of talanoa method in this study is well suited with my TMM and is essential for exploring leadership as TVM.

Significantly, TMM values the utilisation of talanoa over Western-based methods like interview. Accordingly, "talanoa is not an interview" that requires participants to respond to a set of ready-made questions; rather talanoa is a dynamic communication method based on effective relationships between participants and the researcher`s perspectives and experiences (Fua, 2009, p. 209). Prescott (2008, p. 130) adds that "talanoa is not embedded within the modern interview process". Instead, talanoa is focused on the sharing of knowledge emerging from within a given relationship (Prescott, 2008). Similarly, Western-based research methods, such as interviews and narratives, may not be suitable for exploring Tongan issues in New Zealand as they are different to how Tongans do research in their own contexts. Vaioleti`s (2006, p. 25) earlier explanation of talanoa, in reference to Pacific people in general, reinforces this:

> Whilst [talanoa] is similar in approach to narrative research, talanoa is different in the sense that participants in a talanoa group will provide a challenge or legitimation to one another`s stories and shared information [in a cultural sense].

The above statement stresses that talanoa is quite distinct from interviews or narratives because participants can support and challenge one another`s views but this has to be done in a way that is culturally right according to their knowledge and practices as Tongans in a particular context. This highlights the importance for researchers to be considerate of diverse cultural meanings that exist between Western and non-Western narratives (Chase, 2008).

As a result of the exploratory study, I decided to use both groups and one-to-one talanoa. I chose one-to-one talanoa as it gives participants an opportunity to be themselves and to share their views and experiences from within their own contexts. In contrast, group talanoa allowed participants to challenge and permit each other`s views (`Otunuku, 2011; Lātū, 2009), which was considered important for understanding how participants construct knowledge together in relation to my research topic. Using both one-to-one and group talanoa allows diverse voices to be heard and a semi-structured talanoa strategy was employed because it promotes the idea of reciprocity supporting TMM; meaning that knowledge and skills used in the research process are shared by participants and the researcher (O`Leary, 2010).

Although Halapua (2003) argues that effective talanoa should be unconcealed, I agree with Prescott (2008) that openness may not be appropriate because of set objectives and assumptions involved in doing research. For instance, although I did not always use my set questions to guide the talanoa discussion, I invisibly carried to the talanoa interaction my research knowledge, needs, and expectations of what to get out of a particular talanoa. This has continued to shape the talanoa exchanges and cannot be denied because of set belief systems and purposes embraced by any researcher of a given study (Denzin & Lincoln, 2011; Prescott, 2008). In my view, the most significant research aspect of Talanoa Māfana that may need to be unconcealed is participants' and the researcher`s māfana, because it is their māfana that has motivated them to reveal their deeply-held views and beliefs on the topic. Hence, the research tools I used in the application of TMM could offer insights on how to unstructure participants' māfana in a given Talanoa Māfana context.

3.6.4 Research tools

The major research tool used for this study is my cultural-research knowledge and skills, as described in Section 3.4 above. In the full implementation of Phase 2, I used the approaches of TMM described in section 3.5.1 above to guide the practical application of Talanoa Māfana in this research. Table 3.4, below, shows the key activities I conducted at different point of time during the research process. The activities for each approach and how they were used during the fieldwork are discussed following Table 3.4.

Table 3.4: Talanoa Māfana activities

TALANOA MO E LOTO (talking from the heart)	**PŌ TALANOA** (sharing the truth in warm relationships)	**TALATALANOA** (maintaining warm relationships)
before the day of the actual talanoa	*during the day of the actual talanoa*	*after the day of the actual talanoa*
Fakafe`iloaki (meaningful inter-personal greetings)	**Lotu** (opening prayer) **Fakafe`iloaki** (introduction and acknowledgement) **Information sheet and consent form** **Manatu melie** (sweet memories/reflections) **Pō talanoa sharing** **Debrief and acknowledgement** **Lotu** (closing prayer)	**Fakahingoa** (naming & filing) **Transcribing** **Taking back Talanoa transcripts** **Analysing talanoa transcripts** **Taking back findings in person**

3.6.4.1 Talanoa mo e loto practical application

I primarily recruited participants through email invitations using the volunteer sampling method (O`Leary, 2010). However, this was unsuccessful because, regardless of repeated reminders, I did not get as many responses as I expected. The recruitment method that did work in this study is 'fakafe`iloaki', or what I describe as meaningful inter-personal greetings with my participants. Such a way of recruiting participants is valued by talanoa researchers mainly for creating and sustaining good talanoa relationships (e.g., `Otunuku, 2011; Lātū, 2009; Otsuka, 2006). The idea of fakafe`iloaki in the Tongan context is quite deep and complex because the purpose is not just to meet and greet but most importantly to develop meaningful relationships through the inter-connectivity of love, respect, and trust. This is what is meant by talanoa mo e loto in the context of fakafe`iloaki. When I present myself to participants in person, it signifies many things including the importance of this project to our lives as Tongans and the value of participants' contribution to the completion of this work.

In my experience, I always feel the true essence of being Tongan when I get to introduce myself to my Tongan participants in person. This has become real to me when we have the opportunity to sit down together, look at each other, and talk together as family members. When I mentioned that talanoa mo e loto should be conducted in a meaningful way, this means that the outcome of fakafe`iloaki must secure participants' māfana of love, trust, and respect. Once this is acquired, then participants are expected to offer their consent to participate and to assist in referring my research to their Tongan networks in the NZPS.

Another example of fakafe`iloaki that I experienced throughout this journey is my voluntary commitment to the Pacific community in Wellington. My role as a community mentor since 2011 at the Pacific Āwhina Community learning programme has helped me a lot during the recruitment process. This participation, together with my involvement in the Tongan community activities, has assisted me to make connections with Tongan parents who work in the NZPS. In Phase 2, I recruited twenty-six participants. Twelf of twenty-six were recruited for one-to-one talanoa (6 from each region), and the remaining fourtheen were recruited to two groups of seven participants (1 group for each region).

3.6.4.2 Pō Talanoa practical application

In the application of pō talanoa, I started with a prayer; prayers had to be conducted before anything else could happen. This was important for creating a warm talanoa environment that could easily connect one another`s spirits while engaged in talanoa about their Tongan identity and Tongan leadership practices. Pō talanoa is a moment of thanks giving, uncovering needs, constructing knowledge, deconstructing views, and seeking for guidance from participants' diverse belief systems. Therefore, the opening prayer is important for creating a talanoa context that is spiritually right to the minds and souls of participants and the researcher.

I also undertook fakafe`iloaki, or introduction, in the Tongan way. I welcomed participants by acknowledging the presence of elders, church ministers, women, and everyone in addition to their time and knowledge. I also sought participants' forgiveness on any actions that seemed disrespectful or culturally inappropriate to them during our talanoa mo e loto interactions. It is acceptable to offer such apologies at the beginning of the actual talanoa. Although I knew there was nothing wrong, this is one way of showing commitment to protect my participants' māfana during pō talanoa. If I appeared to consider myself as an elite professional then this could have created a feeling of disconnect and unworthiness in my participants, which would discourage

them from freely sharing their deep views and experiences. In this sense, I might be interpreted by participants as an outsider rather than an insider within the culture (`Otunuku, 2011).

Another important activity is 'manatu melie' or sharing sweet memories/reflections of the past, giving participants some sense of belonging to their stories by allowing them to talk about their Tonga roots. Participants' manatu melie happened simultaneously with their fakafe`iloaki in which participants were introducing themselves, including their parents' names, where they came from in Tonga, and how they ended up residing in New Zealand. Participants' fakafe`iloaki and manatu melie allowed them to share the most memorable experiences from their upbringing which still influence how they think and behave in a particular context. These activities were extremely important because I had noticed during pō talanoa that when participants started talking about their upbringing/familial relationships, they usually expressed the emotional sense of māfana. This showed me that their current ways of thinking and practices are still very much shaped by their knowledge and experiences in the past.

In addition, participants' fakafe`iloaki and manatu melie set the starting point for warming up their understanding of Tongan identity and Tongan leadership within their own contexts. Although I prepared two types of talanoa questions for one-to-one and group (Appendices Six and Seven), I hardly used these during pō talanoa. Rather, I relied on the flow of talanoa discussions for seeking clarification and to follow up participants' views as I found this way of facilitating talanoa most useful and appropriate for my Tongan participants. In this sense, I always got prepared before going to any talanoa session, specifically in terms of knowing how to present myself in a culturally appropriate way and understanding what I would be looking for during pō talanoa.

I then included a brief summary of the research objectives based on the information sheet (Appendices Two and Three), which has been sent to participants via email beforehand aiming to inform them well in advance of the actual talanoa. Before we signed the consent form (Appendices Four and Five), participants were given the opportunity to ask questions about anything they wished to know about this research. Participants were also informed that the ethical requirements for this research had been approved by the University; and that their identification details and talanoa data would be kept confidential during and after the research for a certain period of time.

All talanoa, from about an hour to three and a half hours, were audio-recorded. The one-to-one talanoa were carried out at participants' workplaces. The group talanoa at Wellington were conducted at the University whereas the group in Auckland was held at a community venue organised by one of my participants. Four talanoa with New Zealand-born participants were completed in English, whereas the rest were all conducted in either full Tongan or bilingual English-Tongan language. Participants were encouraged to use their own preferred language, either in English or in Tongan.

At the end of talanoa, I acknowledged participants' contribution and de-briefed with a summary of key points covered. I provided information on future activities and sought participants' kind assistance on any request from my side such as their confirmation of the talanoa transcripts. Participants were also informed that pō talanoa was the beginning of our research relationship. I offered them my support on anything they may need from my side as we continued to maintain warm relationships among us. For instance, I used to provide additional learning assistance to some of my participants' high school children. Participants also offered me free meals, coffee, and rides during our talanoa interactions. Talanoa ended with a prayer, and light refreshments were provided for participants during pō talanoa.

3.6.4.3 Talatalanoa practical application

In the process of talatalanoa, I conducted a range of activities to keep an ongoing warm relationship with my participants. This included fakahingoa, or naming, in which participants' Tongan pseudonyms were used for filing their background information and data as well as for presenting their views in the final write up. I also committed to transcribing all the 20 talanoa, 16 one-to-one and 4 groups. Although I found transcribing to be very time-consuming and demanding in terms of attention, managing to do transcribing was very useful for maintaining my close relationships with participants while listening to their experiences, emotions, needs, and expectations. My participants and I are still engaging in an ongoing relationship at the community level and further discussion of how to collectively present the findings to public service practitioners in the interest of raising awareness.

I transcribed and analysed participants' talanoa in the language used then translated the talanoa notes to be used in the final write-up from Tongan into English. I translated participants' talanoa based on the meaning of what they said. To ensure the consistency of my translation

with what participants had conveyed to me during the actual talanoa and follow-ups, I returned all talanoa quotations that are used in this thesis to my participants for their final consideration.

Taking back the translation, transcripts, and findings to participants aimed to acknowledge participants' ownership of their own talanoa stories and to raise awareness, as these presentations were open to the Tongan community. I conducted two presentations of 'taking back findings' to participants: one in Wellington and the other in Auckland. These presentations provided useful feedback for reflections although they did not change the overall findings. I also included in these presentations participants' concern about the lack of effective leadership in the Tongan community in New Zealand. In response, my audience in Wellington was concerned with a number of issues: why use of māfana in the NZPS is more effective than within the Tongan community environment; why the NZPS can be better led if the concept of TVM would be recognised while knowing that relationship is already a current priority in the NZPS; and the importance of teasing out the aspects of TVM that can and cannot be applied in the NZPS.

In Auckland, my audience supported the Tongan conceptions of TVM and TMM as they explained that such findings are comparable with current issues on Pacific research. They were also very supportive of the new version of TMM believing that many Pacific researchers are using talanoa for doing research but not taking the initiative to creatively extend the approach to another level. The feedback from my audience in Auckland was quite special to me because this is where I got the Tongan translation I used for the three approaches of TMM. This knowledge is credited to Mafumala`u, one of my audience.

In my presentation, I labelled the three approaches of TMM as fatu talanoa (constructing māfana); fevahevahe`aki (sharing māfana); and fetauhi`aki (nurturing māfana). Mafumala`u contributed to TMM by providing feedback that fatu talanoa is another way of talanoa mo e loto; fevahevahe`aki can be seen as pō talanoa; and fetauhi`aki is also means talatalanoa. After several reflections on my 'taking back findings' feedback, I decided to replace my initial Tongan translation of the three approaches of TMM with the Tongan translation offered to me by Mafumala`u. Although the meaning still remains unchanged, I found Mafumala`u`s Tongan translation associated more closely with the deep meaning of TMM and its theoretical connection to TVM.

I acknowledged the audience`s presence and feedback, and responded to clarify a few things about their questions and feedback, particularly to my Wellington audience. I said that the findings are based on how my participants see Tongan leadership from their own viewpoints, and that the findings emerging from this study show that Tongans are leading differently to the normal understanding of leadership in the mainstream. I also said that although I did not intend to explore participants' views on Tongan leadership in the New Zealand community, the issue was discussed, which informs us about the need to strengthen our leadership capabilities at the community level. These responses provide further examples of the quality of relationships that I had developed with my participants. The questions participants raised and feedback they contributed show that they were really engaged with the research, itself an illustration of māfana or talatalanoa in the spirit of māfana.

3.6.5 Research Analysis

I collected qualitative data, which were analysed thematically. Thematic analysis was important as it helped me to understand the core meaning and significance of findings from participants' interpretations and beliefs (Patton, 2002; Yin, 2011). I included data from Phase 1 and Phase 2 fieldwork in my analysis as they all provided useful insights for understanding the research problem. Data analysis was designed to achieve two purposes. First, to explain how I analysed my data, and second, to describe how I developed the final sub-theme categories.

3.6.5.1 Analysis methods

Figure 3.2, below, demonstrates my thematic analysis framework, which I called Talanoa Māfana, showing that the findings from my theoretical review as reflected in the concept of TVM and approaches to TMM form the basis for which my analysis has been generated. My analysis was driven by the three approaches of TMM that I used during data collection: talanoa mo e loto, pō talanoa, and talatalanoa. These approaches are interrelated in the process of searching for meaning.

Figure 3.2: Talanoa Māfana analysis framework
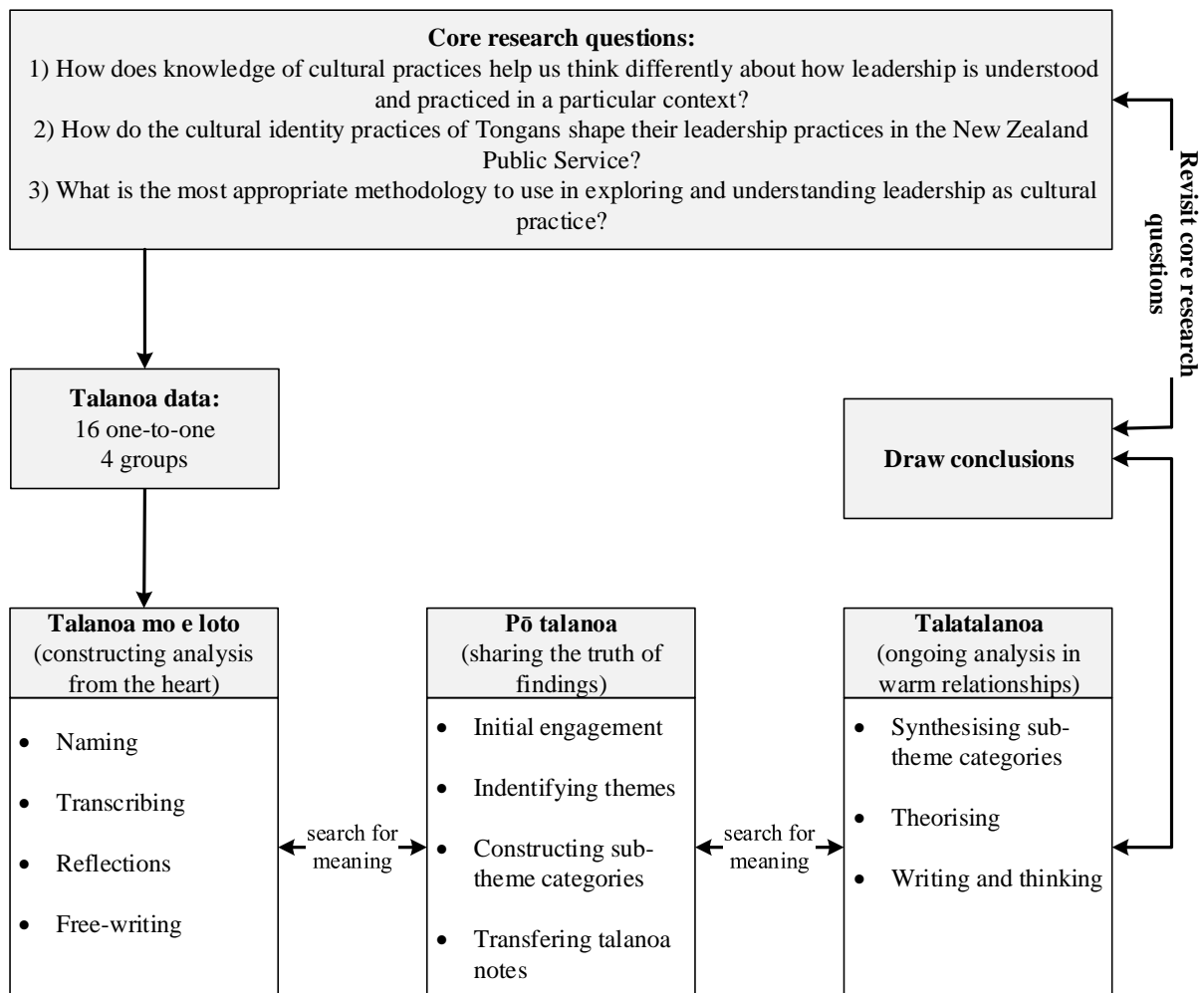
The first approach is talanoa mo e loto, the introductory analysis stage refers to the ways in which I constructed the analysis so I could get closer to the heart of participants' views and experiences of their Tongan identity and Tongan leadership practices. To achieve this, I used participants' Tongan pseudonyms as reference for filing and analysing data. The idea of naming may be related to 'compiling' (Yin, 2011) or 'organising' (Creswell, 2009). However, the use of Tongan names is quite different as it gives me a sense of belonging to my participants' stories and cultural backgrounds. My commitment to transcribing participants' talanoa data is the first and foremost analytical action that gets me closer to the crux of participants' data.

When listening while transcribing, participants' voices and concerns were actually taking me on a cognitive and spiritual journey (Farrelly & Nabobo-Baba, 2012) that encouraged me to think and reflect on what they were saying. This highlights the importance of reflection and

free-writing or 'disassembling data' (Yin, 2011). To record my learning experiences from the fieldwork for analytical reasons, I created two manual files for fieldwork and analysis. In the fieldwork file, I recorded my reflections during the implementation of TMM, and in the analysis file I recorded the initial ideas of the topic that I came across during the field work and while transcribing. I also did a lot of electronic free writing that I found useful for theorising and structuring my findings chapters.

The second approach, pō talanoa analysis, refers to the descriptive analysis of data in which I closely examined participants' talanoa in order to find answers to the core research questions. I described this stage of analysis as pō talanoa or sharing the truth of findings because it reflects the epistemological position of constructing knowledge (Carter & Little, 2007; Radnor, 2002) in the context of Talanoa Māfana. This is when I actually came to share my view with what my participants have said. As appears in Figure 3.2, above, there are four activities that I applied in this phase of analysis: initial engaging; identifying themes; constructing sub-theme categories; and transferring talanoa notes. In the initial stage, I read and re-read the whole transcript carefully to allow me to inductively draw out the meaning of themes from participants' data ensuring it reflects the overall meaning (Creswell, 2009). While reading, I marked notes on the margin of transcripts and coloured key phrases, words, and metaphors as they were used repeatedly by participants.

In the process of 'identifying themes', I continued reading to uncover themes by looking for regularities or consistencies (Patton, 2002) of meanings and the relevancy of themes to my participants. This process is important, not only for arriving at themes but it is also relevant for how Tongan researchers analyse their data (Thaman, 2003). For instance, the English word 'relationship' and the Tongan term 'Tauhi Vā' were used interchangeably by my participants to highlight the importance of social or relational unity in their understanding and practices of Tongan identity and Tongan leadership. Instead of classifying the two terms separately, I actually searched for the "indigenous concepts" (Patton, 2002, p. 454) or the root meaning behind these words as perceived and experienced by participants. The themes were given a label or coded name central for organising information before giving meaning to identified themes (Creswell, 2009; Strauss & Corbin, 1990). I developed the labels from how themes emerged naturally from the data itself, an important decision to clarify during the analysis process (Creswell, 2009). For instance, when the theme 'leadership' emerged I labelled it LEA and, similarly, Tongan identity or 'being Tongan' I labelled as BTON.

Once themes were identified, I continued to the construction of sub-theme categories by reading and re-reading the transcripts. These categories were listed as sub-headings of each theme. For example, the emergence categories for theme LEA included 'Tauhi Vā', 'learning about leadership', and 'context'. I extracted the appropriate quotes from participants' transcripts through 'copy and paste' then transferred these into the analysis form (Appendix Eight) of each theme for further interpretation in the talatalanoa analysis phase. This form has helped me to identify who made the statement and which theme and category they belong to.

The final approach is talatalanoa or the ongoing interpretive analysis of data. This is a shift from descriptive analysis of participants' data to a more 'logical analysis' that incorporates my interpretation as a researcher (Patton, 2002). I found that my interpretation of data went back and forth among three activities: synthesising sub-theme categories, theorising, and writing and thinking. This process of moving back and forth allowed me to cross-check my interpretations and participants' data for clarification purposes (Patton, 2002). In support, of this process, Collins (2010, p. 169) says that "in qualitative research it is difficult to cleanly separate out data collection from data analysis because there is movement back and forth between generation and analysis". This means that the process of generating data that I conducted in the talatalanoa analysis phase works inter-dependently with my interpretive analysis in the pō talanoa phase during the process of data collection.

In synthesising sub-theme categories I looked for patterns of relationships across sub-theme categories and topics as this was useful for me in theorising the phenomena under study (Creswell, 2009; Patton, 2002; Radnor, 2002). For instance, under the theme BTON (being Tongan) an emergent sub-theme category labelled 'upbringing' had a lot of interrelated topics such as fakafāmili (family prayers), fakahingoa (naming protocol), and mātu'a (parents). I theorised these topics based on meanings given by participants. For example, if participants referred to their parents as people who had influenced their understanding and practice of leadership then I labelled this as 'learning about leadership' and considered this under LEA theme and 'upbringing' sub-theme category. I continued with this theorisation until all transcripts were analysed, then proceeded to the process of writing while thinking until I reached the theoretical understanding of my core research questions as illustrated in Figure 3.2 (p. 72). This conclusion refers to the overarching concept drawn out from the findings (Yin, 2011), which is expected to benefit both participants and the researcher as emphasised in the concept of talatalanoa. Figure 3.2 shows that the conclusion is made and revision of the core

research question is finalised after the talatalanoa analysis process. The next section considers how the final theme categories were developed.

3.6.5.2 The process of final categorising

I used Constas`s (1992) framework of category development to explain how and when theme categories were developed. The purpose of using this framework is to share the analytical actions that I used for developing theme categories, as I found it central not only for defining the analytical rigor of my research (Constas, 1992) but it has cultural meaning associated with the concept of Talanoa Māfana analysis. In particular, the reality about the details in which theme categories are developed cannot be considered real in the context of Talanoa Māfana unless the researcher shares it openly with their research community. Constas (1992) describes this commitment as 'accountability', arguing that researchers must be responsible for publicly documenting their category development actions. This openness in doing qualitative analysis is needed (Cunliffe, 2011; Gephart & Rynes, 2004; Patton, 2002; Radnor, 2002; Yin, 2011), and is also comparable with the importance of reciprocity (Lātūkefu, 1980; Thaman, 2004) as reflected in the concepts of TVM and TMM. However, Constas (1992) is concerned about the lack of transparency with most qualitative analysis in category development. Hence, deciding to share the process of category development in my research is worth considering. Constas (1992) develops the process of categorisation in two domains: one is called 'components of categorisation' and the other is labelled 'temporal designation'.

First, the categorisation domain consists of three components: (1) origination (where the category came from); (2) verification (how each category was justified); and (3) nomination (where the category name came from). In the first component, origination, Constas (1992) outlines five loci of origination, but only three were applicable to my research. These were categories developed from participants' data; researcher`s interests and interpretation of findings; and categories identified from researchers in the existing literature. In the second component, verification, Constas (1992) proposes six sources to justify the existence of each category, but I found only three to be applicable to my study: the rational, referential, and empirical. The rational source was based on my analytical reasoning about the interconnection among categories according to their natural existence from participants' data. The referential source uses the existing research findings in the literature to justify a certain category; and the empirical source was achieved by using the research findings from this research to justify categories without making reference to other research. In the final component, nomination, the

process of naming the categories is comparable with the origination process, the first component. Hence, the names for categories in my study were developed from participants' data, the literature, and my analytical perspective as a researcher.

Second, the temporal domain in the process of categorisation emphasises the point at which the categories were identified during the research process. Constas (1992) proposes three temporal descriptors that I used in my research. First, categories may be developed before the actual data collection (prior). Second, categories may be created during data collection (iterative); and a third temporal descriptor is after the data have been collected (posteriori). The integration of the two domains, components of categorisation and temporal designation provides the framework for documenting category development in my research as outlined in Table 3.5 below. Each category in the table was assigned a letter from 'a' to 'i' as they emerged from the thematic analysis. These categories are classified into two major themes as given at the bottom of the table: 'Tauhi Vā Māfana: Nurturing warm relationships' (from 'a' to 'e') and 'Taking Tauhi Vā Māfana to another cultural context' (from 'f' to 'i'). The components of categorisation are listed on the left side of Table 3.5 and the temporal designation is presented on the right side of the table.

As we can see from Table 3.5, the majority of theme categories were developed from participants' data and my analytical reasoning as a researcher. For instance, in the origination components, categories such as fāmili (a), māfana (b), fua fatongia (c), and faka`apa`apa (d) were created from participants' data during the process of data collection whereas categories (f) to (i) were created from my interpretation after data collection. On the other hand, the category dynamic context (e) originated from the existing literature before the fieldwork. In the verification components of categorisation, we can see from Table 3.5 that categories (a) to (d) were justified from empirical findings of the research during data collection, while categories (f) to (i) were verified by my interpretive analysis after data collection. Table 3.5 also depicts that category (e) was justified by my rationale, reference to existing literature, and participants' empirical findings at different points of temporal designation. In relation to nomination, it shows that names for categories (a) to (d) were developed from participants' data during data collection and categories (f) to (i) from my interpretation of findings after data collection. While the name for category (e) was first developed from the literature prior to data collection, it should be noted that it also appeared in participants' data during data collection and my analysis after data collection.

Table 3.5: The process of final categorisation

COMPONENTS OF CATEGORISATION		TEMPORAL DESIGNATION		
		Prior (before)	During (iterative)	After (posterior)
Origination Where the category came from?	Participants		a, b, c, d	
	Researcher			f, g, h, i
	Literature	e		
Verification How each category was justified?	Rational			e, f, g, h, i
	Referential	e		
	Empirical		a, b, c, d, e	
Nomination Where the category name came from?	Participant		a, b, c, d, e	
	Researcher			e, f, g, h, i
	Literature	e		

TAUHI VĀ MĀFANA: NURTURING WARM RELATIONSHIPS
(a) Fāmili (familial relationships)
(b) Māfana (warm love/inner warm passion)
(c) Fua fatongia (fulfilling obligations)
(d) Faka`apa`apa (sacred wisdom)
(e) Dynamic context

TAKING TAUHI VĀ MĀFANA TO ANOTHER CULTURAL CONTEXT
(f) Tauhi Vā Māfana: Participants' leadership capabilities
(g) Challenges of practicing Tauhi Vā Māfana in the NZPS
(h) Participants' leadership needs
(i) Being successful in the NZPS

3.7 Research credibility

This section provides information on credibility, or what most researchers refer to as the evaluation of trustworthiness of the research (e.g., O`Leary, 2010; Patton, 2002; Radnor, 2002; Yin, 2011). Research is considered credible if it has the "power to elicit belief" (O`Leary, 2010, p. 29), referring to the credibility of research findings to convince other researchers to accept it as a valuable contribution to knowledge. Considering that issues of researcher`s subjectivities can possibly occur in almost all research (Denzin & Lincoln, 2011; Gini, 2004), I took responsibility to address these issues in various ways to ensure the credibility of my research.

First, I managed subjectivities by ensuring that my stance as a researcher in this research is clearly defined in relation to the research topic and my participants. For instance, I was depending on my core research questions to guide me throughout the research, starting from the theoretical review of the literature to the final write-up. This is to ensure that the conclusion is congruent with my core research questions and participants' data. Otherwise the conclusion may not be considered as an indicator of a good research (O`Leary, 2010).

I also used my research experience from my Master`s research to address the issue of transparency (O`Leary, 2010; Patton, 2002; Radnor, 2002) by ensuring that participants and to the readers of this thesis are well informed about the research process. For instance, participants were repeatedly informed prior and during data collection about the purpose of the research and why their contribution was needed for better comprehending the research problem. Participants were also informed about the outcome of research findings for their own benefits and for further discussion of their needs raised in the data. In writing this thesis, I also attempted to clearly report the research strategies I used in this study and challenges involved, as well as providing clear presentation of participants' contributions in the research findings.

Second, I strived for methodological consistency as 'rigorous methods' are required for ensuring quality and rich data (O`Leary, 2010; Patton, 2002). As O`Leary (2010) emphasises, it may not be possible for a research paradigm to produce new knowledge and influence change, whereas research strategy does. This means that research activities need to be consistent and well reported. I addressed this by employing several strategies including two talanoa research methods (group and one-to-one); recruiting participants from a range of ages, positions, reasonable gender-balances, and from two different settings. The use of exploratory study also

helped me to refine and strengthen the research strategies and my performance as a researcher, which is important for ensuring research reliability (O`Leary, 2010).

To ensure that my analysis reflects what I need to know about Tongan leadership, I analysed participants' data in the light of core research questions and clearly reported how I categorised themes. I also used participants' clarifications on their talanoa transcripts and participants' feedback on research findings to validate the accuracy of the data. As Patton (2002) and Constas (1992) emphasise, the credibility of analysis depends very much on the researcher`s ability to represent the analysis process accurately and faithfully. For instance, while discussing several drafts of my finding chapters with supervisors, I often heard them saying that I got rich and 'great' data. This indicates my ability to collect consistent results from diverse research methods, tools, and participants' expectations, as advocated by Creswell (2009).

Finally, I take full responsibility for ensuring the ethical aspects of my research by respecting the confidentiality of participants' identity and making sure their data are protected both manually and electronically. Although the ethical requirements by the University were adhered to, I also attended to the specific ethics of TMM that are appropriate and sensitive to the cultural backgrounds of Tongans and must be followed in carrying out this research. I used the process of Talanoa Māfana itself to control the research process. For instance, to address the difficulties in recruiting participants to groups, I allowed participants to assist me in making the recruitment decision. Faka`apa`apa evaluates the strength of the research process as it is useful for protecting the integrity of participants as Tongans and for keep synergy in the methodology.

3.8 The research design framework

The research design framework (Figure 3.3 below) integrates theoretical and methodological aspects of Talanoa Māfana employed in this study. This is essential for informing readers about the plan and different activities that I used for exploring the research problem. As O`Leary (2010) explains, a research design should include the methodology, methods, and tools employed in the study. Figure 3.3 highlights information on talanoa methods, talanoa tools, data collection, data analysis, factors for controlling the research process, and criteria for evaluating the strength of the research process. The details of the research control factor – Talanoa Māfana relationship – and criterion for evaluating the strength of the research process – faka`apa`apa – are described more in my reflections in the next chapter.

Figure 3.3: Talanoa Māfana research design framework

TALANOA MĀFANA METHODOLOGY (talking about the truth in love/warm relationships)		
Talanoa methods	4 groups and 16 one-to-one talanoa		
	39 Tongan participants (22 female, 17 male)		
	2 settings (Wellington and Auckland regions)		
Talanoa tools	the researcher, audio-recorder, and talanoa questions		
Approach to data collection	Talanoa mo e loto (talking from the heart) *Prior to the day of the actual talanoa*	Pō talanoa (sharing the truth in warm relationships) *During the day of the actual talanoa*	Talatalanoa (maintaining warm relationships) *After the day of the actual talanoa*
	• **Fakafe`iloaki** (meaningful inter-personal greetings)	• **Lotu** (opening prayer) • **Fakafe`iloaki** (introduction) • **Information sheet and consent form** • **Manatu melie** (sweet memories/ reflections) • **Actual talanoa sharing** • **De-brief and acknowledgement** • **Lotu** (closing prayer)	• **Fakahingoa** (naming & filing) • **Transcribing** • **Taking back talanoa transcripts** • **Analysing talanoa transcripts** • **Taking back findings in person**
Approach to data analysis	Talanoa mo e loto (constructing analysis) *Introductory analysis*	Pō talanoa (sharing the truth of findings) *Descriptive analysis*	Talatalanoa (ongoing analysis) *Interpretive analysis*
	• Naming • Transcribing • Reflections • Free-writing	• Initial engagement • Indentifying themes • Constructing sub-theme categories • Transfering talanoa notes	• Synthesising sub-theme categories • Theorising • Writing and thinking
Research control factor	The relationship process of Talanoa Māfana		
Criteria for evaluating the strength of research process	Faka`apa`apa (sacred wisdom)		

3.9 Summary: Chapter Three

The exploration of methodology identifies Talanoa Māfana as a relevant approach for studying leadership as cultural practice as perceived and experienced by Tongans in another cultural context. This methodology reflects the emphasis of TVM on fāmili, māfana, fua fatongia, and faka`apa`apa. In particular, this Tongan culturally-based approach was considered crucial for inspiring participants to share their deeply-held beliefs and views about Tongan identity and Tongan leadership practices. This reflects the importance of using culturally appropriate approach for exploring TVM and for studying leadership as cultural practice.

The whole thesis research process was guided by three core research questions in order to ensure the credibility of this study. These questions comprise: (1) How does knowledge of cultural practices help us think differently about how leadership is understood and practiced in a particular context? (2) How do the cultural identity practices of Tongans shape their leadership practices in the New Zealand Public Service? (3) What is the most appropriate methodology to use in exploring and understanding leadership as cultural practice? The use of research questions was supported by my cultural and research knowledge and skills. The whole research process was controlled by the relationship process of Talanoa Māfana among participants and the researcher, and the strength of the research relationships was evaluated by the sacred wisdom of faka`apa`apa.

The three approaches of TMM were used to guide the implementation of data collection and data analysis: talanoa mo e loto (talking from the heart); pō talanoa (sharing the truth in warm relationships); and talatalanoa (maintaining warm relationships). Two talanoa methods: one-to-one and the group were used to construct the knowledge that participants hold in regard to the research topic. This study collected mainly qualitative data which were analysed thematically using the Talanoa Māfana Analysis Framework. The chapter ends with the research design framework of the study. My reflections on the application of TMM are described in the next chapter.

CHAPTER FOUR

REFLECTIONS ON TALANOA MĀFANA

> If my father did not usually talanoa to us about the importance of education I don`t think I would consider going back to pursue my academic careers … In our Tongan ways of life, we are taught at home about when would be the right time to talk, where to talk, and how to talanoa to people around you respectfully. Once acquired we tend to take this knowledge and apply in different contexts (Fangamea, F, Tongan-born).

This chapter discusses what I have found in experimenting with Talanoa Māfana Methodology (TMM) in Chapter Three. The main purpose of this chapter is to provide answers to my methodology question: what is the most appropriate methodology to use in exploring and understanding leadership as cultural practice? As Fangamea emphasises in the opening statement, the ways in which talanoa is understood and practiced are rooted in the knowledge system and ways of life underpinning Tongan culture, specifically in how talanoa is practiced appropriately in a particular relationship context. Here, my reflections on TMM highlight a significant contribution of the thesis to the study of leadership as cultural practice, the existing talanoa literature, and indigenous methodologies. This shows my creativity in using talanoa to study the research topic while developing my thinking about talanoa and how that can be used effectively to study leadership as a cultural practice.

This chapter consists of three main sections: (4.1) revisiting the connection between Tauhi Vā Māfana (TVM) and TMM; (4.2) the contributions that TMM offers to the body of knowledge supporting this research; and (4.3) my reflections on challenges of implementing TMM. The overview of TMM findings is illustrated in Figure 4.1, below, providing useful insights into intimate relationships between TVM and TMM and the importance of māfana for driving the success of both approaches.

Figure 4.1: An overview of Talanoa Māfana methodology

TALANOA MĀFANA METHODOLOGY			

THEORY	*Definition*	Talking about the truth in love/warm relationships within a given context	
	Ontology assumption	Tauhi Vā Māfana assumes multiple social realities exist through the context of warm relationships	
	Epistemology assumption	Participants and researcher(s) are engaged inseparably and continuously through the dynamic interplay of fāmili, māfana, fua fatongia, and faka`apa`apa	

	Talanoa mo e loto (talking from the heart)	**Pō talanoa** (sharing the truth in warm relationships)	**Talatalanoa** (maintaining warm relationships)
Approach to practice			
Purpose	To establish meaningful warm relationships	To construct meaningful knowledge	To maintain meaningful warm relationships

	before the actual talanoa	during the actual talanoa	after the actual talanoa
Implication for data collection			
	• Fakafe`iloaki (meaningful inter-personal greetings)	• Lotu (opening prayer) • Fakafe`iloaki (introduction) • Information sheet and consent form • Manatu melie (sweet memories/reflections) • Pō talanoa sharing • Debriefing • Lotu (closing prayer)	• Fakahingoa (naming & filing) • Transcribing • Taking back talanoa transcripts • Analysing talanoa transcripts • Taking back findings

	introductory analysis	descriptive analysis	interpretive analysis
Implication for data analysis			
	• naming • transcribing • reflections • Freewriting	• initial engagement • identifying themes • theme categorising • transferring talanoa notes	• synthesising theme categories • theorising • writing and thinking
Research control factor	The process of Talanoa Māfana research relationship		
Evaluator research process	Faka`apa`apa (sacred wisdom)		

(Left margin label: **PRACTICE**)

4.1 Tauhi Vā Māfana and Talanoa Māfana

This section revisits the important linkage between TVM and TMM, particularly how TMM has been developed from TVM. To reiterate, TVM is described as a cultural practice of nurturing warm relationships in which people`s ways of thinking and behaviour are influenced to change in a given context. In this sense, warm relationships are invisible and highly subjective because they represent the interaction between people`s inner worlds such as knowledge, love, trust, and respect. However, the question is how can these invisible warm relationships be realised?

The argument here is that, realities about TVM are negotiated and experienced in Talanoa Māfana, or when one`s māfana is orally shared in relation to one another`s māfana. This indicates the role of māfana in connecting the minds, souls, and actions of Tongan people (Manu`atu, 2009). It is also found that "when the hearts and minds of Tongan migrants are connected the aspirations are easily reached and achieved" (Lātū, 2009, p. 25). Accordingly, Tongans' ways of life in a particular context should be understood and evaluated in the context of Tongan belief systems and spirituality. I therefore argue that philosophies of TVM and TMM have spiritual connections through māfana, which is why the two models must be integrated. If TVM conceptualises leadership as cultural practice, then the study of this view should also be located in cultural practices being explored.

Table 4.1, below, shows the strong connections between TVM and TMM in terms of conceptual view, approaches to practice, and contribution to knowledge. As shown, both models are grounded in the belief systems, spiritual connections, and cultural practices within the Tongan culture which is important for providing a rigorous and rich understandings of leadership as cultural practice from a Tongan perspective. Table 4.1 also indicates that theoretical and practical perspectives supporting TVM and TMM are shaped by the dynamic interplay between fāmili, māfana, fua fatongia, and faka`apa`apa. This shows the modes of Tongan knowing (TMM) in which Tongan leadership (TVM) should be shaped, practiced, and evaluated. Following Table 4.1 is a brief discussion of ontological, epistemological, and research implications of TMM.

Table 4.1: Tauhi Vā Māfana and Talanoa Māfana methodology

	TAUHI VĀ MĀFANA (TVM)	TALANOA MĀFANA METHODOLOGY (TMM)
Conceptual view	Leadership as Tauhi Vā Māfana	Talanoa as Talanoa Māfana
	Tauhi Vā Māfana is a cultural practice of nurturing warm relationships in which people are influenced to change in a given context based on the dynamic interplay between fāmili, māfana, fua fatongia, and faka`apa`apa	Talanoa Māfana is a cultural approach of talking about the truth in love/warm relationships based on Tauhi Vā Māfana ontology and epistemology
Approaches to practice	• Fāmili (familial relationships) • Māfana (warm love/inner warm passion) • Fua fatongia (fulfilling obligations) • Faka`apa`apa (sacred wisdom)	• Talanoa mo e loto (talking from the heart) • Pō talanoa (sharing the truth in warm relationships) • Talatalanoa (maintaining warm relationships)
Contribution to knowledge	Conceptualising leadership as cultural practice using the Tongan leadership conception of Tauhi Vā Māfana	Another way of studying leadership as cultural practice using a Tongan grounded perspective of Talanoa Māfana Methodology

4.1.1 Tauhi Vā Māfana ontology

TMM takes a relational ontology based on philosophy of TVM, assuming that reality can exist through warm relationships that are shaped by the influence of māfana that people hold. This view argues that the nature of multiple realities can be initially constructed at the familial level where Tongans are anticipated to acquire their spirit of māfana and knowledge of faka`apa`apa that would help to shape their Talanoa Māfana. For instance, participant Fangamea`s opening statement shows that reality or truth about TVM is dynamic based on the familial context in which people live and operate. This also emphasises the context where Tongans first engage into the mode of knowing Talanoa Māfana and how it should be appropriately applied to meet the needs and expectations of the collective. Similarly, TVM realities occur when we have the māfana of knowing how to talk respectfully to others so others can reciprocate that back to us via Talanoa Māfana.

In the Tongan culture, the taboo system between brothers and sisters requires us not to swear at one another, nor watch television together in order to avoid being disgraced by any unexpected inappropriate actions that might be aired. Hence, we take such knowledge of cultural practices and apply these across our female-male relationship contexts regardless of whether we are biologically related or not.

In my study, I found that participants also take such knowledge and skills of Talanoa Māfana and apply these in the organisational context. For instance, participant Moeata said, "In meetings with the whole team, you talanoa to people respectfully and not being rude or swearing at them". This way of how participants respond to others reflects the nature of reality that they grew up with in their own cultural contexts, a more collective relationally-based worldview. Manu`atu`s (2009, p. 173) comment supports this, "communal action such as talanoa and values such as mālie and māfana provide insights into Tongan ways of thinking and talking about … relationships". In other words, people can get insights about Talanoa Māfana through Vā lelei (good relationships) (Halapua, 2003; Thaman, 2004), or what is referred to in this study as warm relationships.

4.1.2 Tauhi Vā Māfana epistemology

The familial and collective relational nature of TVM reality takes a fua fatongia (fulfilling obligations) epistemological perspective. I discussed in Chapter Two how fua fatongia is described as a social practice of fulfilling one another`s needs and expectations in order to achieve what is best for the collective rather than the individual. This supports the idea that participants and the researcher are continuously interrelated, meaning that they are co-constructors of the knowledge being created and co-facilitators of the research being undertaken. Such an epistemological perspective was evident to me in several ways during the research process and is described here according to my experiences of the differences between talanoa conducted in groups and one-to-one. This comparison is illustrated in Figure 4.2, below, followed by a description.

Figure 4.2: The comparison of group and one-to-one talanoa

	Group talanoa	One-to-one talanoa
Recruitment power	Participants and the researcher can share the recruitment power	Participants can hold the recruitment power
Research relationships	Research relationships between participants and the researcher can be more relational	Research relationships between participants and the researcher can be more directive
Talanoa structure	Talanoa can be less structured	Talanoa can be more structured
Talanoa knowledge	Talanoa knowledge can be co-constructed by participants and the researcher • constructing knowledge	Talanoa knowledge can be highly dependent on participants' views • searching for knowledge

Māfana: driver talanoa unity

The above figure depicts four core differences: recruitment power, research relationships, talanoa structure, and talanoa knowledge. The first difference is in the recruitment power. In group talanoa, I experienced sharing the recruitment power with participants. For instance, some participants who were requested to participate in group talanoa asked me if they could join their public servant family members in the same group. Hence, participants were initially given the opportunity to recruit their own group members then I completed the recruitment process. In my view, such a recruitment process is very important for conducting effective Talanoa Māfana especially for talanoa about topics that are highly related to people`s personal life such as leadership and culture. `Otunuku (2011) agrees that such a way of implementing talanoa allows participants to freely talanoa with people they would feel comfortable with. Participants' request to talanoa with their family members reinforces the importance of fāmili in the Tongan culture as reflected in the concept of TVM. In contrast, I found the recruitment power in one-to-one talanoa to be highly controlled by participants because they alone decided whether to consent to take part.

The second difference is in the research relationship between participants and the researcher. I found my research relationship with participants to be more relational in groups than in one-to-one. For example, I shared responsibilities such as prayers and talanoa facilitation with my participants. During our talanoa in the Mana group, I sought the assistance of `Alipate, my former leader in the public service in Tonga, to co-facilitate the talanoa process with me. In his role, he welcomed participants, acknowledged their participation, and re-emphasised the importance of their contribution to the research topic. For my role as a facilitator, I had to ensure the consistency of talanoa in relation to the research questions. This nature of research relationships is highly acceptable in the Tongan culture because participants would put high respect and trust in researchers who perform well culturally in the talanoa context (`Otunuku, 2011; Vaioleti, 2006). However, in one-to-one talanoa I had to be the sole facilitator of talanoa myself.

The third difference is related to talanoa structure, referring to how the process of talanoa was arranged by participants and the researcher as they continued to share their views and experiences about the research topic. I found group talanoa to be less structured because I had to rely on the process of exchanging views and experiences to guide our talanoa interactions. For example, rather than using the prepared questions, I followed up participants' views according to how they were supported and challenged by others at the time. This process is crucial for understanding participants' diverse views on the topic. Conversely, I found one-to-one talanoa to be more structured than the groups because, as I realised during transcribing, I tended to use my ready-made questions to guide participants' responses.

The final difference is about talanoa knowledge. Following my reflections on the difference in talanoa structure, I found that knowledge in group talanoa is constructed by participants and the researcher whether supporting or challenging one another, they are actually constructing knowledge together. For instance, when some of the participants could not continue to their next line of thought, they allowed others to talk while giving themselves time to reflect and then incorporated their views once they were ready. On the other hand, I found that knowledge in one-to-one talanoa came solely from participants, and use of questions to direct their responses was like a way of searching for knowledge rather than building knowledge. Despite these differences, it is worth noting that the relational unity of both methods is driven by māfana depending on the researcher`s ability to effectively maintain māfana in a given talanoa.

Therefore, my reflections above have shown me that group talanoa is more culturally appropriate to the deep theoretical assumptions underpinning TVM ontology than one-to-one talanoa. In particular, group talanoa allows us to understand the dynamic, collective, and relational perspectives of TVM. This leads to my conclusion that TMM takes a fua fatongia epistemology embedded in Tongan values and ways of life supporting TVM. I also found my relationship with participants from both talanoa methods after the actual talanoa to have been moved from a research-based to a multidirectional form of relationship. For instance, after my one-to-one talanoa with participant Lami, she invited me to her house for a meal where I got to meet her immediate and extended families. In return, I offered my support to her children learning needs whenever is required. This example provides useful insights into how fua fatongia epistemology is understood in the Tongan context, meaning that fua fatongia goes beyond our research interactions to fulfilling our communal duties to one another in any context.

Participant Moeata also demonstrated this by saying, "I am happy to offer my contribution to your research as part of supporting your studies". This shows the mutual connection between participants and the researcher. The argument is that we can only engage in a multidirectional relationship like this through a communal māfana relationship (Manu`atu, 2009). This reflects how leadership perspective behind TVM is constructed by Tongans in their own contexts and how TMM could be used to explore leadership as cultural practice from a Tongan perspective. Hence, I would say that Talanoa Māfana is likely to be more effective in groups than in one-to-one if the purpose is to understand the dynamic collective relationally-based perspective of viewing leadership as cultural practice.

4.1.3 Talanoa Māfana Methodology: Approaches and implications for practice

As highlighted in the top part of Figure 4.1 (p. 83), TMM`s three approaches of talanoa mo e loto, pō talanoa, and talatalanoa shape the implications for practice. The core idea is that, the effective transition of Talanoa Māfana from theory to practice depends very much on how māfana is developed, shared, and restored throughout the research process. This was achieved in a number of ways at different point of the research process during talanoa mo e loto, pō talanoa, and talatalanoa, as shown in the bottom part of Figure 4.1. These are discussed below.

First, I found fakafe`iloaki (meaningful interpersonal greetings) before the day of the actual talanoa to be most appropriate for recruiting participants as I considered fakafe`iloaki to be vehicle for me to get into participants' māfana by aligning my way of thinking and belief systems with that of my participants. The process of talanoa mo e loto overlaps with fe`iloaki (greeting/meeting people), the first and foremost activity that must be done in person for assuring good relationships (`Otunuku, 2011; Lātū, 2009). However, the focus of talanoa mo e loto in developing participants' māfana is quite different from the focus of fe`iloaki that has been emphasised in the existing talanoa research (`Otunuku, 2011; Lātū, 2009).

Second, in pō talanoa, apart from normal research activities, I found three key activities to be highly significant to the construction and maintenance of māfana during the day of the actual talanoa. These included lotu (prayers), fakafe`iloaki (introduction in the Tongan way), and manatu melie (sweet memories/reflections in past experiences). The power of prayers helped to bring everyone`s māfana together and to preserve māfana until the completion of talanoa. Participant Kafa represents this by saying:

> I thank you very much for the prayer (emotional). I thought that`s a lovely way to start our discussion (emotional) and I think that the Tongan language is so beautiful when you pray. I`m getting so emotional because I think it reminds us about the things that are important [to us Tongans] (Kafa, F, NZ-born).

The above quote highlights three points. One, participants did value the role of prayers in creating a Talanoa Māfana environment and for sustaining their Tongan beliefs and ways of life in a culturally appropriate way. Second, the researcher is the key player in developing and maintaining māfana throughout the research process. Last, the implementation of introduction in the Tongan way and reflections on past memories give participants a sense of belonging to the pō talanoa context. I found the majority of participants to be emotionally attached to their stories when they started talking about their connections to the past. Lātū (2009) confirms that spiritual aspects of talanoa normally emerge from inspirational stories. In my view, such māfana is critical because it gives direction to listeners on how to think about relating back their māfana to others through talanoa.

Finally is talatalanoa. Since the aim of talatalanoa is to maintain warm relationships between participants and the researcher, I considered 'naming in the Tongan way' and 'taking back findings to participants in person' as key activities that researchers must implement to keep relational unity after pō talanoa. For example, participant Lavinia stated:

> I was named after my grandmother`s mum [by my mehikitanga, paternal aunty] … So I was always special [to my aunty]. I always have that strong relationship with my aunty and even her children (laughing softly) and her grandchildren (Lavinia, F, Tongan-born).

It is evident that nurturing Talanoa Māfana relationships through naming is crucial for connecting participants' current māfana to their past, and possibly to the future. I also found participants' names to be an example of hidden māfana that participants carry in their minds and souls in whatever work they do in any context. Participant Kafa reported:

> When I`m thinking about the things that are important for me as a Tongan working in the public service or any context that I`m in, I always think about my name and who I represent. When people ask me, "Oh who are you? Where do you come from?" I always think about my mother and my grandma … and all my relatives (Kafa, F, NZ-born)

The above response indicates that hidden treasure behind participants' māfana to strive willingly towards achievement is the name they hold as Tongans because the name represents shared Tongan beliefs and knowledge for the collective and not just the individual. In relation to talatalanoa, the taking-back of findings to participants in person is a must-do activity for researchers working with Tongans as a means of being accountable for taking care of participants' māfana, their knowledge, and for nurturing ongoing warm relationships. This indicates that researchers and participants of TMM value the collective over the individual. Such a way of understanding talatalanoa after data collection also applies to the process of data analysis. The point is, the authenticity of interpreting participants' data will depend on the level of māfana that researchers hold in respect to participants' knowledge. Sharing findings with participants may help to increase the validity of the study, because their feedback can help the researcher understand the topic being explored (Kempster & Parry, 2011).

In addition, researchers of TMM should be aware of the control factor and criteria relevant for evaluating the strength of the research process. This is highlighted in the very bottom part of Figure 4.1 (p. 83). I found the process of Talanoa Māfana itself to be an appropriate factor for controlling the harmony of the research process. The emphasis is to accept the unexpected and

to allow the emergent activities from within the talanoa interaction throughout the fieldwork to guide the implementation of Talanoa Māfana. For instance, one group participant brought in her spouse and their child to our talanoa, which prompted to me to think deeply about the important role of the four aspects (fāmili, māfana, fua fatongia, and faka`apa`apa) underpinning TVM in shaping effective TMM.

In other words, when talanoa is contextual the implementation of TMM can be more culturally effective to meet the dynamic needs and expectations of people involved. This way of controlling the research process has helped in strengthening our warm relationships, informing us about the things that are important to my Tongan participants like fāmili. Hearing their baby`s voice during talanoa intensifies the cultural focus of TMM in relation to TVM, meaning that TVM and TMM are more familial, spiritual, and collective-based.

Moreover, I found that decisions about when talanoa should begin and end can be made by the process of Talanoa Māfana itself. For example, in the Mana group, when I repeatedly asked participants if they had anything to say before debriefing and closing prayers, Kaute said, "Let us finish now, otherwise we will go on and on (all laughing)". Similarly, Falesiu said to me in her one-to-one talanoa, "Sorry Mele I am just being conscious of the time because I have to be back by 12pm". Although these responses may have caused talanoa to end unexpectedly, they are useful for understanding the ways in which to control the process of Talanoa Māfana. I always respect my participants and their decisions but can still seek their further assistance.

In terms of evaluating the strength of the research process, I found faka`apa`apa to be the major criterion for evaluating participants and the researcher`s interactions during the actual talanoa. As described elsewhere in the thesis, faka`apa`apa is defined as sacred wisdom or knowing the sacredness of your Vā with others and how to fulfil the obligations that come with those Vā. For instance, at Matuku group talanoa I was not sure who to ask to conduct our closing prayer because there was a church Minister and one lady who was the eldest among us. Instead of making a direct request, I initially looked at the church Minister to get her attention and she said, "In the Tongan culture, it is elders who should be saying the prayers (all laughing)". However, the eldest of us replied, "You do it [referring to the church Minister], please", and the church Minister conducted the prayer.

This example shows the importance of researchers having relevant wisdom and skills of faka`apa`apa for securing the harmony of warm relationships in the talanoa context. Without this, the researcher could be viewed by participants as being vale or ignorant and lacking sufficient cultural knowledge and skills (Māhina, 2008). In this case, the expression of māfana was shown by laughter, listening and giving permission to one another, and seeking elders' assistance. This also means that faka`apa`apa has to be applied within the context of māfana, or `ofa (love) (Kavaliku, 1977). This stresses the powerful influence of māfana in shaping the Tongan way of knowing in TMM. Figure 4.3 summarises key approaches and implications for the practice of TMM.

Figure 4.3: Talanoa Māfana approaches

TALANOA MĀFANA METHODOLOGY (talking about the truth in love/warm relationships)		
Approach to practice	**Talanoa mo e loto** (talking from the heart)	**Pō talanoa** (sharing the truth in warm relationships)	**Talatalanoa** (maintaining warm relationships)
Purpose	To establish meaningful relationships	To construct meaningful knowledge	To maintain meaningful warm relationships
Implications for data collection	*before the actual talanoa*	*during the actual talanoa*	*after the actual talanoa*
	Fakafe`iloaki (meaningful informal inter-personal greetings)	**Lotu** (openining & closing prayers) **Fakafe`iloaki** (introduction in the Tongan way) **Manatu melie** (sweet memories & reflections on the past)	**Fakahingoa** (naming in the Tongan way) **Fetauhi`aki** (taking care of one another such as taking back of findings to participants in person)
Control factor	The process of Talanoa Māfana research relationship		
Criteria for evaluating the research process	Faka`apa`apa (sacred wisdom)		

The figure above is not intend to repeat what has been discussed in this chapter; rather it provides information on fundamental approaches and implications that I suggest should be considered by researchers who will be interested in using TMM. Most importantly, these suggestions provide insights into how māfana should be established and maintained throughout the research process. Figure 4.3, above, shows that the three approaches to practice TMM are: talanoa mo e loto; pō talanoa, and talatalanoa. It also indicates that the factor for controlling the research process is the Talanoa Māfana relationship itself, whereas faka`apa`apa evaluates the strength of the research process. Imperatively, the key to successful implementing TMM rests on the researcher(s) themselves; meaning that researchers must have sufficient cultural knowledge and skills embedded in TVM for guiding Talanoa Māfana practices.

4.2 The contributions of Talanoa Māfana Methodology

There are three major contributions of TMM: (4.2.1) to the study of leadership as cultural practice; (4.2.2) to existing talanoa research; and (4.2.3) to non-Western/indigenous methodologies.

4.2.1 The contribution to study of leadership as cultural practice

One of the major needs in the current literature of leadership and culture is to have a rich methodology that could study the subjective meaning of the important relationship between leadership and culture (e.g., Ciulla, 2008; Den Hartog & Dickson, 2012; Dickson, Den Hartog, & Mitchelson, 2003; Guthey & Jackson, 2011; Jackson & Parry, 2011). These scholars argue that the dominant influence of Western-based and scientific-driven methodologies in the field of cross-cultural leadership studies has limited the ability for deep and rich meanings of the relationship between leadership and culture to be well comprehended.

The emphasis is on a methodology that could provide rich insights into the way in which the understanding of leadership as relationships unfold in a given socio-cultural context (Uhl-Bien, 2006). This is a call for methodologies that could "uncover the invisible assumptions that generate social structures" (Bradbury & Lichtenstein, 2000, p. 557) underpinning leadership through inter-subjective meanings (Cunliffe & Eriksen, 2011). As Guthey and Jackson (2011) point out, studies which have looked at the relationship between leadership and culture need not just a more culturally-based perspective of leadership, but also a methodology that would enlighten how such a view can be studied. Hence, the ability of TMM to explore TVM or

leadership as cultural practice of nurturing warm relationships from a Tongan perspective makes a significant contribution of this thesis to studies of leadership and culture. At the heart of TMM is its ability to study the deeply-held meanings of leadership as cultural practice based on the inter-relationships between peoples' inner worlds as they are understood and experienced within their own cultures.

4.2.2 The contribution to existing talanoa research

Using talanoa in academic research has become known since the beginning of the twenty first century following Halapua`s (2000) work in using talanoa to facilitate the political reform in Fiji. Halapua (2007) also used talanoa for economic reforms in the Solomon Islands, the Cook Islands, and in 2005 for the preparation of political reform in Tonga. The majority of research and theses using talanoa come from the education discipline, authored by Tongans and Pacific researchers (e.g., `Otunuku, 2011; Lātū, 2009; Manu`atu, 2000b; Manueli, 2012; Otsuka, 2006; Ruru, 2010; Vaioleti, 2006). Other Tongans have also used talanoa in business (Prescott, 2008) and housing research (`Alatini, 2004). However, little is known about how talanoa is used to study Tongan leadership in another cultural context, particularly in the field of leadership and management.

There are two major contributions of TMM to the field of talanoa research: the emphasis of Talanoa Māfana as a methodology, and the centrality of māfana. First, most talanoa writings and studies have considered talanoa as a method to explore a particular research topic; such works include those done by Fua (2009), Manueli (2012), Prescott (2008), and many others. However, the emphasis of Talanoa Māfana in my study is deeper and goes beyond what can be described as a method because it is theoretically grounded in the concept of TVM as a basis for defining the talanoa methods to be used. For clarification, methodology is a conceptual framework that has to be understood first before the research methods of a particular study can be decided (Guba & Lincoln, 1994; Klenke, 2008). As explained in Chapter Three, the recognition of Talanoa Māfana as methodology advances knowledge of talanoa research, denying Fua`s (2009, p. 209) claim that "talanoa is a research tool, not a research framework, or research approach". This claim fails to consider the deep theoretical assumptions underpinning talanoa.

In my view, the major failure in accelerating the methodological value of talanoa is partly due to the fact that most talanoa researchers talk about talanoa without clarifying what they mean by talanoa methodology and talanoa method. It appears to me that these terms are used interchangeably in the literature of talanoa research, which cannot help readers to understand how talanoa can be transferred from theory to practice. Therefore, the emphasis of TMM on TVM ontology and epistemology provides new insights into how the theoretical meanings behind TVM shape the practical implications supporting Talanoa Māfana approaches.

Second, the centrality of māfana adds values to talanoa literature especially for the increasing interest in the importance of empathy and spiritual connections to doing effective talanoa. For instance, Halapua (2007) says that once people`s trust is secured then they can speak about the truth from their hearts. Farrelly and Nabobo-Baba (2012) add that empathy shapes the existence of authentic talanoa, which can be made possible if researchers pay special attention to creating a healthy talanoa relationship context that encourages people to talanoa from their hearts. Other researchers state that people`s emotions in talanoa cannot be detached from their knowledge and experiences (e.g., Otsuka, 2006; Vaioleti, 2006). However, little is known about conceptualising talanoa as Talanoa Māfana from a Tongan perspective. Manu`atu`s (2000b, 2003, 2009) works appear to be the first to bring the notion of māfana into the discussion of talanoa research. Nevertheless, little is known about the use of Talanoa Māfana as a methodology for studying leadership as cultural practice from a Tongan perspective in another cultural context. As Vaioleti (2006) highlighted almost two decades ago, the concept of māfana is yet to be recognised in talanoa studies. Hence, incorporating māfana with talanoa illuminates another way of conceptualising and utilising talanoa in the academic field.

4.2.3 The contribution to indigenous methodologies

As I explained in my introductory chapter, I use the term 'indigenous' in this thesis to refer to the complex ways in which Tongans live their lives in a given context, whether in Tonga or abroad. So although the Tongan people are not the indigenous people of New Zealand, while in New Zealand they draw on their indigenous cultural traditions, knowledge, and practices from Tonga.

In this section, I explain further the connections I see between the methodology used in this research and the wider literature on indigenous methodologies. The dominant use of Western-based methodologies to study issues related to non-Western or indigenous peoples has been a

concern in the literature of indigenous methodologies for many years (e.g., Bishop, 2008; Denzin & Lincoln, 2008b; Henry & Pene, 2001; Ruwhiu & Wolfgramm, 2006; Sanga, 2004; Smith, 2012; Taufe`ulungaki, 2001). These authors emphasise that Western-based methodologies cannot reflect the rich and deep meanings behind a given research topic that is perceived and experienced by people from within their own cultural backgrounds.

Scholars such as Denzin and Lincoln (2008b) and Smith (2012) have stressed the importance of using indigenous methodologies for studying issues related to indigenous people; arguing that indigenous methodologies represent the knowledge that should benefit people from within their own cultures in terms of ownership and relevancy to social transformation. However, the representation of these knowledge has been inhibited by high reliance on Western methodologies. Smith (2012, p. 1) states, "The word itself, 'research' is probably one of the dirtiest words in the indigenous world`s vocabulary". This view critiques how Western researchers tend to suppress the distinctive knowledge of indigenous people by using research strategies such as surveys that are not compatible with the cultural backgrounds of the researched.

Further to this, the way in which Tongans and/or Pacific people see and experience reality cannot be considered identical to that of Western people and cannot be understood by using Western approaches (Gegeo, 2001; Sanga, 2004; Taufe`ulungaki, 2001). As Vaioleti (2006) emphasises, issues related to Pacific people in New Zealand can be well articulated from using their own cultural approaches such as talanoa. From a Hawaiian perspective, Meyer (2008) argues that Hawaiians' worldview can be understood from their own spiritual acts of knowing underpinning by inter-connectivity between familial relationships, lands, and oceans. One of the indigenous methodologies that is well recognised internationally is Kaupapa Maori which embraces Maori traditional beliefs, ways of life, and the needs and expectations of Maori people (Bishop, 1998, 2008; Henry & Pene, 2001; Ruwhiu & Wolfgramm, 2006; Smith, 2012). However, Tillman`s (1998) response to Bishop`s (1998) article on Kaupapa Maori notes that attention should be given to clarity of (i) transition from theory to practice; (ii) research control factors; and (iii) criteria for evaluating the strength of the research process.

As we learned from this study, TMM can contribute to Tillman`s (1998) concerns with a clear description of how TVM theoretical meanings can be transferred into practice of TMM`s three approaches: talanoa mo e loto, pō talanoa, and talatalanoa. In addition, the use of Talanoa Māfana relationship to control the research relationships between participants and the

researcher, and employing faka`apa`apa to evaluate the strength of the research process are among the main contributions of TMM. The crux of TMM lies in the ability of māfana to permit the existence of hidden truths within the hearts and minds of Tongans, representing the cultural meanings of TMM from a Tongan perspective by promoting and retaining the knowledge of cultural practices rooted in the Tongan culture. This also contributes to the importance of a more spiritually-based indigenous methodology for understanding the profound meanings behind indigenous people`s minds and souls (Meyer, 2008; Ruwhiu & Wolfgramm, 2006; Sanga, 2004).

TMM voices the needs and concerns of my participants as professionals who are bringing valuable leadership capabilities to the organisation, but are seldom heard in New Zealand. Significantly, talanoa was the only mode of knowing that permitted our existence as Tongans and Pacific people before the arrival of Western civilization and missionaries (Halapua, 2007). In this sense, TMM provides new insights into the usefulness of indigenous methodologies for understanding the capabilities of indigenous people, which are usually difficult to articulate by using predominantly Western methodologies.

This is a call for researchers to be accountable for unfairly using Western-based methodologies to explore the views and experiences of indigenous peoples (Bishop, 1998; Smith, 2012). Moreover, Pacific approaches are underdeveloped mainly because Pacific knowledge and cultural practices are still considered as sub-sets of the dominant realities (Sanga, 2004; Taufe`ulungaki, 2001). Hence, the development of TMM shows my commitment to recognise the strength of indigenous methodologies in leadership and organisational studies from a Tongan perspective.

Arguably, TMM can feasibly be applied for doing research with non-Tongans, taking into account the possibility of māfana to influence people, but the application can be contextual in order to meet the cultural values and diverse needs and expectations of people involved. Halapua and Halapua (2010, p. 2) express this by saying:

> Although talanoa is a practice of the Pacific, it arguably offers inspirations for building new understandings and positive practices of global democracy. In a global context, the situation of noa [telling the story without the burden of predetermined agenda] would enable storytellers of different cultures to listen and learn what their respective tala [stories/messages] reveal.

Although the above view did not see talanoa as māfana, the authors' reference to 'noa' is an important element of how māfana should be understood and practiced in the research context. It means that māfana cannot be fixed or predetermined because it is just a natural feeling that comes out of someone`s heart when the situation is culturally right to her/his thinking and belief systems. In my view, when māfana is viewed through the lens of noa then people are expected to freely share what they have within their minds and souls in a particular situation. Since māfana was described by my participant Leana as a "world class passion", I support the above statement by Halapua and Halapua (2010), arguing that talanoa in the spirit of māfana can possibly be applied internationally but that the application should be contextual.

4.3 My reflections on challenges of Talanoa Māfana Methodology

Whilst TMM plays a critical role in studying TVM in another cultural context, I have also experienced challenges worth noting for reinforcing the strength of TMM. Two major reflections are highlighted here that may be considered useful for future usage of TMM.

First, TMM requires a lot of technical arrangements that will definitely have huge impacts on time and could go beyond the set timeframe of a particular research. For instance, the quality of research findings is determined by quality of warm relationships between participants and the researcher. If their warm relationships are not in place, then the researcher must invest a great amount of time networking and building relationships. Since I am proposing here that group talanoa is more appropriate than one-to-one to TMM in relation to the concept of TVM, researchers must invest quality time for group recruitment in order to get the best possible outcomes out of their studies. I experienced a lot of challenges in recruiting to groups as I had to align everyone`s time and to accept the unexpected changes. It actually took me about a year to fully complete my fieldwork from the exploratory study to the full implementation included transcribing and analysing. However, I found that my ability to spend sufficient and quality time in the field has given me quality findings and healthy research relationships with my participants.

Second, the cultural practices of TMM may be difficult to articulate from a non-Tongan perspective because there are certain ways in which it must be applied. For example, the sacred wisdom of faka`apa`apa expects researchers to be able to speak in the Tongan language and to know the cultural backgrounds of participants involved before starting the actual talanoa. Likewise, the centrality of māfana and how to use effectively in building and maintaining warm

relationships throughout the research process must be taken into consideration. Failing to do so may reduce participants' interest to participate and their willingness to freely share their knowledge. However, this does not mean that TMM has no credibility in academic research. In fact, it means that the effectiveness and successfulness of TMM depend very much on researchers' ability to consider the cultural knowledge and cultural practices underpinning this approach. In other words, researchers who would be interested in using TMM can employ this approach with participants of any cultural background, but have to be mindful of how to contextualise the implementation stage to suit the cultural practices being studied. A framework showing the holistic assumptions of TMM is illustrated in Figure 4.4 below.

Figure 4.4: Talanoa Māfana methodology framework

THEORETICAL ASSUMPTIONS Tauhi Vā Māfana ontology and epistemology

↕

TALANOA APPROACHES talanoa mo e loto (talking from the heart) pō talanoa (sharing the truth in warm relationships) talatalanoa (maintaining warm relationships)

↕

TALANOA METHODS group talanoa

↕

TALANOA TOOLS mainly the researcher`s cultural/research knowledge and skills

↕

TALANOA CONTROLLER talanoa māfana relationship process

↕

TALANOA EVALUATOR faka`apa`apa (wisdom)

↕

TALANOA DATA qualitative type

↕

TALANOA ANALYSIS thematic analysis using Talanoa Māfana analysis framework

4.4 Summary: Chapter Four

Overall, the importance of TMM for exploring the richness and depth of TVM or leadership as cultural practice is clearly evident in this chapter through the intimate connections between the theoretical meaning behind TMM approaches and its TVM ontological and epistemological assumptions. These views set the implications for how the three approaches of TMM should be practiced. That is, the application of talanoa mo e loto (talking from the heart); pō talanoa (sharing the truth in warm relationships); and talatalanoa (maintaining warm relationships). In light of TMM, group talanoa method was considered to be culturally appropriate than one-to-one talanoa for exploring the spiritual collective relationally-based perspective of TVM.

A semi-structured group talanoa was found to be most appropriate for facilitating talanoa as this can allow participants and the research to co-construct the knowledge being sought in a communal manner, reflecting the reciprocal perspectives of TVM epistemology based on the notion of fua fatongia practices. The researcher`s cultural/research knowledge and skills are considered the most significant research tools for successful implementation of TMM through the positive influence of māfana. Hence, the process of Talanoa Māfana itself can be considered as the relevant factor for controlling participants and the researcher`s research relationships, and the sacred wisdom of faka`apa`apa can be used to evaluate the strength of the research process. TMM collects mainly qualitative data and analyses thematically using the Talanoa Māfana analysis framework described in the previous chapter. Therefore, TMM can be applied in any culture for studying leadership as cultural practice, but the application must be contextual in order to secure the appropriate warm relationships required.

CHAPTER FIVE

TAUHI VĀ MĀFANA: NURTURING WARM RELATIONSHIPS

I don`t know if there is a full translation for [Tauhi Vā] in English but for me and my understanding it`s just taking care of your relationships and whatever that entails. So that might be you fua fatongia [fulfilling obligations] to the best of your ability. That also might mean keeping the communications line open, and that might mean just visiting family more often ... Because I mean if you strip all that stuff then what makes us any different from Pālangis [Europeans] like or Samoans or Fijians? That kind of foundation was stuff for Tongans ... So Tauhi Vā is also a component of faka`apa`apa as well and vice versa. Faka`apa`apa is part of Tauhi Vā so they have a relationship as well. So everything is kind of relational and if you strip one away you can`t have one without the other and reciprocity is also part of that. So it`s all kind of inter-mingled you can`t strip them apart and look at them as being mutually exclusive from the other (Milika, F, NZ-born).

[Tongans] are māfana (warm love/inner warm passion) people and such a passion comes from the heart ... If we can redirect that into positive areas specifically leadership ... we will go far (Tatau, M, Tongan-born).

The quotations above highlight two major purposes of this chapter. First, since this thesis set out to understand Tongan leadership based on participants' views and experiences of Tongan identity and Tongan leadership practices in the New Zealand Public Service (NZPS), this chapter presents participants' understanding of Tongan leadership under the overarching conceptual framework of Tauhi Vā Māfana (TVM) or nurturing warm relationships. The opening statements indicate that Tauhi Vā and māfana concepts must be considered together for better comprehending of leadership as cultural practice from a Tongan perspective.

For instance, Milika stated that the concept of Tauhi Vā is the foundation of Tongan culture which encompasses all core elements of what it means to be Tongan including the inter-connections of fāmili, fua fatongia, and faka`apa`apa. In addition, Tatau agreed that in order for leadership or Tauhi Vā to be effectively implemented and sustained in a given context, it has to be driven by spirit of māfana. Imperatively, the concept of fāmili, māfana, fua fatongia, and faka`apa`apa are interrelated as emphasised by Milika. Hence, the incorporation of Tauhi Vā and māfana reflects the underlying perspectives of Tongan leadership embedded in Tongan culture.

Second, this chapter presents findings about TVM in a positive and an affirmative way of what Tongan leadership is. My approach in this chapter is to affirm Tongan leadership partly because I experienced a practical leadership problem as described in Chapter One, and also because I wanted to look at the positive contribution of Tongan leadership and what it means for Tongan people and their work in a particular context. In Chapter Six, I present the findings on taking TVM to another cultural context, then the integration of the findings from Chapter Five and Six with the literature are considered in Chapter Seven.

This chapter consists of two main sections. The first section describes the findings that highlight the intimate relationship between Tongan identity and Tongan leadership, demonstrating the key argument structuring this chapter that leadership and culture are inseparable and therefore leadership can be conceptualised as cultural practice. The second section incorporates Tongan identity and Tongan leadership findings into the overarching concept of TVM that I found to be an appropriate framework for conceptualising Tongan leadership. Findings in this chapter were drawn mainly from participants' views and experiences of Tongan identity, Tongan leadership, and the importance of Tongan identity to their everyday leadership activities. The chapter ends with a summary of key findings.

5.1 The integration of Tongan identity and Tongan leadership

This section unveils the mutual inter-influence between Tongan identity and Tongan leadership findings, promoting the argument that the two approaches cannot be perceived and practiced separately. In support of this, I experienced difficulties during data analysis trying to separate participants' responses on Tongan identity and Tongan leadership as I found the findings across approaches to be closely tied. Despite challenges, this experience has shown me that Tongan identity and Tongan leadership findings are interrelated and cannot be viewed separately. The summary of the integration between Tongan identity and Tongan leadership findings is presented in Table 5.1 below.

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Table 5.1: The integration of Tongan identity and Tongan leadership findings

Point of integration	Description of key elements
5.1.1 **Tauhi Vā concepts**	Tongan identity and Tongan leadership practices are both founded in the concept of Tauhi Vā, a cultural practice of nurturing relationships comprises of • Family ties/upbringing interactions • Fua fatongia • Faka`apa`apa • Tongan Way of life
5.1.2 **Tauhi Vā practices**	Tongan identity and Tongan leadership practices are both shaped by rules of fua fatongia, driven by spirit of māfana, and evaluated by sacred wisdom of faka`apa`apa
5.1.3 **Values of Tauhi Vā**	Tongan identity and Tongan leadership practices both value the importance of mamahi`i me`a (making a difference/striving towards achievements) for safeguarding the underlying knowledge, belief systems, and cultural practices supporting the two approaches
5.1.4 **Tauhi Vā context**	Tongan identity and Tongan leadership practices are contextual, based on the dynamic interplay between Tauhi Vā concepts, practices, and values in any socio-cultural context.

Table 5.1 depicts four points in which the findings about Tongan identity and Tongan leadership are integrated: Tauhi Vā concepts, Tauhi Vā practices, Values of Tauhi Vā, and Tauhi Vā context. Though these key elements are considered separately, it should be noted that the findings indicate the meanings of Tongan identity and Tongan leadership to be imperatively intertwined; hence, comprising points of integration. For instance, Tauhi Vā concepts are interconnected in a way that Tongan identity and Tongan leadership findings have commonly emphasised the important linkage between family ties/upbringing interactions, fua fatongia, faka`apa`apa, and the Tongan ways of life/Tongan cultural practices. This indicates that the reality or truth about Tongan leadership is made up of interrelated parts and cannot be understood independently of the assumptions underpinning Tongan identity. The discussion of the findings under this section follows the order of the four points of integration mentioned in Table 5.1.

5.1.1: Tauhi Vā concepts

The concept component of Tauhi Vā emphasises the underlying ideas that join together the findings on Tongan identity and Tongan leadership. Milika`s opening statement is repeated in Figure 5.1, below, together with Sonalini`s to represent almost all participants' views in terms of two major similarities: (i) Tauhi Vā as a holistic relationship practice, and (ii) Tauhi Vā is grounded in the Tongan culture. First, Milika`s statement on Tongan identity and Sonalini`s quote on Tongan leadership stress the importance of Tauhi Vā as holistic relationships. For instance, Milika`s reference to the idea of Tauhi Vā as "taking care of your relationships and whatever that entails" and Sonalini`s point on Tauhi Vā as "life skill experience" signify the complex nature of relationships behind Tongan identity and Tongan leadership. In particular, participants explain that their Tongan identity encompasses all knowledge, belief systems, and cultural practices underpinning being Tongan. These include the interconnection of "upbringing/mother/father", "reciprocity/inter-mingled", "fua fatongia", "faka`apa`apa", "good relationships", and "relational" as emphasised by Milika and Sonalini.

Milika`s statement in Figure 5.1, below, is supported by other participants' responses to the question about being Tongan, describing it as a holistic relationship. For instance, Fono said, "For me being Tongan means family, religion, and respecting elders …"; and Lavinia added, "Even though I live in New Zealand, in terms of who I am I will always value that I am Tongan and everything about Tonga that brings". These responses emphasise the holistic relational nature of Tongan identity which is highlighted by incorporating the Tongan values of "family", "religion", "respecting elders" and "everything that being Tongan brings". In addition, Fangamea stated, "I cannot detach my spiritual faith from who I am because that`s how I was brought up". It appears that Tongan identity is very complex which means that how Tongans think and practice in given context could be understood from the lens of Tauhi Vā as a holistic relationship practice.

Figure 5.1: Representative data on Tongan identity and Tongan leadership concepts

Tongan identity concept	Tongan leadership concept
I don`t know if there is a full translation for [Tauhi Vā] in English, but for me and my understanding it`s just taking care of your relationships and whatever that entails. So that might be you fua fatongia [fulfilling obligations] to the best of your ability. That also might mean keeping the communications line open, and that might mean just visiting family more often ... Because I mean if you strip all that stuff, then what makes us any different from Pālangis [Europeans] like or Samoans or Fijians? That kind of foundation was stuff for Tongans ... So Tauhi Vā is also a component of faka`apa`apa as well and vice versa. Faka`apa`apa is part of Tauhi Vā so they have a relationship as well. So everything is kind of relational and if you strip one away you can`t have one without the other and reciprocity is also part of that. So it`s all kind of inter-mingled you can`t strip them apart and look at them as being mutually exclusive from the other (Milika, F, NZ-born).	I`ve got most of my leadership actions from being Tongan … Tauhi Vā is useful to how I do leadership. That`s your life skill experience. I always believe it`s your upbringing, how your mother and father brought you up … In my leadership style, you must have good relationships with people which is central for when you need them on a project you are leading. You know, you need to know how to approach people in a sensible way that will encourage them to participate because you cannot go through your manager to do that for you. It`s you who must deal directly with people. Those Tauhi Vā activities are very useful (Sonalini, F, Tongan-born).

In conjunction with the concept of Tongan identity, Sonalini`s statement also reflects on the importance of Tauhi Vā for understanding Tongan leadership. Representing the position of nearly all participants, Sonalini views Tongan leadership as Tauhi Vā, saying "Tauhi Vā is useful to how I do leadership", "good relationships with people" and "know how to approach people in a sensible way that will encourage them to participate". Although not all participants used the terms Tauhi Vā, their responses to Tongan leadership emphasise the concept of Tauhi Vā in terms of nurturing relationships. For example, Kafa and Lole among other participants described leadership as a process of "serving others", parallel to the idea of Tauhi Vā that Sonalini highlighted, Figure 5.1, about parents' and children`s relationship and its centrality for their leadership practices in any context. This confirms the significant inseparable relationships between Tongan identity and Tongan leadership findings.

The second similarity is related to the point that Milika made (Figure 5.1 above) about the fact that assumptions underpinning Tauhi Vā are founded in the Tongan culture, or in the context of Tongan identity, or being Tongan. Milika provided evidence for this by saying, "If you strip all that stuff [e.g., relationships, family, fua fatongia, and faka`apa`apa] then what makes us any different from Pālangis [Europeans] like or Samoans or Fijians? That kind of foundation was stuff for Tongans". In parallel to this, Sonalini`s statement highlights that Tongan leadership is about Tauhi Vā based on "life skill experience", "upbringing", and "how your mother and father have brought you up". Almost all participants state that the formation, implementation, and maintenance of Tongan identity and Tongan leadership can be well comprehended and applied successfully in the context of Tongan culture.

The emphasis of Tauhi Vā on relationships, family, fua fatongia, and faka`apa`apa are important cultural aspects of being Tongan according to Milika. It means that Tongans' worldviews, practices, or ways of life, and how they evaluate their own worlds are rooted in the basis of Tauhi Vā. These findings, therefore, confirm the inseparability between Tongan identity and Tongan leadership concepts, suggesting that the two approaches are overlapping and cannot be viewed independently of one another. The results also show that participants' views on Tongan identity and Tongan leadership concepts are not heavily influenced by their places of birth, but more from what they have seen, learned, and experienced in their upbringing. This reiterates the importance of integrating Tongan identity and Tongan leadership findings.

5.1.2: Tauhi Vā practices

This section focuses on the connection between Tongan identity and Tongan leadership findings in relation to how Tauhi Vā is practiced in a given context. The findings reveal that Tauhi Vā practices are shaped by rules of fua fatongia, spirit of māfana, and sacred wisdom of faka`apa`apa. These three aspects of Tauhi Vā are discussed more in the second section of this chapter, but I would like to highlight their interconnectivities here. For instance, the idea of fua fatongia or fulfilling obligations for the benefit of the collective was highlighted by Milika, (Figure 5.1 above) as amongst the fundamental elements of Tongan identity. Similar to the findings on Tongan leadership, Kafa mentioned, "I look after [my people] and nurture and bring the best out of them then that`s a reflection of my leadership and serving. It comes back more positively". Although Kafa did not refer here to fua fatongia, the idea of "nurture", "leadership and serving", and "comes back more positively" are important aspects of fua

fatongia in the Tongan context. It highlights the importance of relationships, reciprocity, and the collective benefits emphasised by Milika, (Figure 5.1, p. 107).

In addition to fua fatongia is the important influence of māfana and faka`apa`apa in shaping the integration of findings on Tongan identity and Tongan leadership. As described elsewhere in the thesis, the term māfana means warm love/inner warm passion and it is used here to bring together almost all participants' common views on the importance of māfana for driving their leadership practices. Similarly, the term faka`apa`apa was drawn from the data to cluster participants' common views on the key role of faka`apa`apa in evaluating their leadership practices.

Even though māfana differs from faka`apa`apa in terms of practice, the findings reveal that they are interrelated and worked inseparably. For instance, Kala`au described respect as "humility and love" and Lavinia added, "I do, I do, I do believe being respectful and not just because I`m Tongan but to other human beings. Our golden rule in the bible, love others as you would like". These responses support that māfana and faka`apa`apa are mutually influential and must be considered together when practising Tongan identity and Tongan leadership. The quotations presented in Figure 5.2, below, represent nearly all participants' responses that highlight the integration of Tongan identity and Tongan leadership in relation to māfana and faka`apa`apa.

The first aspect is māfana, which participants considered as essential for shaping their motivation and capabilities in any context. In Figure 5.2, Tatau and Leana`s views on the influence of māfana on Tongan identity practices coincided with the emphasis on māfana in Laukau`s statement on Tongan leadership practices. It is evident from their views that participants are spiritually moved by māfana, a big driver in their everyday practices. This was highlighted by Tatau`s statement that "[Tongans] are māfana people" and "we can go far" with the spirit of māfana. Similarly, Leana`s point on "hohoi" or loving one another is parallel to what Laukau referred to as "`ofa" (love). These different elements of māfana signify participants' lives, highlighting the place where their strengths are embedded, their hearts, as emphasised by Tatau (Figure 5.2). Fangamea supported Tatau by saying that māfana works well "when it is perfectly felt within our inner human being (Tangata `i loto)". It appears that māfana is crucial for shaping participants' Tongan identity and Tongan leadership practices and cannot be detached from how they think and work in a context because it embraces their life as Tongans.

Figure 5.2: Representative data on māfana and faka`apa`apa

Tongan identity practices	Tongan leadership practices
Māfana	**Māfana**
[Tongans] are māfana people and such passion comes from the heart ... If we could redirect that to whatever we do, we will go far (Tatau, M, Tongan-born).	Trying to share the same understanding is one of the leadership styles [I have] ... To me claiming your own rights is not a Tongan way (Laukau, M, Tongan-born).
One of the core elements of me being Tongan is hohoi [loving one another/desire to love one another]. We are hohoi people and I value that, its a big driver (Leana, F, Tongan-born).	What guides you in doing this leadership action? (Mele).
	It comes down to love. It is because I want everyone to have the same understanding of `ofa [love] and loving the people ... (Laukau, M, Tongan-born).
Faka`apa`apa	**Faka`apa`apa**
I talked about the dignity, you know, that`s in us Tongans. How you carry yourself. I think very strongly about that; you will be very conscious about your behaviour, how you talk to people, and your humility about what you might know because that`s definitely something you might need to be humble with your knowledge and sometimes it is just listening and being silent rather than always trying to impart what you know. There is a wait door… The principle aspect [of faka`apa`apa] is about what is the right thing to do … [my grandmother] gained the respect for her actions … (Kafa, F, NZ-born).	Leadership is how you talk, tell people ways and things to do ... its how you portray yourself. I think it`s more what comes from the heart that you have to judge (Kalafi, M, Tongan-born).
	I am a type of person who doesn`t like to talk much. I would rather play my responsibilities as a father so my children could witness what I value as a Tongan. Whether they would accept it or not but at least I`ve tried to show them. I do believe that actions speak louder than words. Lead by example, action. That`s my way of life (Fanga`ihesi, M, Tongan-born).

However, participants also agree that when their leadership practices are not spiritually grounded in the concept of māfana then their expression of ideas in actions may not reflect the true meaning of being Tongan. This is emphasised by Laukau (Figure 5.2) who said that "claiming your own rights is not a Tongan way". This means that for participants, Tauhi Vā practice is about valuing the benefit of the collective over the individual which highlights the collective and relational nature of Tauhi Vā practices. Fangamea added:

When our minds and souls are one or work inter-dependently of one another, and when the spiritual courage we have within our hearts take the lead in guiding everything we do, we can easily remove a mountain. Such courage is expressed through our behaviour and interactions with others, which actually reflects the true spirit of what it means to be Tongan (Fangamea, F, Tongan-born).

Even though Fangamea did not use the term māfana, the emphasis on "minds", "souls", "spiritual courage", and "hearts" reflect the significance of warm love emphasised in the concept of māfana. This also accentuates the strength of māfana in moving participants towards achieving successful leadership practices. Considering the importance of māfana in driving participants to have a sense of belonging to their own practices through their own social transformation, incorporating Tauhi Vā and māfana is a relevant concept for conceptualising Tongan leadership.

The second aspect is faka`apa`apa, as participants perceive it is important for evaluating the ways they practice Tongan identity and Tongan leadership. As explained in Chapter Two, faka`apa`apa is about the sacred wisdom that participants hold for evaluating their Tauhi Vā practices, a type of wisdom that is based on knowing your Vā with others and how to fulfill the obligations underpinning those Vā. Representative data at the bottom part of Figure 5.2, above, highlights almost all participants' views on faka`apa`apa. For instance, Kafa`s comment indicates that Tongans or participants' behaviour in a given context is assessed by how well they act and behave in relation to the presence of others. This response shows the important place of 'others' in evaluating Tauhi Vā practices, meaning that participants' behaviour and actions in the Tongan context are measured against the expectation of others. Otherwise, participants would be viewed by others as "fiehā" or showing off as stated by other participants such as `Ofa and Laukau.

Kafa mentioned that faka`apa`apa in the context of Tongan identity is determined by being "humble with your knowledge" or being able to "listen" to others (Figure 5.2 above). These points highlight the types of behaviour that are culturally accepted by participants in their own contexts. Being humble or being silent in the Tongan context is an example of practising faka`apa`apa, or what participants such as Milika referred to as "wisdom". She said, "You don`t challenge your parents, you know, to an extent because kids have grown up with that behaviour ... I find it such wisdom thing". It is evident that participants see faka`apa`apa as sacred wisdom, meaning that Tauhi Vā practice is sacred in the sense that it comes with wisdom of knowing your relationships and how to nurture those relationships in relation to others. As Kafa

said, "The principle aspect [of faka`apa`apa] is about what is the right thing to do ... [my grandmother] gained the respect for her actions". The point is when Tauhi Vā practices do not meet faka`apa`apa criteria then the sanctity or harmony of relationships can easily deteriorate.

Likewise, Kalafi and Fanga`ihesi`s responses about faka`apa`apa in relation to Tongan leadership practices, as highlighted in Figure 5.2 (p. 110), are comparable to Kafa`s statement on faka`apa`apa in regards to Tongan identity. This is highlighted by Kalafi`s points on "how you talk" and "how you portray yourself". Fanga`ihesi also added that "lead by example" is another aspect of faka`apa`apa which participants said they are evaluated against in their own contexts. This point is consistent with Kafa`s reference to "being silent rather than trying to impart what you know" (Figure 5.2). These findings, therefore, confirm the close tie between participants' Tongan identity and Tongan leadership in terms of Tauhi Vā practices.

5.1.3: Values of Tauhi Vā

In contrast to Tauhi Vā concepts and Tauhi Vā practices, the value component emphasises participants' views on the importance of Tongan identity and Tongan leadership to how they live and operate in a given context. Naomi and Leana`s statements in Figure 5.3, below, represent participants' shared views on values of Tongan identity and Tongan leadership in shaping their beliefs and thinking systems, and their ways of life. For instance, Naomi provides important information about the value of Tongan identity in shaping her worldviews and for locating herself within her own socio-cultural contexts; saying, "it allows me to freely express myself as a Tongan", "it gives meaning to the way I behave", "Tongan culture is very important for me to be able to relate", and "acknowledging that I myself believe in these values". These responses encapsulate the holistic relational perspective of Tongan identity and how that is important for securing participants' Tongan identity.

Figure 5.3: Representative data on values of Tongan identity and Tongan leadership

Values of Tongan identity	Values of Tongan leadership
I feel it`s important for me to accept my traditional upbringing and values because it`s part of who I am and it allows me to freely express myself as a Tongan living in Aotearoa. It gives meaning to the way I behave and the way I interact with other people both in the workplace and in the community ... Understanding my upbringing and accepting values important to our Tongan culture is very important for me to be able to relate to my parents, my family, and to my Tongan community ... I am certain that if I didn`t value these cultural aspects of being Tongan in Aotearoa, I will feel disengaged from my own family and Tongan community. Part of accepting Tongan traditional values was acknowledging that I myself believe in these values and they do influence a lot in my behaviour (Naomi, F, Tongan-born).	To me leadership is to become a better person. That`s what I am doing and it resonates with us Tongans. We always drive for fakapotopoto [utilising what we have wisely/in a meaningful way] in whatever we do ... Leadership is linked to what I said about mamahi`i me`a [making a difference], it`s making a difference ... [I]f I can do a little bit every day for my advance, such as carrying forward my family and my work, then that`s leadership. It`s really a big motivation for me, you know, what difference am I making here? Being involved in meaningful works and if I`m engaged in that every day, that`s good (Leana, F, Tongan-born).

In the same vein, Leana`s statement above highlights the importance of Tongan leadership for driving almost all participants' inspiration towards movement and change. This is underlined by Leana`s reference to "become a better person", "mamahi`i me`a, it`s making a difference", "fakapotopoto", and "my family and my work". In support, other participants, such as Tatau, describe leadership as "mamahi`i e lelei taha" (striving for excellence). In Tongan the term 'mamahi`i' means hurt or pain and 'mamahi`i me`a' can be described as striving willingly towards achievement without giving up easily. This means that participants' leadership capabilities such as mamahi`i me`a and fakapotopoto are rooted in their Tongan cultural values.

It appears that mamahi`i me`a has spiritual meaning and it ties well to the importance of māfana as the catalyst of change for participants in relation to Tongan identity and Tongan leadership. This means that when participants are not spiritually inspired by māfana, they can be disconnected with their Tongan identity and Tongan leadership values. Naomi`s statement: "I am certain that if I didn`t value these cultural aspects of being Tongan in Aotearoa, I will feel disengaged from my family and Tongan community" (Figure 5.3). This response supports the role of māfana in safeguarding participants' capabilities, as participants argue that māfana

protects their sense of belonging, their holistic relational unity, and how they live in Aotearoa. Once more, these findings affirm the intertwined linkage between Tongan identity and Tongan leadership values.

5.1.4: Tauhi Vā contexts

The final point of integration is the context in which Tauhi Vā practices occur. This emphasises the point that the way in which participants practice Tongan identity and Tongan leadership are contextual or situated to meet the needs and expectations of their socio-cultural contexts. In support, Luseane and Moeata`s statements in Figure 5.4 confirm nearly all participants' views on the importance of dynamic context in their own understanding and practices of Tauhi Vā in a given context. Other participants, such as Tangi said, "Culture in a way is dynamic … so we only can pass on to our kids what we desire for them and what we want". This emphasises the nature of dynamic Tauhi Vā in the context of Tongan identity. Similarly from the Tongan leadership context, Fangamea added, "It is hard being a leader because you have to really understand the different types of people you work with in a particular situation and the need for you to adjust your leadership styles to meet their purposes and preferences". Fangamea`s response indicates that despite the dynamic contexts in which Tongan leadership practices seem challenging to manage, the point to note is that dynamic context allows the diverse leadership styles to be part of constructing and nurturing Tauhi Vā practices.

Figure 5.4: Representative data on Tongan identity and Tongan leadership contexts

Tongan identity context	Tongan leadership context
Regarding our conversation on culture, I think culture is not static but evolves over time, over different context and all of that. Like our Christian belief, we do consider religion as an important part of our culture but it is practiced differently by different people in different contexts (Luseane, F, Tongan-born).	I think it depends on the situation that you are in. If you say I am here at work and at home, you almost like involve in two different types of leadership behaviours you have to employ. But I believe it depends on where you are, on the situation or the environment (Moeata, M, Tongan-born).

Considering the close relationships between Tongan identity and Tongan leadership context, the findings suggest that Tauhi Vā concepts, Tauhi Vā practices, and values of Tauhi Vā can be understood in the context of Tongan culture. As we have seen that Tongan identity and

Tongan leadership findings are integrated, we now turn to present the findings on the Tongan leadership conception of Tauhi Vā Māfana.

5.2 Tauhi Vā Māfana

This section presents the findings on TVM as a fundamental framework for visibly disclosing participants' views and experiences of Tongan leadership. TVM underlines the importance of nurturing warm relationships based on the dynamic interplay between fāmili, māfana, fua fatongia, and faka`apa`apa in a given socio-cultural context. Prior to the presentation of findings, it is worth noting that TVM emphasises a specific form of relationship in which social change can be found; that is warm relationship or relationships that initiate and maintain from the heart. This also underpins the understanding of TVM in this study as cultural practice of nurturing warm relationships. The incorporation of Tauhi Vā and māfana was developed from the findings presented in section 5.1 of this chapter, emphasising the importance of māfana for driving successful Tauhi Vā practices. Hence, the terms Tauhi Vā Māfana, Tongan leadership, and leadership are used interchangeably throughout this section.

The findings reveal five main categories relevant for understanding the fundamental aspects of TVM: (5.2.1) fāmili, (5.2.2) māfana, (5.2.3) fua fatongia, (5.2.4) faka`apa`apa; and (5.2.5) the dynamic context. These categories and their characteristics are summarised in Table 5.2, below, and the structure of this section follows the order of categories. Following Table 5.2 is the discussion of each category; while they are described differently here they are, however, mutually inclusive and cannot be viewed separately.

Table 5.2: Tauhi Vā Māfana

TAUHI VĀ MĀFANA (nurturing warm relationships)	
Categories	**Characteristics**
5.2.1 Fāmili (familial relationships)	• Ways in which warm relationships are constructed through familial/upbringing interactions
5.2.2 Māfana (warm love/inner warm passion)	• Ways in which warm relationships are driven by spirit of māfana
5.2.3 Fua fatongia (fulfilling obligations)	• Ways in which warm relationships are practiced in terms of actions, reciprocity, and the collective
5.2.4 Faka`apa`apa (sacred wisdom)	• Ways in which the practice of warm relationships are evaluated by sacred wisdom of faka`apa`apa
5.2.5 Dynamic context	• Ways in which warm relationship practices are dynamic according to the context of social interactions

5.2.1 Fāmili (familial relationships)

The first category highlights the key role of fāmili or familial/upbringing relationships in developing and constructing participants' leadership knowledge and skills. Essentially, participants explain that familial relationships they have experienced in life are particularly significant for determining the level of māfana and wisdom of faka`apa`apa they should acquire for shaping effective Tauhi Vā practices. The findings reveal that nearly all participants considered their familial backgrounds as the basis for their leadership learning. Kafa reported:

> I was thinking about the heart of the Tongan society or the heart of the Tongan culture is the fāmili, the importance of family because that`s where you get to see values I practised and lived and understood … That`s where you get to see faka`apa`apa with cousins, you observe it [in there] (Kafa, F, NZ-born).

It appears that fāmili plays a key role in nurturing participants' perceptions and experiences of leadership and the importance of considering their home-based leadership learning in how they operate in a given context. Even though Kafa did not mention leadership, her points on "the

heart of the Tongan culture is fāmili" and "faka`apa`apa" are important aspects of leadership in the Tongan context, as described in section 5.1 of this chapter. `Amelia supported Kafa by saying, "I`ve been thinking about my own type of leadership and it does go back to my upbringing and it goes back to the context of how I grew up". Similarly, `Olive stated, "I see leadership as having been influenced from the very early age and what you do. So you are lucky to see it in the right context and is functional".

The emphasis of the above responses on "upbringing", "early age", and "right context" indicates the key role of fāmili in nurturing participants' relationships and the importance of their cultural contexts to their leadership practices as Tongans. Mapu`aho reinforces this point by saying, "Leadership starts at home and home is where the heart is. I believe that every Tongan is naturally born with it". Correspondingly, participants' familial relationships play a crucial role in constructing and instilling proper leadership knowledge and skills that participants are expected to be acquired as Tongans.

The above also reflect the findings on how participants obtained learning about leadership. It emerged from the findings that almost all participants acquired their general leadership knowledge and skills mostly through their upbringing interactions. For example, Luseane reported learning about leadership from her father. She said, "I was never taught about how to do leadership but I learned about it from my father. He always reminded me about my roles and obligations as the eldest in the family". `Ofa supported Luseane by recalling the influence of his upbringing in his leadership learning experience:

> I mean personally a lot of the decisions that I make as being a leader are influenced by a lot of my upbringing (Fatafehi saying "Mmm"), the Christian values, although I don`t go to church but it is heavily influenced (Fatafehi saying "Yeah") in the family that I grew up in. I am saying that because I agree with the topic, that culture does actually influence our ways of life and belief systems (`Ofa, M, Tongan-born).

The above response by `Ofa and as supported by Fatafehi in the Lolopuko group talanoa confirms the strong influence between participants' TVM and their familial relationships, informing us about how participants' leadership capabilities have been developed and nurtured in their own contexts. Considering this strong familial foundation, participants often credited their leadership successes to their familial contexts. For example, Vaka said, "I still carry with me the leadership skills that I learned from different contexts in Tonga such as family, church, and school". While participants' familial backgrounds have dominated their leadership

learning, it is evident that participants' leadership learning experiences from other social connections are also useful for their understanding of Tongan leadership.

The above findings are aligned with the types of leadership actions that participants performed on a daily basis. When participants were asked about their views on everyday leadership activities, they referred to their home-based leadership skills. They reported, "My leadership is my commitment to my children at home" (Lami, F, Tongan-born); "My leadership starts at home by making decisions for my children as a mother" (Lionola, F, Tongan-born); and "My responsibilities to my young siblings and to my parents [are my] leadership roles because I`m the oldest daughter" (Kafa, F, NZ-born). It is apparent that participants first learned and practiced leadership at home, emphasising the importance of fāmili in giving meaning to the way in which participants view and experience leadership. Toni supported this by crediting his leadership skills to his upbringing:

> My leadership skill is waking up in the morning and ensuring that my family is safe, taking care of the kids, and our finances. I didn`t acquire these leadership strengths at a glance but through consistent nurturing interactions with my parents throughout my upbringing (Toni, M, Tongan-born).

Similar to Toni is `Amelia`s learning experience from her parents:

> I saw a fighting parent, you know. I saw my mother working. She worked and worked … worked all the time. My father the same … worked all the time and, you know, you come out of that and you think, ok, you know working, pushing … If my parent would ask me to do something and then I come back and say, "Oh I don`t know how to do it", they will say, "Go and find out how to do it". So that kind of attitude means I should keep trying … I look back and I do appreciate that. I think it did support learning in our family (`Amelia, F, Tongan-born).

As `Amelia stated, her courage to keep striving to get the end results came from witnessing and experiencing the hard ways through her parents' informal learning techniques. This confirms that the foundation for participants' leadership capabilities was nurtured from home through their upbringing interactions. These findings mean that in order for the leadership potential of participants to be reached in a given context, people who work with them must understand that participants' TVM cannot be separated from their fāmili and the leadership knowledge and skills that they have learned from their upbringing interactions. In other words, participants' leadership capabilities should be recognised in relation to the context in which they grew up.

5.2.2 Māfana (warm love/inner warm passion)

This category presents the findings on participants' māfana which is described in this thesis as warm love/inner warm passion, a type of māfana that comes from participants' loto`i Tonga (courageous Tongan soul) and participants found it is important for driving their motivation and confidence to strive willingly towards achieving shared goals in their own TVM contexts. In Tongan, the term 'loto' means soul and the suffix 'i' following the term loto denotes courage and empathy alongside Tongan soul. Though the term loto differs from māfana, it should be noted that words loto and māfana are spiritually attached as participants have consistently used loto`i Tonga interchangeably with māfana. Three aspects of māfana emerged from the findings: `ofa (love); lotolahi (courageous soul); and fakalaumālie (Christian belief). These characteristics and their representative data are presented in Table 5.3 below. The three categories of māfana are described further following Table 5.3.

Participants' representative data in Table 5.3 show the familial and relational nature of māfana, emphasising that participants' māfana is shared and the reality about māfana can possibly be realised within the context of relationships. For instance, Kalafi obtained his māfana of `ofa from his interaction with his father and Lionola acquired māfana from visiting family members, and their comments show that those experiences are important for keeping relational harmony. Similarly, Moeata emphasised that he obtained his māfana of lotolahi from the struggles he has actually experienced in life; he explains that such experience has inspired him to think about how to improve his life in the future. `Etu and Lami`s māfana of fakalaumālie were also acquired through their own familial contexts.

Table 5.3: The three aspects of māfana

Categories	Characteristics	Representative Data
Māfana (warm love/inner warm passion)	`ofa (love)	I looked after my Dad at the hospital ... and I was not allowed to sleep [on the bed]. One time I was cold and Dad said, "Climb up here". When the nurse came in the morning she said, "You`re not supposed to be sleeping in there otherwise your father cannot breathe" (laughing softly). My dad said, "Tuku pe `eku tama kema mohe" [let my son sleep with me]. I was in high school ... A lot of people might think that it is a bit dysfunctional, but I don`t think so. It is just that kind of nurturing that you have with your parents (Kalafi, M, Tongan-born).
		When I grew up in Tonga we always visited our relatives after Sunday luncheon meals … I found it useful and important particularly for knowing our family connections and for keeping the peace and harmony among family members (Lionola, F, Tongan-born).
	lotolahi (courageous soul)	While thinking about my upbringing in Tonga it was a very difficult time. My siblings and I were young and we only stayed with our mother ... and we had to work so hard for our own living. I still remember the time we used to collect coconuts for living in the island to be transported to the city for trading. The price for one coconut at the time was 3 to 10 cents. It was so difficult, and delivering coconuts to the city was another thing as we had to travel for about 7 miles from my village. There came a time when there was not food and no hope at all for additional supplies. Those difficult times were so sad, so sad ... [R]eflecting back now I believe that those hard times had woven into my mind and soul to think carefully about my future and try to get a better life (Moeata, M, Tongan-born).
	fakalaumālie (Christian belief)	My grandmother took me to Sunday school and bible studies. I learned about my Godly belief from there and from seeing my grandfather reading the bible (Lami, F, Tongan-born).
		I saw my grandmother praying every morning and although I didn`t realise the importance of it when I was young but then I witnessed how important it was when I accepted Jesus in my life (`Etu, M, Tongan-born).

5.2.2.1 `Ofa (love)

The first type of māfana is `ofa. The term `ofa is seen by participants as a natural feeling that has moved them to freely give and share their `ofa with others: as `Elisapeti stated, "We are very empathetic people, the Tongans". This means that participants' māfana is a natural warm feeling within their hearts and cannot be separated from their actions and way of thinking. The findings also disclose how participants express `ofa through actions. For instance, Tala said, "Being Tongan to me means `ofa ki `api [remembering home]. If I didn`t have that I wouldn`t work hard and I wouldn`t do anything good". Laukau and Naomi supported Tala, saying:

> Another part of what I believe is in our Tongan identity is caring and loving for people – `ofa ki he kakai – I think that`s the only reason why a lot of things get done here. It`s not because of what we have in our hands, but it is the love that we have for our people (Laukau, M, Tongan-born).

> One cultural value that I think is important to the [Tongan] culture is mata kāinga [facial expression of warm love]… I think it`s a beautiful thing and I think it`s just about being loving to others and caring. I don`t think you need to hapai [give] gifts and koloa [material goods] to your aunties … but keeping the family ties alive, valuing relationships; that is, reciprocating love and respecting other people should be at the heart of it (Naomi, F, Tongan-born).

It appears from the above responses that `ofa is subjectively driven rather than being materialistic, as participants describe that `ofa is key to their achievements and effective leadership practices. The above responses also show that participants' `ofa is quite different from the normal materialistic type of `ofa we experience in life. In everyday life, loving others may refer to giving someone gifts or money in return for something they have done or for recognising their rank in the society. In contrast, Naomi`s point of "mata kāinga" – which can be described as a form of love that Tongans can identify through people`s facial expressions – and Laukau`s reference to "caring and loving for people (`ofa ki he kakai), not because of what we have in our hands", highlight the unique meaning of māfana that participants carry in their minds and souls. It means that māfana of `ofa is fundamentally subjective and is not about money or material gifts but is about the spirit of freely giving your knowledge, beliefs, skills, time, and energy to share with others for the benefits of the collective. This highlights the types of TVM that are relevant for understanding participants' leadership potential in any context. Kafa`s comment supports this:

I still have that feeling of wanting to help [my family in Tonga]. I don`t have a lot myself but I feel a sense of that. It is a natural feeling … because that is just the normality for us, you know, and we were brought up with that (Kafa, F, NZ-born).

It is apparent that `ofa is a natural feeling of caring for one another, a type of māfana that participants grew up with and this shows the powerful influence of māfana in their belief systems, ways of thinking, and practices, which is why consideration of māfana is important in appraising their performance in a given setting. In support, other participants such as Vaka reported practising `ofa through "femolimoli`i" – sharing whatever is available no matter how small it is. Importantly, Vaka refers to femolimoli`i as a practice of nurturing one another`s `ofa, saying in Tongan: "Anga e fevahevahe`aki, fetokoni`aki, femolimoli`i, si`isi`i pe me'a kae femolimoli`i pe". I translate this as 'sharing, helping, and supporting one another with whatever little we have'. These responses highlight the fact that `ofa is produced out of freely sharing and caring for one another and the importance of such māfana to participants' lives. Thus, the extent to which `ofa promotes their potential and relational unity is so great, and it should be recognised in the context participants are operating in.

5.2.2.2 Lotolahi (courageous soul)

The second type of māfana is lotolahi, referring to the courageous feeling that persuades participants to perform beyond expectations in order to achieve what is best for the collective. Fatafehi said, "That`s what I could refer to as loto`i Tonga as we will go extra mile … to help our people". Leana supported Fatafehi by saying, "We are not easily giving up, we keep fighting. It`s all those hardworking no matter what the diversity is". Similarly, Falesiu reported:

I think we are, especially the Tongans, harshest critics … we keep pushing ourselves and I value that. I have seen a lot of young Tongans out there pushing the boundaries in doing things. I am really impressed, and that`s the courage (Falesiu, F, NZ-born).

These comments indicate that lotolahi is commonly shared among Tongans, and, as Falesiu expressed, it is courage that uplifts Tongans to keep striving towards achievement no matter how hard the situation is. In addition, Kalafi`s statement about "Mate ma`a Tonga", which can be interpreted as dying for Tonga, highlights a well-known Tongan phrase that reflects the strong influence of lotolahi in strengthening participants' energy and strengths to keep going regardless of what difficulties occur. For instance, the majority of participants used the 2011 Rugby World Cup in New Zealand to describe how lotolahi was demonstrated by Tongan

players' performance during their game with France. Table 5.4, below, presents participants' talanoa exchanges in the Mana and Mo`ui groups about the importance of lotolahi for driving Tongans' success in any works they do.

Accordingly, participants agreed that lotolahi is a Tongan strength central for driving their world class achievements. As Tatau mentioned in the Mana group, "If we can redirect loto`i Tonga to drive how we do leadership .... we will go far … because Tongans are māfana people and such a passion comes from the heart". This statement suggests the centrality of lotolahi for shaping the effectiveness of participants' TVM practices. Similarly Leana in the Mo`ui group mentioned that lotolahi or loto`i Tonga is a "world class passion" that can move Tongans to produce their best out of the little resources they have. The existence of such a passion can be made possible through the spirit of "loto`i Tonga" and "togetherness" as emphasised by Luseane and Puto in the Mo`ui group. Other participants also emphasised lotolahi in reference to the well-known proverb in Tonga that says "Tonga mo`unga ki he loto" (Tonga`s mountain is the heart), meaning that the strengths or capabilities of the Tongans such as participants can be found in the lotolahi they have within their loto`i Tonga. These findings intensify the argument that, if lotolahi is recognised globally, then it has to be considered and applied fairly to participants' leadership capabilities in any context, such as in the NZPS.

Table 5.4: The notion of lotolahi as discussed in the Mana and Mo`ui groups

MANA GROUP	MO`UI GROUP
TATAU: Remember the World cup here [in New Zealand], the Tongans made the world cup (others saying, "Yes") (M, Tongan-born).	**LUSEANE:** See the reality about loto`i Tonga was expressed by our national team and even Tongan fans during the World Cup (others saying "Yes", "Absolutely") ... [Tonga] just put the World Cup up there (leveling hands up in the air) in terms of the rest of the world (F, Tongan-born).
KAUTE: Yeah, the spirit of the people (M, Tongan-born)	
`ELISAPETI: Spirit (F, NZ-born).	**LEANA:** I think we are world class in there ... We push ourselves because of the potential we grew up with. To me it`s meaningful (F, Tongan-born).
TATAU: The spirit of the people	
`ELISAPETI: You never saw that anywhere else	**PUTO:** One thing is the spirit of togetherness. If our people were not standing together we don`t know what would happen, but being together as a country was so obvious because of the loto [heart/soul] (M, Tongan-born).
TATAU: It was raised by my co-workers during one of our luncheon breaks. They asked me if Tongans are just like that, and I said that it represents the true spirit of what it`s like to be Tongan	
MELE: Loto`i Tonga	**LUSEANE:** And that`s the Loto`i Tonga [Tongan courageous soul], because my daughter has bought us tickets. I flew up to the opening, flew back to work ... But then on top of that we got flags, we got red [clothes] ... I joined the marches into the parks. It`s so different.
TATAU: If we can redirect loto`i Tonga into positive areas, specifically leadership .... we will go far because we have been molded in Tonga through prayers and learning how to acquire such courage ... We made the World Cup and we changed the spirit of the World Cup	
VILI: To be like a World Cup (M, Tongan-born).	
TATAU: To be like a World Cup ... because we [Tongans] are māfana people and such a passion comes from the heart	**LEANA:** I thought about the game between France and Tonga. We went, you know, I mean such a passion and [France] has got a history, but for us we come in, you know, its that sort of passion (others saying, "Mmm") that we have and I think it`s something that if we can groom it to our kids, you know, it`s world class, that type of passion.
**`ELISAPETI:** That`s right, very emotional	
TATAU: If we can redirect that in whatever work we do, we will go far ...	
MELE: Our Talanoa is mālie and hard to end	
TATAU: Very true.	

5.2.2.3 Fakalaumālie (Christian belief)

The final aspect of māfana is fakalaumālie, referring to the spiritual belief that participants have gained from their Christian backgrounds as a key factor driving their motivation and confidence. The influence of fakalaumālie on participants' behaviour and ways of thinking is also influenced by Tonga`s motto "`Otua mo Tonga ko hoku Tofi`a" (God and Tonga are my inheritance) as mentioned by Puto (Mana Group) and Taumoepenu (Matuku group). This motto informs the centrality of Christian belief for grounding participants' TVM. Lionola added, "Our ways of life have been heavily influenced by principles of life in the bible". This statement highlights the strong tie between participants' leadership practices and their Christian beliefs. As Lami stated:

> In my life, the first person that I invite to help me in everything I do is God. When I invite him everything I do just fall into place … Of course temptations will come but he will take you through … He is the one who leads and directs me to the right place (Lami, F, Tongan-born).

It is evident that participants consider God as a leader and guide in their lives, as they state that their Christian beliefs help energise them to strive willingly in whatever work they do. However, when participants' Christian beliefs are not in place then this can create problems and disengagement as emphasised by Fangamea; "God resides in our souls and problems can happen anytime when we have conflicts and differences with our souls". Fangamea`s response highlights the importance of fakalaumālie to participants' motivation and effective TVM practices, and the need to nurture and protect those māfana as support factors of participants' transformation and achievements.

5.2.3 Fua fatongia (fulfilling obligations)

This category, fua fatongia or fulfilling obligations, represents participants' perspectives on how they practise TVM leadership in their everyday life. Participants said that they found their fua fatongia experiences important in understanding the reciprocal and collective nature of the way in which they fulfil their given responsibilities. When participants were asked about their perspectives of leadership, almost all of them reflected on the concept of fua fatongia. Kafa provided this affirming view, "[Leadership is] not a position of authority but a position of service … Leadership is about service for the betterment of others, not for yourself". Similarly,

Lole said "leadership is serving [my family and the collective]. It`s a big part of my leadership". Milika supported this with the statement:

> Even though my mum isn`t a leader at church, she has built relationships with people who hold important positions at church and she is able to, not necessarily get her way but those relationships kind of help, shape other things that are happening. So [leadership] is more relationships and attributes than the actual position held (Milika, F, NZ-born).

It is evident from these responses that participants see leadership not as a position of authority but as a social practice of fulfilling collective responsibilities in a mutual way, meaning that, for participants, leadership is about serving one another for the betterment of the collective. In response to the question about their leadership activities in daily life, participants referred to social actions such as "leading by example"; "serving others"; "listening to others"; "respecting others"; "helping people"; "supporting others"; "sharing"; "comforting others"; "coaching and mentoring"; "caring for others"; and "making decision". What is central to these responses is the consideration of others, meaning that leadership is more meaningful to participants when others' needs and expectations are prioritised and fulfilled. The question, then is, how do participants fulfil their collective responsibilities? The findings reveal that this is done through the three behavioural manifestations of fua fatongia: actions, reciprocity, and the collective.

The first of these is actions which participants considered relevant for understanding the ways in which they should fulfil their collective obligations in the Tongan context. For example, `Amelia said, "I just think of leadership as fua fatongia because you just do it". Similarly, `Elisapeti stated, "Tongans are hardworking people" and `Alipate added, "Hardworking is our strength". When these responses were followed up with a question about why these actions were useful, participants described that doing leadership showcases the capabilities they bring to a given context. Puto said, "Actions speak louder than words". Fanga`ihesi supported Puto by sharing his experience:

> I am a type of person who doesn`t like to talk much. I would rather play my responsibilities as a father so my children could witness what I value as a Tongan. Whether they would accept it or not but at least I`ve tried to show them. I do believe that actions speak louder than words. Lead by example, action. That`s my way of life (Fanga`ihesi, M, Tongan-born).

It appears that the appropriate way for participants to fulfil their collective responsibilities is through actions. As Fanga`ihesi emphasised, leading by talking is not enough to be considered as leadership in the Tongan context. Fanga`ihesi`s reference to "my children can witness what

I value" and "actions speak louder than words" illustrates participants' belief that actions are particularly central for demonstrating and reciprocating their capabilities. These views coincide with participants' responses on the qualities of leadership; they consider a quality leader as someone who can make a difference through action. For example, Lose expressed being influenced by her grandfather`s silent leadership. She said, "He didn`t have to say much to actually show that he was doing something … but everyone could understand his choices by the things he did" (Lose, F, NZ-born). This was supported by Moeata who said:

> Honestly, I just have to say that my mother would be the biggest influence. That`s the type of leadership that is a kind of a quiet leader. It`s not that you are leading from the front kind of leader. So doing, learning by doing, quiet leader, and you just do by examples, all those kind of leaders (Moeata, M, Tongan-born).

According to Lose and Moeata, influential leaders in the Tongan context are those who portray qualities through actions; that leading by doing can transform the ways in which others think towards them and their capabilities. These findings also reveal that participants identified leaders with such qualities from within their own socio-cultural backgrounds, such as Lose`s grandfather and Moeata`s mother.

The second behavioural manifestation of fua fatongia is reciprocity. The findings inform us that participants fulfil their collective responsibilities through reciprocity, believing that leadership is not just about doing it but must be practiced in a reciprocal manner. Naomi and Mapu`aho`s responses, below, describe the idea of reciprocity in terms of how they practice leadership by 'taking back' to their family members:

> Actions in my daily life that I consider as leadership qualities … being a role model to my family … So it`s like growing up my parents were my leaders and after my father passed away I feel like that I am a leader in the family (emotional), you know being the eldest … I am a leader to them whenever we interact, giving them advice, you know helping each other as all Tongans do (Mapu`aho, F, Tongan-born).

> I think in my daily life it`s just working hard and doing the best I can, both at home and at work. When I was younger I was with my parents … knowing my mum will wake up at 7 o`clock in the morning and go to work and won`t come back until 11 o`clock at night. So those kinds of qualities that you witness, that you want to be like that as well (emotional) … So the leadership quality that I have is usually using my status at work now to be able to help my family. Even though that I have moved away from home I still feel obligated to fulfil their obligations (Naomi, F, Tongan-born).

The above responses indicate that fua fatongia is about nurturing relationships through the inter-dependence of caring, that participants explain it is important for helping one another and for maintaining familial harmony. As we can see from Mapu`aho and Naomi`s responses, the idea of 'taking back' represents the usual and acceptable way of fulfilling the collective responsibilities in the Tongan context. This is evident from Mapu`aho`s comment, "it`s like growing up my parents were my leaders and after my father passed away I feel like that I am a leader in the family (emotional), you know being the eldest … as all Tongans do"; and Naomi`s statement, "Even though that I have moved away from home I still feel obligated to fulfil their obligations". Falesiu, supported these views:

> Helping where I can, I always try to help everyone that comes through my Dad ... I always offer to help in any way. I just see that as my way of giving back to the church, especially to my parents by helping them ... I am always more than happy to help (Falesiu, F, NZ-born).

It appears that fua fatongia is a Tongan way of relating to one another. As Falesiu emphasised, the inter-dependent nature of fua fatongia is more relationally in which participants are expected to help their own familial connections as well as their wider Tongan community. This highlights that participants understand leadership in the context of fua fatongia reciprocally. The final behavioural manifestation of fua fatongia is about the collective aspect. Participants explained that they could achieve more through collaboration and collective actions than individual actions. Laukau reported:

> One stick can be broken easily but sticks tied together are very hard to break. So working as individual is hard to achieve because you are doing everything by yourself, but when you are working together as a collective you can achieve a lot more things than one individual can (Laukau, M, Tongan-born).

It is evident that fua fatongia encourages the idea of leading together; participants' responses show that they found the spirit of togetherness very powerful and successful in terms of achievement, rather than leading from an individual-centric perspective. In terms of fulfilling collective responsibilities, Kafa shared how she experienced it through her parents' commitment to their Tongan collective family:

[Y]ou know the collective responsibility and the duty that comes along with that. So we don`t just help ourselves. We always have the sense of we must, whatever we have and that we can give, we support the collective family. Like my parents, they`ve sponsored, accommodated, and looked after my family in Tonga while they visited New Zealand ... [I]t`s that concept of we support each other and I think my parents have always seen it and even being a kid, things got sent back to Tonga, clothes. Every time we went to Tonga there will always be something for everybody. You know what I mean, no child missed out (Kafa, F, NZ-born).

The above shows that fua fatongia values the collective over the individual. Participants see themselves coming from a more collective culture which requires them to give back to the collective. These responses illustrate the strong influence of participants' cultural backgrounds in shaping their leadership practices. This is consistent with participants' belief that contributing collectively should be attributed to the collective members. 'Olive stated:

I may advise and coordinate our family [activities], which really amounts to leading but credit will be to my elders. I have a coordination role and ultimately carry out their decisions but I prefer to stay in the background (laughing) and let them take the credit. That makes me happy (`Olive, F, Tongan-born).

As `Olive`s statement indicates, participants would feel more belonging to their Tongan contexts when the credit of their successes is given to the collective, especially elders, as they report it is an important aspect of fulfilling their collective obligations and for motivating them to strive towards achievement. Kalafi supported `Olive by saying:

Tongan culture is collective. I think of people around me who will be affected by my decision … It is embedded in us … If I do something wrong it will reflect on my parents and family rather than me as a person or individual (Kalafi, M, Tongan-born).

It appears that participants carry with them their collective connections in their thinking systems and whatever works they do, as they describe this is important for appraising their performance towards others and for protecting the harmony of their communal relationships. Kafa encapsulates the findings on fua fatongia in this statement:

[T]he thing that I find interesting in the Tongan context is Tauhi the Vā. It`s the maintenance of it. It`s not just purely acknowledging it and you leave it. You must maintain that, which means you are connected and you fulfil some of it. You can`t just say, "Oh ok we have a Vā" and leave it as that. There is maintenance of it; so I think in terms of my grandmother, her relationships within her children, then the extended family, and then the village … She looks after the neighbours ... You know it's not just about her and our own, but I think she has also been a beacon and guide for us around the cultural values and what is appropriate (Kafa, F, NZ-born).

It is evident that participants' fua fatongia through actions, reciprocity, and the collective are crucial aspects of how TVM practices should be understood and applied in any context. Therefore, these results indicate that participants' leadership capabilities must be understood in the context of TVM in which their leadership practices of leading by action, leading reciprocity, and leading the collective.

5.2.4 Faka`apa`apa (sacred wisdom)

The fourth category of TVM is faka`apa`apa, referring to the process of nurturing the sacredness or harmony of the relationships using the Tongan wisdom of knowing your Vā or relationships with others and how to fulfil your obligations to those Vā according to the requirements of fua fatongia. There are two aspects of faka`apa`apa emphasised in the findings: `ilo (knowing the sacredness of your Vā with others) and poto (knowing how to fulfil the obligations that come with those Vā). The ideas of "`ilo and poto" was highlighted by Kafa who also emphasised that respect is not acquired through positional power but through the power of actions or providing service for others. The findings show that faka`apa`apa is a cultural criterion that is not formally written, but is protected in the minds and hearts of participants. Sonalini and Lavinia reported:

> [The expectation around fulfilling duties] is not based on a formal procedure in which you have to sign and follow what it says. It's [in you], you already know that … (Sonalini, F, Tongan-born).

> I didn`t grow up knowing what faka`apa`apa [sacred wisdom] is, loto`ofa [loving heart/heartfelt feeling], lototō [humility] and all of those things but I saw it; I witnessed it in how [my parents] showed that to us and to others through their work (Lavinia, F, Tongan-born).

The above responses show that faka`apa`apa is a type of wisdom and experience that are quite sacred: participants describe it defines their ways of life, not only their actions, but most importantly, how they think and feel in any situation. This means that faka`apa`apa is sacred when it is accompanied by harmony of māfana, or as Sonalini says "it`s in you", and Lavinia`s point on "loto`ofa" and "lototō". In other words, faka`apa`apa cannot be worked independently of the influence of māfana because māfana protects the sacredness of TVM, meaning that it is sacred when people involved are related to one another in the spirits of relational unity.

The aspect of `ilo in faka`apa`apa refers to understanding your social spaces and the expectations and the purposes underpinning those relationships. This is emphasised by participants' views of faka`apa`apa as "knowing your boundary", "knowing my place in the world", "knowing my obligations to my family", "everyone knows their place in the family and society", and "knowing your place and who you are". Other participants, such as Kala`au, described faka`apa`apa as "humility", and Milika viewed it as the "absolute unacceptable behaviour … like you don`t swear at each other like brothers and sisters". It is manifested that participants considered 'knowing your relationships' the first criterion for assessing your knowledge of faka`apa`apa. Additionally, the purpose and expectations involved must be understood in the context of the 'sacredness' of TVM as emphasised by Kafa, below:

> [Y]ou learn what you can and cannot do … and what is expected of how you should behave and what your role is, but at the same time they are also important for keeping the harmony within the family (Kafa, F, NZ-born).

It appears that gaining `ilo in relation to faka`apa`apa is important for maintaining relational unity because failing to acquire `ilo can cause conflicts among people involved in any TVM context. Kafa continued:

> [W]hen you have a role, that`s your role, but sometimes you are going to find where people are trying to cross that role. They don`t stick to what their duty is. Play the role that you are meant to play. It is when you start going over or crossing into another domain, that`s when conflict starts [because] people are offended or feel that you haven`t fulfilled your obligation and I have seen that. That`s why I think the cultural values are sacred, because it`s meant to keep things in order and peace and harmony. It`s when you don`t stick to what your role is that you disturb and disrupt that harmony (Kafa, F, NZ-born).

The above response shows that successful TVM will depend on how well participants know their roles in relation to others. `Anika said, "If you don`t have faka`apa`apa in you, you won`t remember your people, you won`t remember your family". Participants emphasise here that in order to be able to relate to others, they must have `ilo, important knowledge that is expected of people in any relationship.

The aspect of poto in faka`apa`apa is about knowing how to fulfil the expectations that come with your Vā to others. The findings reveal that once participants have acquired `ilo, then they should be able to use that knowledge to guide their performance on nurturing the sacredness of relationships. Fanga`ihesi stated:

> Respect allows you to consider other ideas and not just ignore them. If I don`t have respect in me, I just ignore others' views and that will create all sorts of problems ... When you respect others, there is high expectation that the other person will reciprocate that back to you (Fanga`ihesi, M, Tongan-born).

Fanga`ihesi`s response shows that for participants, poto, means letting go of their individual needs and expectations in order for them to be able to understand the collective, as participants described that practising such a way of faka`apa`apa is important for maintaining communal love and social unity. Failing to consider the collective over the individual can cause participants to see others from an individualistic perspective that may contradict the relational meaning of TVM. Kala`au stated: "If I stay as a Tongan and listen to [my non-Tongan colleagues] I will judge them. I have to hop out of my Tongan skin and wear their shoes ...". It is obvious that faka`apa`apa becomes real to participants when they see others as equal to them rather than viewing the collective from an outsider`s perspective.

Therefore participants will be considered poto when they know their social spaces with others and how to fulfil those relationships according to the requirements of fua fatongia described above. Milika stated, "If your qualification and your achievement can`t benefit anyone else but yourself then there is no use". Kafa supported Milika by saying, "I might have a job ... that might seem like it`s something important to people but there is no point doing that when I can`t give back to help others, to improve their lives, to make someone else better". This highlights that faka`apa`apa can be real to participants when is applied in reciprocal and collective actions.

5.2.5 Dynamic context

The findings disclose that participants` leadership practices are dynamic: as participants explained, it is important to meet the diverse needs and expectations of their social contexts. Participants explained that TVM is practiced differently by different people based on the socio-cultural context in which TVM occurs. For instance, Mapu`aho said that "Pālangis [Europeans] choose their path, we don`t ... [For] a Tongan, you are under your parents rule even after you`re married. It`s a rule we all respect and accept". It is evident that different cultural groups have different styles of leadership and this emphasis on diversity is important for understanding the challenges that participants experience in the NZPS, as described more in the next chapter.

However, the findings also reveal that diversity exists within a particular cultural group such as Tongans. For instance, most participants stated that their different upbringings have also influenced the way they live. Kalafi commented, "We were all brought up differently … It does not matter what you do and where you are, you are still different in your context of who you are". Other participants explained that leadership practices in the past were more traditional than the present. For instance, Luseane explained, "I don`t raise my kids the way my parents raised me, like you weren`t allowed to go to certain places … I just wanted them to be flexible because of the environment …" These responses show that successful TVM can be achieved if practiced according to the dynamic needs and expectations of the social context involved.

Despite some differences, the findings show the key aspects of Tongan leadership that participants believe should be sustained for safeguarding their Tongan identity as well as for transformational reasons. Almost all participants want to safeguard their māfana: as Tatau said, "I pass on my biblical belief to my children". Milika`s comment supports Tatau`s, summarising the elements of TVM that almost all participants indicated they want to preserve. She said, "I want [my children] to learn faka`apa`apa. I want them to learn reciprocity. I want them to learn Tauhi Vā. I think that must be the cores for me". It is evident that participants want to preserve their TVM, including fāmili, māfana, fua fatongia, and faka`apa`apa.

Another example is 'reconnecting the past and present' by doing regular visits with families to Tonga, which participants explain it is important for their leadership knowledge and skills. Some participants explained that they also restore their TVM practices by passing on their learning experiences from the past to young connections, such as doing family prayers, as they state that this is significant for nurturing and sustaining their warm relationships. Falesiu reported, "The only thing that we did together was fakafāmili [family prayers] and I do that with my children". Other participants also talked about being involved in regular Tongan community activities in New Zealand, such as church, as they found that keeping regular connections with other Tongans in a non-Tongan context adds value for preserving their cultural knowledge, beliefs, and ways of life.

5.3 Summary: Chapter Five

Overall, the findings presented in this chapter provide evidence of the relevance of Tauhi Vā Māfana as a conceptual framework for better comprehending Tongan leadership based on the integration of participants' views and experiences of Tongan identity and Tongan leadership

practices. The findings presented under the integration of Tongan identity and Tongan leadership show that the two approaches are mutually inclusive and cannot be viewed and practised separately. These results also indicate that the integration of Tongan identity and Tongan leadership findings were common in four categories: Tauhi Vā concepts, Tauhi Vā practices, Values of Tauhi Vā, and Tauhi Vā contexts. These elements of Tauhi Vā provide insights into four underlying categories supporting TVM in a given context.

The first is fāmili, highlighting the key role of participants' familial/upbringing backgrounds in shaping participants' leadership knowledge and skills. The second is māfana, emphasising the importance of participants' `ofa, lotolahi, and fakalaumālie for driving their motivation to participate in effective TVM practices. The third is fua fatongia, describing how TVM practice can be successful if following the requirements of practicing by doing, doing it reciprocally, and doing it for the benefit of the collective. The final category is faka`apa`apa, stressing the significant role of sacred wisdom for evaluating the strength of TVM practices. While certain differences exist among participants' views in relation to their own TVM contexts, it is clear that participants still value the centrality of TVM and the importance of safeguarding the underlying concepts of TVM that strengthen their leadership capabilities in a given context.

CHAPTER SIX

TAKING TAUHI VĀ MĀFANA INTO ANOTHER CULTURAL CONTEXT

> Like the saying, you take off your cultural coat and hang it outside [the organisation]. My empathy will always be there … It`s what identifies me as a Tongan, … also the spirituality of the Tongan culture, … we are very spiritual people. That`s something I would never hang. You would carry that because it guides you regardless if you go to church or not. It is something that was instilled in me since I was a child (`Elisapeti, F, NZ-born).

In Chapter Five, I presented the findings on Tauhi Vā Māfana (TVM) as the conceptual foundation of Tongan leadership based on participants' perspectives and experiences of TVM in their everyday contexts. In contrast, this chapter presents participants' responses to their experiences of TVM in another cultural context, in this case the New Zealand Public Service (NZPS). The introductory statement by `Elisapeti highlights the purpose of this chapter. That is, I am exploring how participants take their TVM knowledge and skills to a dominant Western organisational culture and the importance for leaders in such a context to seriously take into consideration the different styles of leadership capabilities that participants bring with them to their New Zealand organisations. This is based on the assumption that such different styles of leadership capabilities, and specifically TVM, will benefit not only the participants of this research but also others who work with them and the organisation as a whole.

As confirmed by `Elisapeti in the statement above, her culture is her life as it represents everything about her being Tongan. Although `Elisapeti`s Tongan ways of thinking and spirituality may not be understood and recognised in the organisation, she argues that they cannot be separated from how she operates in a given context because they signify her leadership strengths as a Tongan. Despite challenges of working in another cultural context, I am presenting the findings in this chapter with an affirmative approach to TVM as an alternative concept that can help us think differently about how leadership can be understood and practiced in a particular context. This chapter consists of four main sections. The first section presents the key findings on participants' leadership capabilities in the NZPS. The second section discusses the challenges that participants experienced as a result of exercising TVM in the NZPS. The third section describes participants' leadership needs they found essential for enhancing their performance in the NZPS; and the final section provides participants' views on how to be successful in the NZPS. The summary of the structure of this chapter is presented in Table 6.1 below.

Table 6.1: Tauhi Vā Māfana in the New Zealand Public Service

TAUHI VĀ MĀFANA IN THE NEW ZEALAND PUBLIC SERVICE	
Category	**Characteristics**
6.1 Tauhi Vā Māfana: Participants' leadership capabilities	6.1.1 Fāmili (familial relationships) 6.1.2 Māfana (warm love/inner warm passion) 6.1.3 Fua fatongia (fulfilling obligations) 6.1.4 Faka`apa`apa (sacred wisdom)
6.2 Challenges of practicing Tauhi Vā Māfana in the New Zealand Public Service	6.2.1 Lack of understanding TVM capabilities 6.2.2 Non-recognition of TVM capabilities 6.2.3 Tensions between participants and the organisation`s leadership expectations
6.3 Participants' leadership needs	6.3.1 TVM leadership style 6.3.2 Calling for more responsive public service
6.4 Being successful in the New Zealand Public Service	6.4.1 Retaining TVM capabilities

This table indicates that the four characteristics of participants' leadership capabilities reflect the underlying aspects of TVM emphasised in Chapter Five, and which I describe more fully below. However, the findings also reveal that application of TVM in the NZPS was challenging for almost all participants. This is because their TVM capabilities are not understood nor recognised in the NZPS, leading participants to have experienced tensions between their Tongan belief systems and the organisational norms. Table 6.1 also shows that participants' leadership needs are culturally driven; they desire a leadership style that is closely related to the concept of TVM coupled with their need to establish a Tongan leadership network in the NZPS and their demand for a more responsive public service in terms of understanding and recognising their leadership capabilities. Participants also emphasise that preserving their TVM capabilities is key to their success in the NZPS. These findings are described in detail below following the four categories presented in the table above.

6.1 Tauhi Vā Māfana: Participants' leadership capabilities

This category describes the unique leadership capabilities that participants bring with them to the organisation. The findings reveal that participants' TVM, as described in Chapter Five, has become their key leadership capability. Nearly all participants describe it as crucial for their motivation and confidence in the work they do in the NZPS. The four characteristics of this key leadership capability are discussed below under the following sub-headings: (6.1.1) fāmili (familial relationships); (6.1.2) māfana (warm love/inner warm passion); (6.1.3) fua fatongia (fulfilling obligations); and faka`apa`apa (sacred wisdom).

6.1.1 Fāmili (familial relationships)

The first characteristic of participants' leadership capabilities, fāmili, consider the contribution of participants' familial and upbringing backgrounds in grounding the leadership knowledge and skills they apply in the organisation. In response to my question about the ways in which being Tongan shape their leadership practices in the organisation, participants provided various answers on the influences of their home-based leadership learning experiences. The most repeated influential factor was participants' fāmili. 'Amelia and Lavinia`s statements below represent almost all participants' views:

> The way I fulfilled my duties at the workplace was heavily influenced by my upbringing. I was expected to do [the work]. When you are expected to do something you have to find out how to do it or you run away, that`s my belief. My parents trusted me and in order for me to help them I was required to do this and that. Now I never questioned that, you know, as a young kid growing up ... I see that as a real training ground for why I am the way I am today because I`m like that now. I don`t give up, I just say, "Ok if I can`t get out, what other way?", you know that kind of stuff. But that was because their expectations were there very early ... I think my parents were my trainers in the public sector (laughing) (`Amelia, F, Tongan-born).

> You know, I don`t think the Ministry would have ever prepared me to be able to deal with the organisation`s issues at the community level. That`s the grounding from my home environment. I don`t think the Ministry teaches you to be able to solve situations like [the differences among project implementers in the community]. I see it as a skill being a [church] minister`s daughter because we are always serving ... So I still use that philosophy in my work. My role here as a public servant is to serve the public and our community and I think it`s a bonus that I can speak Tongan. It is a bonus that I can understand what and how Tongans think and how Tongans act more appropriately (Lavinia, F, Tongan-born).

It appears from `Amelia and Lavinia`s responses that what participants learned and practiced within their familial/upbringing interactions have assisted in preparing them with relevant knowledge, skills, and courage to fulfil their duties in the organisation. As `Amelia mentioned, "I think my parents were my trainers in the public sector", and Lavinia stated, "I don`t think the Ministry would have ever prepared me to be able to deal with the organisation`s issues at the community level. That`s the grounding from my home environment". These responses show that leadership is not something that can only be learned and taught within the organisational context itself, but also from people`s familial backgrounds.

As Lavinia suggested, leadership is a life learning experience; the organisation cannot provide participants with all the relevant leadership skills that are needed to complete its commitments to diverse cultural groups. Lavinia said, "I think it's a bonus that I can speak Tongan. It is a bonus that I can understand what and how Tongans think and how Tongans act more appropriately". It is obvious, then, that the organisation does actually benefit from participants' familial-based leadership capabilities that need to be well understood and recognised as leadership qualities in the NZPS.

Other participants also shared the influence of fāmili in shaping the way they treat others in the organisation. For instance, Lami said, "I treat everyone the same like there are young staff that are just finished from University. I just treat them like my children". Tangi supported Lami by adding, "I just want to help my manager as you consider him as a father or an uncle". It is evident that participants' strong familial relationships have influenced them to see other people in the workplace as equivalent to family members, and they explain that fāmili gives them the confidence to be able to relate back to other staff for relationship building and accomplishing work goals. Falesiu reported:

> I work in a policy area so every time I start a new project I must admit that I always think about our Pacific people or Tongan people. I always think about how is this going to affect them, what does this mean for them. You know, how it would affect people like my mum and dad. In everything I do here at work they are always in my mind ... It is something close to your heart – being Pacific Islander or being Tongan. I never saw myself as a public servant until you keep bringing it up but I know I am (laughing softly). But I see this as my little part to play like helping our people. Working in this role and doing things outside of my job I feel like I have that kind of duty to help others especially people in our own culture (Falesiu, F, NZ-born).

The above response clearly highlights the fact that participants' motivation at the workplace is heavily influenced by their familial relationships, as it appears that participants carry with them to the organisation their Tongan minds and souls which cannot be separated from how they operate in the NZPS. Likewise, participants' leadership capabilities are made up of interrelated parts that include their love for families and people within their own cultures, which is why they are leading in a familial way of thinking and behaving. Leana, too, refers to the crucial role of family in moving participants towards achievement regardless of the difficulties involved, and which indicates to decision makers the types of leadership potential they bring to the organisation:

> I started working in one of our regional offices and, as you said [referring to Tala], we keep pushing ourselves and, you know, when you do that it opens up the eyes of others to really understand the potential we bring to the organisation ... I remember my youngest child was still at the creche that day but it was hectic at work because everyone had commitments towards meeting one of the organisation's priority deadlines. I picked up my child from the creche, got back to the office to complete my work. My manager was still in the office and when he came to go home he was so surprised to see me sitting with the baby in front of the computer and typing. In our farewell function with me, my manager delivered a speech and he cried (emotional). He said he hasn`t seen anything like that (Leana, F, Tongan-born).

Leana`s statement highlights the inseparable nature of participants' leadership capabilities and their familial relationships. Leana`s view indicates that participants perceive that it is best for them to fulfil what is required of them by sharing their familial and professional duties at the workplace, rather than not achieving their expected work outputs. Such commitment indicates the distinctive familial nature of leadership capabilities that participants bring to the organisation. Hence, if participants' familial leadership capabilities do work for them, then I believe it does actually contribute to achieving the organisation`s goals as noted by Leana`s manager in her statement above.

6.1.2 Māfana (warm love/inner warm passion)

The second characteristic of participants' leadership capabilities is māfana. In response to the question about their leadership strengths in the organisation, participants' responses emphasised the three types of māfana described in Chapter Five: `ofa (love); lotolahi (courageous soul); and fakalaumālie (Christian belief).

First, participants often reported the loving nature of "'ofa", "fietokoni" (willingness to help), "fetokoni'aki" (helping one another), "loto'ofa" (loving heart), and "vahevahe taau" (wise sharing). The findings reveal that the majority of participants use their 'ofa to perform beyond the organisation's expectations, as they explain that this makes their leadership practices more inclusive of their own cultural values, even though the way this is practiced may be prohibited or discouraged in the organisation. For example, Tala said, "I used to buy clothes and food for [people we look after in the organisation]. Although we are not allowed, it is just part of me being Tongan, my loving nature and the natural feeling I have to help people". This is consistent with Laukau's point:

> I'm always willing to help our mail lady … I think she is in her late 50s or early 60s and I always help her … loading the mail and putting the bags outside. One of my colleagues said to me. "You don't have to do that, it's not in your job description". I said to him, "It's not in my job description but it is my nature to help … because I can't be Tongan if I just sit here and do nothing to help this old lady" (Laukau, M, Tongan-born)

Laukau's statement implies that participants' abilities to lead beyond job descriptions are driven by the combination of their Tongan minds and souls. This indicates to non-Tongan colleagues and possibly leaders in the NZPS that Tongans bring unique ways of leading that should be realised and recognised as they are heavily influenced in their performance in the organisation. One supported Laukau by sharing:

> I have empathy skills, it is often highlighted by my manager. Stakeholders benefit from my empathy skills in being helpful and caring. Main responsibility involves technical assessment of submitted written programmes and audit reports against laws and regulations (programmes and reports can range from 20-200 pages or more). I give helpful feedback to programmes that do not meet the legal requirements. At the same time, I need to be careful that I do not become a consultant. Being too helpful can be a conflict of interest to my role … By being Tongan, I need to be careful that I don't cross the boundary of my role as a regulator. The key message is, despite the role of a government regulator I use empathy skills to give direction and guidance within the boundary of the regulator role. To represent a positive image of the government department that I work for. At the same time stakeholders perceive they are valued by the government department responsible for regulating their businesses (One, F, Tongan-born)

The above response indicates that māfana of 'ofa is amongst participants' leadership skills, which means that leadership is not just about following rules and directions but, most importantly for my participants, it is about leading together with people towards achieving shared goals. Therefore, in order to understand participants' leadership capabilities their māfana must be considered as part of their behaviour and thinking systems in a given context. Although participants' empathy skills can conflict their prescribed roles in the organisation,

One`s response argues that participants bring additional valuable leadership capabilities that may not be recognised in the organisation, but they did actually benefit the organisation.

Second, participants' leadership capabilities are also manifested through the expression of lotolahi. As Mafi stated, "I think the strength that we have as Tongans is perseverance. If you really have the heart with you, you will keep going until you get there". Lole supported Mafi by saying, "My dad always said … lotolahi and you are not going to give up because you are a Tongan. I carry that with me into the workplace". It is apparent that lotolahi is courage that has shaped participants' abilities to face the challenges of working in a given context in order to achieve the expected outcomes. Though Mafi did not mention lotolahi, her points about "the strength we have as Tongans is perseverance", "heart", and "keep going until you get there" are significant components of lotolahi. Fatafehi and Moeata`s statements, below, emphasise the usefulness of lotolahi to their work in the organisation:

> One of the things I found useful to my work is lotolahi, the hardworking soul that drives us to get work done, the determined soul we have in us as Tongans. We do know that our non-Tongan colleagues at work have perceptions about us, knowing we are brown and English is our second language, but we are not giving up easily. We will keep fighting towards fulfilling our obligations no matter what, and of course it links to our spiritual belief. There is nothing [impossible] (Fatafehi, F, Tongan-born).

> In my work, I value mostly lotolahi, the hardworking soul, particularly lotolahi, the courageous soul. I work with non-Pacific staff and I know sometimes there is rivalry, but I just have to keep doing my work. You are also interacting with high calibre people at the management level such as CEOs, which requires you to interact with them in certain ways, same wavelength, and same behaviour. This is when you need to lotolahi, and lotolahi is needed for effective delivery of your work (Moeata, M, Tongan-born).

These responses emphasise the importance of lotolahi for motivating and inspiring participants towards movement and change, and, most importantly, lotolahi encourages participants to overcome the challenge of cultural differences and misinterpretation that might have negative impacts on their work. This also means that lotolahi enables participants to see their struggles as a benefit to being successful in the NZPS. The final type of māfana is fakalaumālie, referring to participants' Christian belief. Nearly all participants reported using their Christian beliefs to give them confidence, peace, and courage in fulfilling their duties in the organisation. Tangi explained:

> I think for me it`s being a Christian that affects my motivation, behaviour, and all aspects of my life … So every day I will walk to work and say, "Lord I just want you to be with me in this job. I want to excel. I want to do this because the given time I am getting old and I only want to accomplish what you want me to do here" (Tangi, F, Tongan-born).

It is evident that participants consider God as a leader to them in terms of spiritual strength, which gives them motivation and supports their behaviour and achievement at work. Participants' strong spiritual foundation also pressed them to seek God`s help when things seem very challenging in their work in the organisation. Vaka stated, "The work I`m doing is quite new but I`m working hard and trusting the Lord as I still value the spiritual belief that I acquired through my cultural background in Tonga". This aligns with One`s experience that, "When I`m having difficulties at work I give it to God in my prayers … So out of everything else I know it is my prayers and I couldn`t do this [work] without my prayers". These responses stress the strong spiritual foundation of participants' leadership capabilities and the importance of that for shaping their thinking and behaviour at the workplace. Fangamea added:

> In meetings that I`m in, I always ask whoever is hosting it to include prayers in the agenda and sometimes in big meetings the manager will ask me to say a prayer and start with a hymn. If there are only three of us [Tongans] singing, we would not be bothered because that`s how we normally seek spiritual empowerment and to be energised, and it has to be done (Fangamea, F, Tongan-born).

The above responses highlight participants' strong Christian backgrounds and the value of it for inspiring them to move together towards achievements. Participants concurred that working in a more spiritual environment could uplift their effective participation at work. I learned from Fangamea that her manager is also Tongan who Fangamea credits for having the courage to do things differently in the organisation because normally prayers are not part of the organisational practice. Regardless of its non-recognition in an organisational sense, it appears that participants' Christian belief is quite strong and cannot be separated from their leadership actions at work.

6.1.3 Fua fatongia (fulfilling obligations)

The third characteristic of participants' leadership capabilities is fua fatogia. Participants state that practising fua fatongia in the workplace gives them courage to showcase their unique strengths and to provide evidence to others about the nature of capabilities they bring to the organisation. When participants were asked to share how they practiced leadership in the NZPS, they gave different answers. First, the majority of participants explain that their actions

or leading by doing are among the fua fatongia capabilities they portray at work. 'Alipate said, "Physically Tongans are so good at actually doing the work … if you could look at some of the Tongans in the New Zealand Public Service, you can easily tell these calibre in them". `Elisapeti added:

> In general Tongans are hardworking people. Regardless of the guidelines or obstacles involved none of us will break down. We take it, you know we do the work, we do it to the very best of our ability. That`s one thing that my manager has pointed out to me. She said, in general, Pacific Islanders but mostly Tongans, regardless of the difficulty on any case we always try to complete at the very best. We can`t leave it halfway then give the pressure to someone else. We are hard built like that, you know, things don`t bring us down to show that we are depressed (`Elisapeti, F, NZ-born).

The above confirms that action or leading by doing is a leadership strength that Tongan participants bring to the organisation and, most importantly those leadership capabilities are recognised verbally by participant leaders as being of unique potential for the Tongans. According to `Elisapeti, understanding the importance of leading by doing gives participants the courage to fully complete their work and to do it well. This is related to how participants value the practice of leading by doing over leading by words. Moeata and Lose reported:

> My leadership style if you like in [the organisation], I still retain the kind of like quiet leadership, my initial style of leadership – quiet leader. I just get on with the job. I don`t have to play the politics in the office. I just get on with the job and I believe if you show that you can do the job then people will follow you (Moeata, M, Tongan-born).

> [W]hen I said silent leadership sometimes I think I have that in me. I think people tend to trust me and with the decisions that I make and that`s how my work is sort of recognised ... Which is the type of person that [my grandfather] was, yeah! (Lose, F, NZ-born).

It is evident, then, that doing leadership is significant to participants, as their responses show that hey consider this is crucial for expressing leadership that would enable people to trust them and their leadership capabilities as professionals in the NZPS. For instance, Moeata`s reference to "if you show you can do the job then people will follow you" reinforces the positive influence of leading by doing in effective leadership practices. This is a leadership quality that Moeata learned from his mother. Similarly, Lose`s point on 'silent leadership' and how she learned that from her grandfather signifies the positive influence of participants' upbringing in grounding their leadership capabilities in the NZPS. This indicates the ways in which participants' leadership capabilities and fāmili are intertwined.

A second set of responses that participants gave when asked to share how they practiced leadership in the NZPS shows that participants' fua fatongia is manifested through reciprocity or caring for one another and that, it is crucial for maintaining relational unity among staff within the organisation. Participants' responses to the influence of being Tongan in their leadership practices in the organisation highlight the importance of sharing ideas and responsibilities at work. Milika explained:

> I think [being Tongan] makes me think of, I don`t view my role as just me. My role is a part of the team and so the way I perform my role affects how everyone else performs their role. So for me it`s about keeping the harmony of the team. So if that means that I have to put down what I`m doing in order to sit on the phone for a minute while somebody goes and get a cup of tea ... [T]o me that`s just contributing to the harmony of the team, like it doesn`t add stress onto other people unnecessarily (Milika, F, NZ-born).

Milika`s explanation suggests that the ways in which participants lead in the organisation are influenced by the communal lifestyles they grew up with. This emphasises that participants do not see themselves as independent leaders but in a more reciprocal manner that enables them to share their leadership time, knowledge, and skills with others. Milika`s references to "I don`t view my role as just me" and "keeping the harmony of the team" indicate the importance of reciprocity in accomplishing successful leadership practices. This is supported by Kala`au`s leadership skill of "covering", as she reported below:

> Relationships with the co-workers and also the manager is very important to me. Most of the work we do we know how to cover for that person. If that person is not here [at work] I have to cover for that one and that`s very important to me. I will leave my work and I will re-prioritise my work so I can incorporate the work that the other person should be doing ... Because it`s not about what I do, it`s about what the team is expected to do to reach this target. I call it covering, that`s what we should be doing (Kala`au, F, Tongan-born).

Kala`au`s statement is a follow-up response to how her mother`s relationship lifestyle shapes the way she relates herself to others in the organisation. It appears that she learned about the importance of valuing reciprocity and cooperation over the individual achievements, as it seems to be important for maintaining relational unity through sharing responsibilities. The communal nature of Kala`au`s sharing experiences is considered by almost all participants as an important element of loto`i Tonga. Fatafehi commented:

> Although I cannot influence to change the existing policy, I can offer my help to explain the policy and paperwork to our people … that`s the nature of our loto`i Tonga [Tongan courageous soul] … It signifies our communal love, … the reciprocal love, and the willingness we have to help our people (Fatafehi, F, Tongan-born).

The above provides evidence that although participants cannot use their leadership capabilities of loto`i Tonga to change the organisation`s policy, they can still use it to express their reciprocal love and willingness to help others. This means that for these participants leadership is about connecting and making changes with people rather than just structuring the organisational policy.

Finally, some participants indicated that they consider their fua fatongia to the collective to be more important than just focusing on individuals, as they emphasise that this supports effective organisation. The crux of collective actions is based on leading together, which participants described as a valuable contribution of their cultural backgrounds. Kafa reported:

> I guess when I reflected on our last conversation it was quite important around your role or your duty and the importance of maintaining relationships in the Tongan context. What my role is if I`m a daughter of the mehikitanga [father`s sister] or I have a mehikitanga on my father`s side. So if I translate that into the context that I work, I am very much about relationships and the need to appreciate or you have an awareness of your Vā with people. It doesn`t matter whether it is a CEO or a colleague or the administration person because one thing that I`ve probably learned very much from my mother is that everyone has a value ... So I think in the concept of leadership and the role that I have, it is an important value of mine that I bring people together. We make decisions together, we talanoa, we come to make decisions collectively and I always look at different strengths in a team ... I think my leadership strengths are my ability to work and bring people together. I definitely am one that likes to exploit the strengths of people. I don`t like...what is it – you lead a project, so therefore you dictate (Kafa, F, NZ-born).

As we can see from Kafa`s statement, there are a few things that should be noted about how participants practice the collective nature of their fua fatongia in the organisation. One, fua fatongia is about nurturing warm relationships with one another like knowing and utilising the collective strengths such as 'making decision together' and 'talanoa together'. Two, leadership success belongs to the collective and not the individual. Third, leadership is not positional nor dictatorial-based, but is about nurturing the diverse leadership styles that people bring to the organisation to achieve the organisational shared goals. As Kafa stated, once "you have an awareness of your Vā with people" then you should be able to see leadership differently from

different perspectives because "everyone has a value". This links to `Amelia`s leadership actions of "leading with them" and "looking good together":

> My other leadership style is I lead with them [staff]. If my team is doing a piece of work I give them the credit for it and I push them to present it. Whereas most of the time, things are prepared and it is given to me to present, but I actually tell them, "No this is your work, you present it". You know, I would like them to get the credit for it ... They feel ownership of the solution or the position or the job and I feel confident that they are now going out and doing a really good job ... I think it is really important because I can`t do this. I believe I`m not a super human and I can`t do it on my own. You know, I can`t look good on my own. Yeah, I need everybody to do their bit and we look good together (`Amelia, F, Tongan-born).

As a leader in the organisation, `Amelia`s leadership activities reflect the importance of leading together in moving people towards achievement and how crucial it is to be recognised in terms of attribution and ownership and in relation to participants' leadership capabilities. This is consistent with what Lose described as a process of caring for the collective impacts. She said, "So I think that`s a big thing in my leadership and being Tongan because I want to make sure everyone is ok, no one is hurt from the outcome". `Amelia and Lose`s responses indicate to us that what participants value most in their fua fatongia is others and how others think, feel, and react to their leadership styles. As they emphasised, once others' needs and expectations are met then it makes participants happy because that is what leadership means from a Tongan perspective: the focus is on the collective and not the individual.

6.1.4 Faka`apa`apa (sacred wisdom)

The final characteristic of participants' leadership capabilities is faka`apa`apa or what is described in this study as sacred wisdom or nurturing the sacredness of the relationships. As explained in Chapter Five, faka`apa`apa is used by participants to evaluate their fua fatongia practices meaning that when participants fail to meet the expectations behind faka`apa`apa then the relational unity or harmony of their relationships may not be achieved. The findings presented in Chapter Five reveal two types of faka`apa`apa. One is `ilo or knowing the sacredness of your Vā with others, and the other is poto or knowing how to fulfil and protect the sacredness or unity of those Vā through fua fatongia practices. Almost all participants indicated that they do value the contribution of faka`apa`apa to their leadership capabilities.

Vaka said, "I have a manager and whatever directions come from him I must do it at my very best. It is the same with respecting elders in Tonga". Toni added, "I have the attitude of being reverent to my leaders. Whatever they ask of me I must do it and they know that". These responses indicate that it is important that participants' Vā with their leaders and elders be protected; hence participants tend to listen and follow their directions in order to keep the peace and harmony of their relationships. When Vaka was followed up about his view on the importance of keeping good relationship with his manager, he replied, "My manager trusts me, he trusts that I can do the work well and according to his expectations". The idea of trust represents the harmony or the sacredness of the relationship, highlighting the point that faka`apa`apa can be reciprocated when it is properly applied in a context.

However, failing to protect the sacredness or peacefulness of the relationship could cause conflicts and misunderstanding. Kafa said, "[The role] is protected in a way so that it maintains the harmony and peace … It`s when you cross the line that`s when the problems arise". This means that the role of faka`apa`apa in any given TVM is to maintain the sacredness of the relationships by people involved ensuring the fulfilment of their roles in relation to others. Mapu`aho added:

> For me, knowing who my superiors are at work and knowing that they have more power over me, automatically I respect them and my actions towards them will be very professional and my role of servant hood comes into place. This is also the same case at home; my father and older relatives are treated with respect – there is a tone of voice and choice of words that I would use to people I respect (Mapu`aho, F, Tongan-born).

The above response indicates that the sacredness of faka`apa`apa can be achieved through taking care of participants' Vā with their leaders by expressing it in how they talk and act at the workplace, which participants see as maintaining good rapport. The application of faka`apa`apa is demonstrated in the exchanges below as extracted from Lolopuko`s group:

`Ofa: … The Tongan way of life is so different including Tauhi Vā, faka'apa'apa, work to the best of your ability, and so forth (M, Tongan-born)

**`Olive:** That`s very interesting. When I was working at … my manager, [a Pālangi], was so surprised to learn about the way we greet each other among Pacific [people] because we always expect to shake hands and hug but she realised with the Tongan men they were just [shaking hands and keeping the distance from the manager and no hug] (all laughing) (F, Tongan-born)

**`Ofa:** Yeah, yeah that`s another thing (laughing)

`Olive: So I explained to her the Vā with Tongan men. Unless you are related or you know you are related, you cannot hug them because it is disrespectful in the Tongan context. So, she just thought that the Tongan man was arrogant

**`Ofa:** And they probably think we are kind of arrogant because of the distance but it`s not, you know

**`Olive:** That`s faka`apa`apa. So she was quite surprised when I explained to her, "Oh he is respecting you" (all laughing)

**`Ofa:** It can be viewed differently by [non-Tongans] and, of course, like this instance because I have heard other people saying, "Hey Tongans, you guys are so arrogant", but it`s not really ... because we know we don`t do that with the King.

The above exchanges show certain leadership capabilities that participants have in relation to faka`apa`apa. As `Olive explained, the idea of `ilo or knowing the Vā or the closeness of the relationships between male and female is crucial for appropriately fulfilling participants' leadership practices. For instance, the way in which the Tongan man keeps his distance from his Pālangi manager is an important aspect of knowing the Vā in the Tongan context. In other words, the relationship between Tongan male and female is essential and probably needs to be kept sacred unless the boundaries within those relationships are well understood. However, the above exchanges also indicate that participants' leadership knowledge and skills are not well understood by non-Tongans. These skills may be viewed negatively by them but they signify the unique leadership capabilities that participants bring with them to the organisation and the important potential of their leadership practices in another cultural context. This also shows how participants perform in a way that could make their practices more culturally inclusive to their Tongan minds and souls.

6.2 Challenges of practicing Tauhi Vā Māfana in the New Zealand Public Service

While section 6.1 has described the positive effects of TVM as perceived and experienced by participants, this section presents the findings on the challenges that participants encountered while applying TVM in the NZPS. It was anticipated that including these findings would

contribute to raising awareness about the distinctive leadership capabilities that participants bring to the organisation and how important it is for leaders to give special attention to the diverse leadership strengths for achieving better outcomes. Three commonly shared challenges emerged from the findings: (6.2.1) lack of understanding of Tauhi Vā Māfana; (6.2.2) non-recognition of Tauhi Vā Māfana; and (6.2.3) tensions between the organisation and participants' leadership expectations.

6.2.1 Lack of understanding Tauhi Vā Māfana capabilities

Lack of understanding of participants' TVM capabilities was one of the areas of concern for most participants, and in their view the cultural leadership capabilities they practice in the organisation are yet to be understood by their non-Tongan colleagues, particularly Pālangis. Participants' evaluation of their leadership practices in the NZPS raised a number of different experiences in relation to lack of understanding Tongan leadership practices. First is lack of understanding of the spiritual strength of TVM. `Amelia stated:

> The management, mostly Pālangi, don`t understand the māfana that motivates us Tongans and Pacific Islanders to work collectively and to get things done in the spirit of māfana … I can tell that they [Pālangis] do understand the Pacific community in terms of target or outcomes for Pacific people. They understand us in that concept, but they won`t understand our māfana to be really involved (`Amelia, F, Tongan-born).

It is evident that participants have a different way of understanding Tongan leadership in comparison to their Pālangi colleagues. As `Amelia emphasised, Pālangis see Tongan leadership as results based on outcomes of what has been produced, whereas for participants Tongan leadership is about their māfana to be involved collectively or to freely participate to get things done successfully. Second, other participants explained that Palangis do not understand the style of their fua fatongia practices in the organisation. Kafa and `Alipate reported:

> I`m dealing with a [Pālangi] management team … They do not understand the context in which I`m working … I`m trying to Tauhi that Vā, but yet it is not reciprocated. So it has to be a two way (Kafa, F, NZ-born).

> I can easily offer my help to complete the workloads of my non-Tongan colleagues based on the love that I have within my Tongan heart, but in my experience, it is rarely reciprocated by them when my workload is quite behind ... It may be understood by Samoans but not the Pālangis, no (laughing) (`Alipate, M, Tongan-born).

These statements show that the reciprocal perspective of TVM is not understood nor even shared or even seen by their non-Tongan colleagues, particularly Pālangis. Hence, this misunderstanding is another aspect of misjudging participants' TVM capabilities: participants report that Pālangis can only understand the surface of being Tongan and not the deepness and richness of it. For instance, Lavinia said, "[Pālangi] assumptions about Pacific people are often wrong because they don`t know any other but for us we`ve lived the life". Kafa added, "I definitely know that my working in the public service is not easy for Pacific [people]". When Kafa`s response was followed-up with a question about why it was not easy, she reported having difficulties with the "perceptions and the judgements placed on you … So you feel you need to prove yourself more".

Obviously, participants' TVM capabilities are not well understood by Pālangis, which is a concern for participants because it could create negative impacts on their concentration, motivation, and their own assessment of their value in the workplace. As Kafa emphasised, this is a major concern because it can demotivate participants, meaning that public service practitioners should rethink the way they understand and take care of these people in the organisation. Finally, another area of concern identified by participants is lack of understanding of their quietness, which they believe is usually interpreted by non-Tongans as them being less capable when, in fact, it is part of being respectful because that is how they practice faka`apa`apa in the Tongan context. For example, Naomi said:

> [M]y upbringing did play a big role in the way that I express myself. For example, you only speak if you know who you talk to. I am a quiet, shy person at work and you don`t really express your opinions as freely as other people … I feel like I have to work a lot harder to be more open (Naomi, F, Tongan-born).

Being quiet is part of participants' upbringing and while they are trying to adjust their behaviour to meet the expectations of the mainstream, it is difficult to make such changes because their behaviour is their life, their family, their upbringing which is something that cannot be separated from how they operate in the organisation. Kaute supports this by saying, "I cannot detach myself from being quiet because that`s how I was raised". However, Tangi said, "In the culture I am at, we are asked to give an opinion – what do you think?" This was also supported by Fatafehi who said, that when participants failed to express their achievements in their performance appraisal, non-Tongans "perceive that differently as a sign of weakness".

These findings show that the main problem is not participants themselves as people called Tongans, but the main cause of differences lies in the styles of leadership they display, which are different from how leadership is normally practiced in the NZPS. However, this is a call for leaders in the NZPS to reconsider their ways of thinking about leadership and to take into account that different cultural groups bring different leadership styles which could contribute to the improvement of leadership in the NZPS.

6.2.2 Non-recognition of Tauhi Vā Māfana capabilities

The findings also reveal that another challenge is that participants' TVM capabilities are not recognised in the NZPS. When participants were asked whether they know if their leadership capabilities are recognised in the organisation, the majority responded that they are recognised informally by people who work closely with them; others said they are not recognised at all; and a very few participants acknowledged the formal recognition of their leadership capabilities. For example, Kafa was not sure "whether it is recognised at the management level", and Milika made it clear that participants' TVM is not recognised at all. When she was followed up with a question about how she knew this, Milika responded, "Because it`s never [been] outwardly addressed … Like the extra hours that I do on the phone, no one recognises that". It is evident that participants' leadership capabilities are not usually recognised because they are not considered as formal criteria for performance appraisal. Participants gave different answers for how their leadership capabilities are not recognised.

First, most participants report that their māfana strength is not formally recognised in the organisation: as 'Elisapeti stated, "You can`t think like that [emotionally attached to people], you have to think as a business person". In addition, `Etu explained, "We are not allowed to project your Christian belief at work because the manager has made it clear that we have to hang such belief outside the organisation, but it is very hard for me". While it appears that participants' māfana is important to their moral, inspirational, and transformational support in the organisation, this seems to be contradicted by the leadership expectations in the organisation.

Second, other participants such as Moeata explained that Tongan leadership practices such as "singing and praying in the morning before they start work" and "faka`apa`apa or not challenging elders or people with position of authority" are not regarded as relevant for working in the NZPS. In contrast, Fono added, "It`s hard for me to challenge my managers

against things because that`s not part of my culture … I`m trying to learn but it`s pretty hard". These tensions confirm that participants' TVM capabilities are not recognised at all in the NZPS although participants' desire to cling on to those is quite strong. However, these findings suggest the need for public service practitioners to consider and recognise participants' leadership capabilities seriously in order for them to thrive in whatever work they perform within their respective organisations. Otherwise, participants' motivation can be eroded. `Elisapeti explained:

> I spoke to one of our team leaders and she said, "You know the Tongans don`t last [in this organisation] … because they can`t handle … the emotional impact [of their work] without bringing their culture into the picture" (`Elisapeti, F, NZ-born).

It appears that non-recognition of participants' māfana could easily demotivate their effective contribution causing them to leave the organisation, which reflects on the key role of māfana in shaping participants' lifestyles wherever they are. However, this implies to public service practitioners that participants' TVM capabilities should be recognised as leadership qualities in the NZPS in order for their potential to be reached in the work they do in the organisation. For instance, Kafa said the expectations is for NZPS leaders to embrace māfana in their relationships with others: "I want to teach [my staff] and groom them whereas perhaps for other management styles they use one of authority … There is no real `ofa mo`oni [real love] to that staff. So that`s why I say I`m there to serve them". Despite the non-recognition of participants' māfana, Kafa reinforces the nature of leadership practices that participants expect out of their leaders in the NZPS; that is "`ofa mo`oni" or real love and "serving".

6.2.3 Tensions between participants' and the organisation`s leadership expectations

The results also expose that one of the challenges that participants experience while practicing their leadership capabilities in the NZPS is the tensions between their cultural leadership belief systems and what is required by the organisation. `Elisapeti commented:

> It`s very hard to hang your culture at the door and you work as a robot public servant (laughing). That`s very hard ... Our struggle is having our culture, you know, enter into one with the guidelines given by the organisation ... [For example], we can be softened easily to make a decision where the guidelines that we are given do not allow you to negotiate with the customer. I find that a struggle sometimes, to put my culture aside and to follow the guidelines (`Elisapeti, F, NZ-born).

The above response represents the powerful influence of participants' TVM knowledge and skills in their practices and expectations as opposed to the organisation`s norms and set guidelines. Falesiu added:

> The whole thing about respecting elders. I came into that when I had a conflict with one of my colleagues here. He was older and I started to let go because out of respect for him. In mainstream I should have just put my foot down. But sometimes that comes into play and then I kind of step back just for myself. It`s a kind of different culture in this workplace. Respecting elders exists outside these doors but not really within. Sometimes it is just hard for me to take away from the two because those are the kinds of values that were stored in me from such a young age – faka`apa`apa; respecting people and one is about respecting elders (Falesiu, F, NZ-born).

As Falesiu emphasises, participants' faka`apa`apa is a leadership strength that they grew up with and considering the strong foundation of that strength in their life it has become their behavioural guidance although it is opposed the organisation`s expected leadership norms. In other words, Falesiu is asking leaders to consider the difficulties they face in attempting to differentiate their everyday life from what they do in the organisation because if leaders consider them as important contributors in the organisation then their cultural leadership capabilities should also be valued. Otherwise, as Tala highlighted, participants cannot participate effectively to deliver the organisation`s expected outcomes:

> I always fail my performance appraisal because I don`t meet the criteria for the coordination role as I always find it hard to delegate duties or give directions to staff who are older than me because it contradicts my cultural belief to challenge elders (Tala, M, Tongan-born).

It is evident that although there are tensions occur between participants and the organisation`s leadership norms, participants are also aware of the consequences and the importance for them to adhere to the organisation`s guidelines for recognition and job security purposes. However, the findings also reveal that participants are concerned with non-recognition of their cultural leadership capabilities because it could force them to take risks by forgoing the organisation`s requirements and follow what is culturally right to their spirits and thoughts. `Amelia reported:

> I`m kind of risk taker. You know, I will look at something, I shouldn`t do that but I would do it (laughing softly) ... You take risks for your community. I say that but there are Pacific people who have come up to this level and I wish they will take more risks and they just do it by the book ... I`m not saying I made the right decision, but I`m very considerate when it comes to Pacific stuff ... I think a Pālangi manager won`t consider Pacific issues as I do because I`m a Tongan woman and I get it (`Amelia, F, Tongan-born).

`Amelia`s statement highlights that participants' leadership norms are driven by mãfana whereas the organisation is based on prescribed guidelines, meaning that, for the participants, leadership is not about leading by the book or leading by rules but is about making sense of what is acceptable to people within their own socio-cultural contexts. Regardless of tensions involved, these findings emerge as a challenge for public service leaders to take into account the different types of TMV capabilities that participants bring to the NZPS and how they could learn from such leadership styles to improve the way they do leadership in the public sector.

6.3 Participants' leadership needs

This section presents the findings on the nature of leadership styles that participants need their organisations' leaders to be recognised. When participants were asked to describe whether they had received any leadership support from the organisation, the majority of participants commented not knowing any support or only heard of some but found them not useful or none is available in their current organisations. A few participants mentioned one leadership programme available for Pacific staff but explained that recruitment is limited to middle management positions and staff that the organisation recommends as it is a paid initiative. However, the findings reveal three leadership needs commonly identified by participants: (6.3.1) Tauhi Vā Mãfana leadership style; (6.3.2) responsive public service; and (6.3.3) Tongan leadership network.

6.3.1 Tauhi Vā Mãfana leadership style

When participants were asked about useful leadership support for them in their organisations, most participants expressed a wish for leaders within their own organisations to use a more relational style of leadership that reflects their TVM capabilities. Participants state that emphasising good relationships is important for their motivation and transformation. For instance, Laukau said, "Our leaders don`t have the people skills. That`s the main thing to encourage, the people skills particularly the way in which they use to look after staff, tauhi kakai [taking care of/looking after people]". It is evident that what participants need in terms of leadership support are leaders who have the ability to relate well to others as emphasised in the concept of TVM. Lose supported Laukau by emphasising the importance of respect to nurturing relationships with people:

I think the big thing for me is respect. I know that in my past experiences I have had to deal with managers who, like to me, I don`t feel that they care about the person. I think you can respect everyone; you don`t have to like everyone but I feel that some leaders are not even respectful. So the way that they talk to other people and the way they deal with things I feel sometimes it can be dealt [with] in a different way ... being polite or understanding the other person and their position or whatever they`re saying or doing ... I [am saying this] because of who I am. That`s very important in the way that people lead. Sometimes you think that you can have the biggest ideas or the brightest concepts but unable to share it with people. You need to be respectful at the same time (Lose, F, NZ-born).

Lose`s statement reinforces participants' needs for a leadership style that values relationships over individual attributes such as "biggest ideas or brightest concepts". Here, Lose is explaining that leadership is about nurturing warm relationships by caring for the place of others in the relationships equation such as how they accept decisions rather than competing to recognise individual capabilities. Having leaders with lack of people skills was a concern to some participants as they stated that those leaders would find it hard to be able to understand diversity and to relate to others in order for their full potential to be reached.

In addition, participants also raised the need for leaders in the organisation to be considerate of the strength of diversity and how important it is for operating in a multicultural organisational context such as the NZPS. Kala`au said, "We have to have leaders that do understand others. You know, it is not just the European way … there is heap of other ethnic groups and they do bring different strengths". Hence, participants are calling for a leadership style in which their TVM capabilities can be understood, recognised, and most importantly utilised.

Participants' desire for a more TVM leadership style links to their need for a leadership network to be established for Tongans in the NZPS, which they argue would be an important forum where participants can be supported by more senior and experienced staff. For instance, Tatau stated that establishing a Tongan leadership network in the NZPS is important "for grooming and encouraging [participants] to be able to reach high rank positions and to face the challenge of working in New Zealand". Despite Tatau being focused on progressing participants into top management level, the emphasis on a Tongan leadership network shows the types of leadership support that is relevant for enhancing participants' leadership knowledge and skills.

To ensure the effectiveness of the Tongan leadership network in the NZPS, participants propose the need to formalise the network on the basis it should be considered to be the commitments and responsibility of the NZPS in general and not only the Tongans. 'Amelia said, "If we are going to have a network of public sector Tongan leaders then we have to

consider how much … all departments and Ministries will commit to it … [and to] include as part of my personal development training". Falesiu supported `Amelia by saying:

> I think there is a need to strengthen our Pacific leadership in the public service especially if the census and anything are grown, meaning that there is going to be more Pacific people in New Zealand. So we need more Pacific leaders at the top to help making decisions for our community (Falesiu, F, NZ-born).

Regardless of being focused on Pacific leadership, Falesiu is saying that if the current leaders in the NZPS cannot learn to understand the Pacific or the Tongan ways then one option is for public service employers to recruit more Pacific people or Tongans to leadership roles in order for their unique leadership capabilities to be utilised. However, according to the findings, my Tongan participants report that their progress to high level positions can be made possible if their TVM capabilities are formally recognised in the NZPS.

6.3.2 Calling for more responsive public service

The findings also show that most participants were concerned with lack of support for their unique leadership potential, calling leaders in the NZPS to be more responsive to the needs, cultural values, cultural practices, and respective forms of leadership that they bring with them to the organisational context. Kafa said:

> I know there is no value of Pacific staff at the management level … especially for those of us who have been here for over a decade … I have to look at my own pathway … [because] it would be difficult for you to wave the Pacific flag if you don`t look after … So supporting leadership for me I would have to say no (Kafa, F, NZ-born).

Accordingly, Kafa`s statement indicates a sense of sadness and discouragement about the lack of support and recognition of Pacific or even Tongan leadership in the NZPS. As represented by Kafa, when participants are not well looked after in the organisation they have to find their own way of attempting to survive in the sector. It is also apparent that participants perceive from the level of commitment that they are receiving from the organisations that they are seen as mediocre in the NZPS. Hence, participants suggest that the authorities of the entire public service should rethink their priorities and commitment to Pacific staff and be responsible to their leadership development in New Zealand. `Amelia said:

I think the State Services Commission needs to have another re-look at themselves … they have to employ people in the high levels of public sector leadership who have an understanding of their community … The public sector in all Ministries working with Pacific people, working with Tongans need people who have insights into that life (`Amelia, F, Tongan-born).

`Amelia`s response underscores the critical role of participants' cultural insights in fulfilling the NZPS`s priorities for Pacific people, and the need for the government to take thoughtful consideration of participants' cultural competencies. Participants such as `Anika urged public service practitioners to earnestly consider Pacific staff`s leadership capabilities by having faith in them as valuable professionals. She said, "Pacific people are very capable people, all they need to thrive in a position or sustain employment is the opportunity, faith from the employer and appropriate support to be able to do their work well". Participants are seeking here for their employers to recognise the leadership capabilities they bring to the organisation and to trust these potential of the leadership qualities that would enhance them to thrive in the work they do in the NZPS. Kalafi supported this by saying that the mainstream "should learn about us. If they don`t learn about us then why are we working with them?" Without this recognition, participants' effective contribution to the organisation will be negatively affected. Falesiu reported:

I was part of the team that developed a HR [Human Resource] plan for Pacific staff. It has taken a while to get implemented because it goes through so many changes but that [strategy] is just about recognising that Pacific people have different needs and different training opportunities … That`s part of the reason why I moved on from one of the roles that I was in when I first started because … it wasn`t getting implemented the way that I thought it would … It was just ticking boxes or writing reports but nothing was really happening. I got out a couple of years ago just because that frustrated me and I needed to be somewhere else where I could see things happening (Falesiu, F, NZ-born).

According to Falesiu, public service leaders need to rethink their priorities and commitments to the development of Pacific people in New Zealand. Otherwise, Pacific leadership needs cannot be easily addressed. When I followed up Falesiu`s response with a question about who should be responsible for implementation, she replied, "It comes to who signs off at the end of the day and it`s always a Pālangi manager. So if you don`t have passionate management that can see the difference … for Pacific it won`t go anywhere". This response reinforces the fact that change for participants is everyone`s responsibility, not just Tongans or Pacific peoples', meaning that if public service practitioners need real change for participants, then it has to come from Pālangis who mostly hold the top leadership roles.

However, Fanga`ihesi claimed, "It is just the normality in most public service organisations. They don't really care about the people who do the work. All they care about is their position and their pay and stuff like that". This response challenges public service practitioners to value people over financial priorities, which emphasises the need to strengthen effective leadership practices, such as TVM, that could seriously consider participants and the whole workforces' spiritual motives.

6.4 Being successful in the New Zealand Public Service

This theme describes participants' views and experiences on how to be successful while working in the NZPS. In participants' evaluation of the influence of being Tongan and being successful in their leadership practices, twenty-five participants provided a variety of answers. First, more than half of the participants shared the importance of retaining the strengths of their culturally-based leadership practices because in their view it adds a valuable contribution to their motivational knowledge and skills. Others talked about the need to adhere to the organisation`s set performance criteria, and finally only one, did not see any contribution of being Tongan to his success in the NZPS.

6.4.1 Retaining Tauhi Vā Māfana leadership capabilities

The findings reveal that the majority of participants strongly consider the importance of retaining the valuable contribution of their culturally-based leadership capabilities, as highlighted in the concept of TVM, which they describe it plays powerful and positive roles in empowering their successful achievements in the NZPS. Tatau illustrated this by saying, "The positive aspects of our culture such as loto`i ngāue (hardworking soul/determination) and mamahi`i e lelei taha (striving for excellence) are very crucial and needed in our leadership practices in New Zealand". This response intensifies the importance of participants' māfana to their leadership capabilities and for moving them towards achievement. The responses presented in Table 6.2, below, emphasise Tauhi Vā (nurturing relationships) and cultural insights as key leadership capabilities that participants suggest should be retained because they are relevant to their performance in the NZPS.

Table 6.2: Examples of participants' leadership capabilities

Because we are talking about Tauhi Vā, I have to say that this is what I am doing at the workplace. I just keep on taking care of or looking after my relationships with others (Tauhi hoku Vā) by doing my very best in the work that I do and let the work speaks for itself (Lea pē ngāue). I use Tauhi Vā as I believe it`s the most relevant way for me to showcase my capabilities (Toni, M, Tongan-born).	
Like in our performance appraisal, having good relationships with people within the organisation is assessed and I feel it comes naturally to me because I had been taught about the importance of Tauhi Vā since growing up (Fatafehi, F, Tongan-born).	**Tauhi Vā** (nurturing relationships)
I still value my being Tongan and the importance to safeguard the core strengths that comes with it as we do in Tonga. There is faka`apa`apa [sacred wisdom], Tauhi Vaha`a [nurturing relationships], and lotu [spiritual belief]. All these are very essential to my performance at the workplace because it guides, energises, and gives me courage in whatever work I do (Vaka, M, Tongan-born).	
I bring to this organisation, probably to the New Zealand public sector, my insights into Pacific, my insights into my community. Without it, everything will be hidden in this [organisation] and I think I give a more holistic service to the Pacific community because I`m a Tongan woman and I get it ... My leadership style for my regional and my national management groups where I sit, very much Pacific voice. I always put Pacific on the agenda (`Amelia, F, Tongan-born).	**Cultural insights**

This table shows that participants such as Toni, Fatafehi, and Vaka all consider the value of Tauhi Vā in shaping the way they relate to one another and how to perform effectively in the organisation. As described, these participants state that Tauhi Vā gives them the courage to keep striving towards achievements; it allows them to perform in a relational manner that considers the value of others; and promotes the manifestations of their leadership capabilities in the organisation. Laukau supported these views by referring to his leadership capabilities being the people skills he brings to the organisation. He reported:

I think it`s my people skills as a Tongan ... It`s just the way we carry us out. It`s hard to explain but I mean at the workplace I always try to carry myself in a respectful manner and I give respect to what I do and to my colleagues. I think that part of the Tongan value is to respect others, elders ... I think that`s a benefit for my colleagues because they know they can trust me, because if they will share something with me I`m not going to tell the world or try to put them in the bad light, and they can trust the decision I make (Laukau, M, Tongan-born).

Accordingly, the key aspects supporting the Tongan leadership conception of TVM emphasised in this study are strongly considered by participants as important leadership capabilities that must be preserved. Even though Laukau did not refer to TVM, his reference to "people skills as a Tongan", "respect others", and "Tongan value" are all important aspects of TVM capabilities that participants bring to their NZPS organisations.

Participants also emphasised the importance of preserving their cultural insights about Tongan and/or Pacific communities as they perceive that this knowledge gives them confidence and is very crucial for fulfilling the government`s priorities for Pacific people in New Zealand. As `Amelia emphasised in Table 6.2, above, participants' cultural knowledge and skills are essential for unravelling the reality about their cultural capabilities in the NZPS. Otherwise, non-Tongans who work for Tongans or Pacific people may find it hard to comprehend their leadership contribution to the organisation, as indicated by `Amelia`s reference to "without it everything will be hidden in this [organisation]". Other participants such as Sonalini supported `Amelia by saying, "Being Tongan is an asset because you are unique in the organisation … You are the 'go to' person in terms of cultural advice". Hence, it is obvious that participants regard their TVM capabilities as critical to their work and must be preserved for their own benefit as well as for their communities and the agenda of the organisation.

Whilst the above findings indicates that participants credited their successes in the NZPS to their leadership capabilities emphasised in the concept of TVM, other participants also expressed views that following the organisation`s requirements is the way for them to be successful knowing the culture in the NZPS is predominantly Western. For example:

We go to work because we have been contracted to deliver a service output. I think that when we work in a Western environment, its focus is on that ... It`s purely business in a way, ... results oriented style of leadership (Moeata, M, Tongan-born).

As Moeata emphasised in the above quote, the leadership styles in Western organisations such as the NZPS is result-oriented meaning that in order for participants to be successful in New Zealand they are expected to be involved in a transactional relationship with the organisation in which their rewards are measured against their performance outputs. Tangi and Falesiu also reflected in the types of leadership attributes that the organisation expects their employees to bring with them:

> But also know your job description and what is expected of you … Besides doing your homework, [you need to] understand your work and things like that. You try and contribute to the discussion because that`s the only way they will recognise you and think that you`ve got something to say (Tangi, F, Tongan-born).

> Becoming expert because that`s how you get respect here ... Knowing better than anyone on any parts or subjects, such as knowing about the priority for government and what is happening around. So the judgement and trust of your manager and colleagues will be based on your ability or expertise (Falesiu, F, NZ-born).

It is apparent that employers have set personal criteria that should be met by their employees in order for their calibre to be recognised and for them to be rewarded in the organisation. For example, as Tangi and Falesiu explained, employees can gain trust and respect in the organisation when they fulfil what is expected of them in their job descriptions, when they contribute effectively to discussions, and when they have the expertise to know better than anyone. The question is, are these the only ways to understand and recognise the leadership capabilities that different employees bring from their different cultural backgrounds to the organisation? The findings also disclose the need to understand the strength of diverse leadership styles because different cultural groups bring different leadership skills worth considering, but which are not understood nor recognised by leaders in the organisation. Kafa reported:

> So when I`m meeting with the Tongan community and dealing with my Tongan colleagues I guess you are more likely to practise your Tongan values. Whereas if I`m dealing with a management team I may not necessarily do it in the same way because I think they do not understand the context in which I`m working (Kafa, F, NZ-born).

It is evident that participants likely to hold back their leadership capabilities when the people they work with do not understand the exact way of how they practice leadership within their own contexts. As discussed in Section 6.3.2, above, this is a call for public service leaders to

rethink the way they practice leadership. Whether it is necessarily about controlling people using the ready-made guidelines prepared by the organisation or whether it should be focused more on nurturing and supporting the diverse strengths that people bring with them as key factors for inspiring them to strive willingly towards achieving the organisational goals. If it is only the former employees such as my participants would find it difficult to locate themselves in the organisation, specifically when trying to change their leadership practices to meet the organisation`s expectations. Mapu`aho and Naomi reported:

> I will admit that I am a victim of saying yes, yes, yes and you can`t say no. All because that`s the way I was brought up and sometimes I think it will take me far, you know, just say yes and do the workload. But I have experienced the bad effects of it, which is work just gets tumbled on you and you can`t escape ... I am slowly learning how to say no but sometimes when I go in to work I feel obliged to do whatever is given to me, like it is rude to say no – or maybe it is my own feeling when I came from Tonga (Mapu`aho, F, Tongan-born).

> I have to work really hard to be more expressive and to become more extrovert rather than being introvert ... You kind of like step out of your Tonganess (Naomi, F, Tongan-born).

The above responses indicate the battle that participants usually experience when their leadership expectations mismatch what the others have in the organisation. In particular, participants find it hard to separate their normal ways of life from how they practice leadership in the organisation because their behaviour in the organisation is heavily shaped by how they were brought up. However, Moeata was the only participant who, towards the end of his talanoa, said that he did not think that being Tongan contributed to his success in the NZPS, but acknowledging that being Tongan to him is spiritually driven from the heart. He said:

> **Moeata:** I don`t know being Tongan helps. I don`t believe it contributes … What I have expressed is my own personal opinion. It is based on my experiences of my career and how I adapted [to the organisational lifestyle]. At the same time, I know that I`m Tongan. No one will deny that. You have to touch on a really, very emotional Tongan experience, and I can`t hold back my tears on that and that tells me that I`m still Tongan, and whenever I hear that kind of Tongan, like the Tongan national anthem or just some Tongan songs (M, Tongan-born)
>
> **Mele:** In the heart, you are still Tongan.
>
> **Moeata:** I think in the heart.

Despite this view, Moeata highlights the importance of māfana to safeguard his Tongan identity, referring to "emotional Tongan experience", "Tongan national anthem", "Tongan songs", and the 'heart'. He also credits his māfana and cultural background for the leadership qualities he is currently employing in the NZPS by saying:

You know how we value the importance of Tauhi Vā. They are kind of Tongan qualities, the importance of taking care of your Vā. I do that in here. I make sure that I don`t disrespect people and all those Tongan ways involving the practice of Tauhi Vā. I think that has helped (Moeata, M, Tongan-born).

In spite of confusion, it is evident that Moeata`s cultural background still contributes to his success in the NZPS. As the findings indicate, participants' TVM capabilities are quite different from the usual leadership styles in the NZPS because TVM is based on the dynamic interplay between their fāmili, māfana, fua fatongia, and faka`apa`apa contexts. Hence, participants usually carry these strengths within their minds and souls which is why it is difficult for them to live without them in a given context. Regardless of the challenges that participants face in applying TVM in the NZPS, the findings from this chapter highlight a call for public service practitioners to think seriously about how leadership knowledge and skills underpinning TVM can benefit them and their leadership practices.

6.5 Summary: Chapter Six

In general, the findings emerging from this chapter provide evidence about the critical role of TVM in shaping the leadership capabilities that participants bring to the NZPS. These include participants' leadership knowledge and skills about their fāmili (familial relationships), māfana (warm love/inner warm passion), fua fatongia (fulfilling obligations), and faka`apa`apa (sacred wisdom). However, the findings also reveal that participants are facing difficulties exercising their TVM capabilities in the NZPS mainly because these leadership strengths are not understood by non-Tongans nor recognised as leadership qualities in the NZPS, or even compatible with the organisation`s leadership expectations.

These challenges may be a never-ending problem for participants as minority professionals in the NZPS, but it is evident that they are working in a context where their leadership potential is limited by its hierarchical leadership style and lack of recognitions of the strength of diverse leadership capabilities. Hence, participants are calling on public service leaders to be more responsible towards the development of its people`s skills by thinking about how they could practice good leadership in the NZPS using the knowledge of cultural practices, such as that promoted by the concept of TVM. Commitment from the public service leaders is highly needed because participants emphasise that, despite challenges of working in New Zealand, they continue to carry their TVM capabilities with them, and that these capabilities are core influential factors of their successes in the NZPS.

CHAPTER SEVEN

TAUHI VĀ MĀFANA: THE CONCEPTUAL FRAMEWORK

In this chapter, I integrate the findings presented in Chapter Five about 'Tauhi Vā Māfana: Nurturing warm relationships' (TVM) and in Chapter Six about 'Taking TVM into another cultural context', and weave back into the discussion aspects of Western leadership literature that were important to this thesis, and the literature on Tongan leadership. I then use the insights from this discussion to develop the TVM conceptual framework presented later in the chapter, which is an extension of the TVM leadership framework presented in Chapter Two. The chapter begins with an overview of findings. This is followed by presentation of the conceptual framework that weaves together the findings, then a discussion of the contribution that TVM offers for understanding leadership as cultural practice. The contributions of the thesis are discussed in more detail in the next chapter.

7.1 Tauhi Vā Māfana: An overview of findings

As shown in Chapters Five and Six, the philosophy supporting TVM brings together the strands of findings on participants' perceptions and experiences of Tongan leadership. Accordingly, it is evident that participants' leadership capabilities in a given context as reflected in the concept of TVM are commonly shaped by the dynamic interplay between fāmili, māfana, fua fatongia, and faka`apa`apa. These key elements of TVM represent participants' leadership capabilities in the NZPS, and they are interrelated and cannot be viewed and practiced separately of one another. This is because the success of TVM depends on the holism and inter-dependency of these elements in any given social interaction.

The emphasis on fāmili provides important insights into how TVM is constructed in the organisational context. It argues that leadership is first learned and applied at home and those familial relationships are crucial for shaping the level of spiritual māfana and wisdom of faka`apa`apa that participants acquire for driving and evaluating their fua fatongia practices. Once familial relationships are obtained, participants are expected to apply these in other relationships such as in church, community, and the organisation. Having effective familial relationships is important for sustaining māfana in which people can be influenced to change their ways of thinking and behaviour in a given context.

When the spirit of māfana is not fully upheld then it is the role of people involved to rebuild and revisit the nature of their familial relationship practices; for example, by checking the ways in which they build their knowledge and skills with one another. There are three types of māfana emphasised in the research findings: `ofa (love); lotolahi (courageous soul); and fakalaumālie (Christian belief). It is evident that when these māfana are well grounded in the minds and souls of participants then their fua fatongia practices are more effective. This means that successful fua fatongia can be achieved when participants are freely moved to participate reciprocally for the benefit of the collective, and when they have the knowledge to be able to relate to one another in a given situation.

In terms of faka`apa`apa, participants describe that knowing their Vā or relationships with others and how to take care of those relationships is important wisdom that has assisted them to evaluate the sacredness or harmony of their warm relationships through fua fatongia. Since fua fatongia emphasises the practice of leading by doing, doing in a reciprocal manner, and relating collectively, faka`apa`apa requires people involved to possess this knowledge and fulfil according to their fatongia practices. Significantly, faka`apa`apa is sacred in the sense that it has to be understood, applied, and protected in order to keep the harmony of warm relationships. This can be achieved through the positive influence of māfana, meaning that faka`apa`apa must work hand in hand with the spirit of māfana: otherwise, those involved would have to revisit their familial relationships. Hence, TVM practices are dynamically and continuously shaped by socio-cultural contexts in which the relationships occur.

Whilst the above four aspects of TVM exhibit participants' leadership capabilities, the findings also reveal that there are challenges in taking TVM knowledge and skills and applying these in another cultural context such as the NZPS. In particular, participants' leadership capabilities of fāmili, māfana, fua fatongia, and faka`apa`apa are not understood mainly by Pālangis (Europeans) nor recognised as leadership qualities in the organisations' performance appraisals. Despite challenges, participants insist on sustaining their TVM capabilities these are founded on familial, spiritual, and cultural practices that their upbringings has valued and bestowed on them as Tongans. According to the findings, participants' TVM capabilities cannot be separated from how they think, feel, and behave in other cultural contexts, such as the NZPS.

7.2 Tauhi Vā Māfana: The conceptual framework

The insights from the above findings have helped me to develop the conceptual framework of TVM, illustrated in Figure 7.1. This figure represents the holistic view of participants' leadership practices in a given socio-cultural context, with the key aspects of TVM presented in the rectangle boxes together with the meaning of each aspect presented in circles. Dotted lines denote the interrelationships among the aspects of TVM. The discussion of this framework in relation to the literature is provided following Figure 7.1.

Figure 7.1: The conceptual framework of Tauhi Vā Māfana
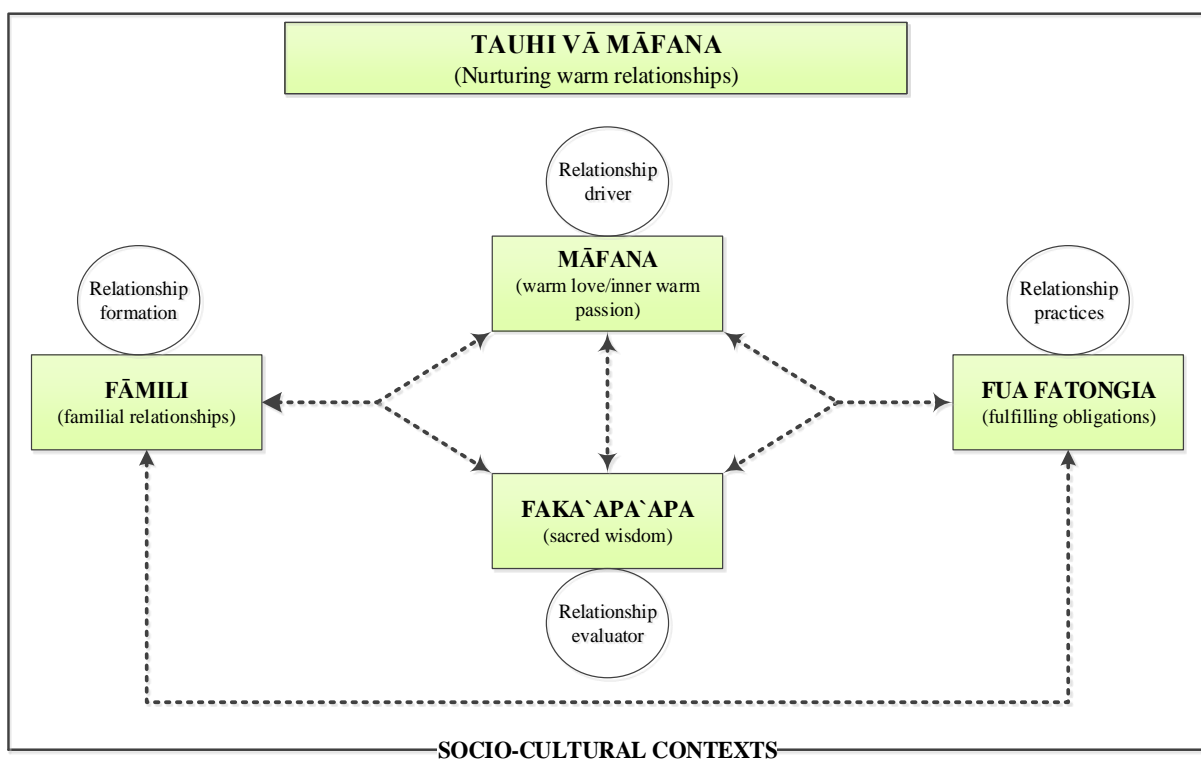
The framework indicates that understanding of leadership from a Tongan perspective within a particular context cannot be viewed and practiced independently of the deep assumptions that are rooted in Tongan culture, including the inter-relationships between fāmili, māfana, fua fatongia, and faka`apa`apa. This leads to the conceptualisation of leadership in this study as cultural practice of developing and maintaining warm relationships in which people are influenced to change in a given context. The key aspects underpinning TVM reflect the fundamental components of Tongan leadership (Fua, 2007; Tu`itahi, 2009) that are rooted in the Tongan culture or 'the Tongan way' (Crane, 1978; Lee, 2003; Morton, 1996).

For example, the conceptualisation of Tongan leadership as Vā and faka`apa`apa (Fua, 2007), and fakapotopoto (Tu`itahi, 2009) is founded in the basis of Tauhi Vā/Tauhi Vaha`a (Ka`ili, 2005; Thaman, 2004, 2008). Even though Fua (2007) and Tu`itahi`s (2009) Tongan leadership frameworks did not directly reflect the concept of TVM based on fāmili, māfana, fua fatongia, and faka`apa`apa, their emphasis on Vā, faka`apa`apa, and honouring responsibilities through reciprocity and collective benefits are important values shaping the consistency of TVM. The familial, spiritual, reciprocal, and collective nature of TVM also resonates with the key assumptions behind Pacific culture or 'the Pacific way' (Crocombe, 1976), and the importance of those cultural ways of thinking and practices for shaping the conceptual foundation of Pacific leadership in the context of Vā (Paea, 2009) or relationships (Sanga, 2005).

Taking TVM to another public service – the NZPS – means that leadership can be more familial, spiritual, reciprocal, collective, and relationship based. As Clark and colleagues (2014) suggest, leadership in the public service needs to move towards a more relational-based perspective that values the importance of people; relationships such as taking care of the diverse strengths that people bring to the organisation in order to secure high trust and respect among staff. Hence, TVM challenges public service practitioners to rethink the way they understand and practice leadership by reflecting on how knowledge of cultural practices can help them improve their leadership styles in the organisational context.

The crux of TVM is that leadership is about relationships, meaning that relationships should come first in conceptualising and practising leadership. This means that in order for us to comprehend the reality or truth about leadership it has to be understood in the context of relationships in which people`s knowledge, emotions, and skills can be learned, exchanged, and improved for movement and change (Cunliffe & Eriksen, 2011; Fua, 2007; Murrell, 1997; Uhl-Bien, 2006). However, the emphasis of relationships found in TVM is quite different as it is focused on the dynamic interplay between fāmili, māfana, fua fatongia, and faka`apa`apa. These aspects of TVM provide certain ways in which relationships can be constructed through familial relationships, driven by spirit of māfana, practiced according to the requirements of fua fatongia, and evaluated by sacred wisdom of faka`apa`apa.

The argument is that, if we are able to construct leadership in another cultural context, such as the public service, in terms of the way we live as families – how we relate to our mothers, fathers, sisters, brothers, and grandparents – this can give us some indication of how to see people differently in the organisational context. For example, Sinclair (2005) argues that the

absence of women from leadership positions is not because they do not have the required calibre, but, because women tend to bring different types of leadership that are yet to be understood and recognised in the organisation. These leadership qualities are based on their roles as mothers and wives in their life experiences with families.

Consistent with Sinclair`s (2005) point about mothers and leadership, TVM can be viewed as a promising concept which exists in the familial relationships of people. It means that TVM is not a style of leadership that is reflected on designed or ready-made calibre, but on a familial construction. It rests in the familial experienced expectations, beliefs, and feelings of a group of people which are rarely articulated in a formal organisational context such as in the NZPS. The literature of Tongan culture and Tongan diasporas confirms that the importance of Tongan relationships are all nurtured and sustained in familial spirits, knowledge, and practices (e.g., Crane, 1978; Kalavite, 2012; Lee, 2003; Morton, 1996, 2002; Pau`u, 2002; Vete, 1995).

In addition, TVM argues that leadership in another cultural context, such as NZPS, can be more spiritual when the context of relationships is driven by warm spirit of māfana. This means that the accomplishment of social transformation supporting TVM does not rely on spiritual resources that are prescribed for leaders to follow in order to get spiritual connections with people (Sinclair, 2007b), but most importantly on spiritual insights that come naturally from the heart (Halapua, 2007; Manu`atu, 2009). For instance, spiritual relationships can be a reality to people when leaders "make space for people to explore and validate ideas around values, purpose and meaning in their workplaces" (Sinclair, 2007b, p. 164). This means, from a Tongan perspective, that spiritual leadership occurs when the leadership opportunity is given to people to build relationships among themselves based on what is "perfectly clear to the[ir] mind[s] and soul[s]" (Manu`atu, 2009, p. 178); rather than what the organisation sets out for them to strictly adhere to (Smircich, 1983).

Imperatively, when people`s actions reflect the deep belief systems they hold then this is what can be described as good leadership (Ciulla, 1995, 2012). Similarly, Tongans can be influenced to move willingly towards achievement when their ways of thinking are connected spiritually to their māfana (Manu`atu, 2000a, 2009). In other words, Tongans' transformation can occur when māfana aspects of `ofa (love), lotolahi (courageous souls), and fakalaumālie (spiritual beliefs), as emphasised in TVM, are well connected and reflected in people`s actions. In my experience, I have come across many leaders who are intellectually excellent at initiating changes to organisational structure in order to accelerate profits, but who are complete

strangers to how people feel about their ways of leading. TVM challenges this style of leadership, arguing that good leadership can be achieved when the inter-subjectivities of people`s thinking, feeling, and practicing are connected spiritually in a given context.

The concept of TVM also shows that leadership in another cultural context, such as NZPS, can be more fua fatongia or reciprocal and collective than leadership that is reflected by individual attributes and achievements. At the heart of TVM is the emphasis of leadership as cultural practice of nurturing warm relationships focusing on what people practice with one another based on ideas of reciprocal relationships and collective benefits. This is different from an understanding of leadership that is based on the authority of hierarchical positions, qualities that individual people hold, and the results that people produce as emphasised by leadership scholars (Crevani et al., 2010; Grint, 2005a).

Whilst the recognition of reciprocity and collective practice is reflected in a number of leadership perspectives such as transactional and transformation (e.g., Bass & Avolio, 1993; Bass & Riggio, 2006), shared and distributed (e.g., Bolden, 2011; Fletcher & Kaufer, 2003), and relational leadership (e.g., Murrell, 1997; Quick, 2014; Uhl-Bien, 2006), these theories are still individually driven. For instance, transformational theory is being criticised for following the usual relationships supporting the dominant models of 'authoritarian' and 'positional power' (Tourish, 2013). To address this concern, Tourish (2013, p. 39) says that "more inclusive and participatory models of the leadership process are required", directing leaders and subordinates to be involved in a more collective-based relationship. This refers to the need for a leadership concept that brings people together and allows people`s inner worlds to be shared in the spirit of warm relationships, such as that as emphasised in TVM.

The idea of reciprocity or exchanging people`s knowledge, beliefs, and skills, as emphasised in TVM, is not driven by financial considerations but specifically by warm spirit of freely giving and sharing māfana with one another. Once this idea of reciprocity is in place under the influence of māfana, then successful reciprocal practices must be credited to the collective; thus, the purpose of fua fatongia in TVM is to bring people together but also to fulfil what is best for everyone and not just for a specific group of people. Here, the rule of reciprocity requires leaders not to just acknowledge the value of reciprocity but, most crucially, to reciprocate by treating others the way they want to be treated (Ciulla & Forsyth, 2011). This view prompts the importance of caring for one another`s inner worlds, or caring for the unity of inter-subjectivities (Cunliffe & Eriksen, 2011).

Furthermore, TVM illustrates that leadership in another cultural context, such as NZPS, can be more ethical under the evaluation of sacred wisdom of faka`apa`apa. This means that TVM is not a leadership style that is based on just emphasising the communal influences among people involved (Hosking, 2011; Murrell, 1997; Uhl-Bien, 2006) or attempting to improve followers' participation in the leadership process (Brown, 2012; Meindl, 1995). Rather, TVM is also about knowing the sacredness of your Vā or relationships with others and knowing how to fulfil the obligations that come with those relationships. The argument is that, once people understand their Vā with others then they are expected to know how to relate to one another based on the expectations and purposes of those Vā.

For instance, if we can only emphasise the importance of sharing leadership without actually knowing how you stand in relation to others in a given context, then we may not be able to understand the way in which to work collaboratively. Faka`apa`apa is sacred in that its purpose is to protect the harmony of warm relationships which is expected to be acquired when people know their Vā and the responsiblities of those Vā. If not, then the sacredness of warm relationships can fall apart when people do not know who they are in a given context. This emphasises the acceptable lifestyle or behaviour or practice that Tongans should perform in a particular relationship context (Fua, 2007).

Whilst the above discussions highlight the new insights TVM offers to understanding of leadership as cultural practice from a Tongan perspective, Figure 7.1 above, also depicts that the application of TVM can be successful when it is situated within the dynamic nature of socio-cultural contexts in which the relationships occur. Arguably, "leadership involves the social construction of the context that both legitimates a particular form of action and constitutes the world in the process" (Grint, 2005b, p. 1471). In other words, the exploration of relationship context should be focused on how and why people interact in a particular way within a given situation instead of attending purely to impacts of time and place. Such an exploration would allow researchers to understand the dynamic nature of relationships through the emergence of both functional and dysfunctional activities that would give insights into the context of social interactions (Lindgren, Packendorff, & Tham, 2011; Uhl-Bien, 2006). As Schneider (1987) observes, it is the dynamic evolution of relationships that determine the nature of an organisational behaviour and not the organisational factors such as structure, technology, and regulations. Therefore, we can see that the conceptual framework of TVM provides new insights for understanding Tongan leadership in another cultural context.

7.3 Summary: Chapter Seven

Overall, this chapter provides an analysis of TVM in relation to existing leadership literature. It first provides an overview of TVM describing leadership as cultural practice of nurturing warm relationships based on the dynamic interplay between participants' fāmili, māfana, fua fatongia, and faka`apa`apa in a given socio-cultural context. The chapter then presents the TVM framework and discusses in more detail its unique insights in relation to the literature on both leadership and on Tongan culture. Findings from the above discussions show that TVM emphasises a style of familial, spiritual, reciprocal, collective, and ethical leadership in the Tongan context. In particular, these perspectives challenge the normal understanding of leadership based on hierarchy, business lifestyle, and individual attributes. This analysis provides new insights into how the core features of TVM enlighten our understanding of existing perspectives on leadership as cultural practice from a Tongan perspective. The next chapter concludes this thesis and highlights the key contribution of TVM to existing fields of knowledge relevant to the focus of this study.

CHAPTER EIGHT

TAUHI VĀ MĀFANA AND TALANOA MĀFANA: TONGAN LEADERSHIP AND TONGAN METHODOLOGY

> We need to bring into the study of leadership more insights ... about the history and values on which particular perspectives have been built ... [W]e should be interested in revealing the way powerful interests (such as business and expert elites) have produced certain sorts of knowledge which have been in turn reinforces as the 'reality' or 'truth' of leadership ... [Rather than just focusing on] the top levels of business, the military and other large, hierarchical institutions (Sinclair, 2007, p. 33).

> The public sector in all Ministries, working with Pacific people, working with Tongans they need people who have insights into that life ... whether it is the language or whether it is my Tongan ethics or my Tongan insights into problems that are experienced by Tongans in New Zealand ... For instance, when I receive a policy to be implemented, I always question whether this policy would benefit Pacific people or not. That`s where my Pacific leadership comes from. That`s where I think the public service will benefit from Pacific insights ... So for Pacific people in the public sector, I think the State Services Commission needs to have another re-look at themselves and what they are looking for ... When they are employing people in the high levels of the public sector leadership, they have to have an understanding of their community [such as for Pacific people or Tongans] (`Amelia, F, Tongan-born).

This thesis argues for the importance of using our knowledge of cultural practices to help us think differently about how leadership can be understood and practiced in a given context. In the quote above, Sinclair (2007c) calls for more insight into the different ways we understand leadership as it exists in different social contexts. `Amelia, one of my research participants quoted above, urges leaders in the New Zealand Public Service (NZPS) to change the way they think about leadership. She wants them to see that public servants from Pacific backgrounds bring with them different ways of leading. These can benefit both Pacific employees and the organisation as a whole, but are rarely articulated and recognised as leadership qualities in the organisational context. The purpose of this thesis is to explore leadership as cultural practice, drawing on an empirical study of Tongan identity and Tongan leadership practices from the perspective of Tongans in the NZPS.

At the heart of this thesis is a model of Tongan leadership, Tauhi Vā Māfana (TVM) , which is drawn from the values and practices of Tongan culture, and is exemplified and developed in my empirical findings. It conceptualises leadership as cultural practice within the context of warm relationships based on the dynamic interplay between fāmili (familial relationships), māfana (warm love/inner warm passion), fua fatongia (fulfilling obligations), and faka`apa`apa (sacred wisdom). These aspects of TVM form the fundamental philosophies grounding the

theoretical and practical foundations of Talanoa Māfana Methodology (TMM) as another way of studying leadership as cultural practice. The emphasis of these additional models on understanding and studying leadership from a Tongan perspective is discussed further in Sections 8.4 and 8.5, below, in relation to their contributions to Western leadership conversations on leadership and culture, as well as to Tongan/Pacific communities, and to practitioners in the NZPS.

This chapter brings together the strands of the thesis. It starts with my reflections on important decisions I made during the thesis process then continues to revisit the core research questions where I first consider the empirical question and its key answers. This is followed by revisting the theoretical question in light of TVM and its contribution to perspectives of leadership as cultural practice. The methodology question is then reviewed together with the contribution of TMM for studying the cultural aspects of leadership. My reflections on the study and concluding thoughts are also included.

8.1 Reflections on important decisions during the thesis process

This section highlights the important decisions I had to make about the focus of this research from where I started to where I have got to at this final point. Although this journey was quite challenging to me, providing this information shows that I have used my positive approach to the research problem as leverage to advance the strength and unique contribution of this thesis. Throughout this study, I encountered three major changes that were highly influential in shaping the focus of this research.

First, I started thinking about 'Pacific' leadership but I realised that the term Pacific is too abstract and might not give a good representation of the diverse cultural worldviews and practices that exist among Pacific groups. I then shifted the focus to Tongan leadership, as this resonated well with my cultural knowledge as a Tongan, coupled with a personal belief that focusing on one Pacific group would give a more rigorous understanding of the topic studied.

Second, I started thinking about talanoa just as a method to use for studying the research topic and to rely on assumptions and practices emphasised in the existing talanoa literature. However, as I went through the methodological groundwork and the actual implementation, I found that I actually developed the theoretical and empirical aspects of talanoa based on my own observations and experiences of it while exploring the topic with my participants. I then

decided to consider this thesis as a chance not only to use talanoa but also to develop it as a methodology for studying leadership as a cultural practice.

Finally, I started thinking about the theoretical foundation of this thesis from a traditional Western leadership theory perspective, drawing especially on Relational Leadership Theory (Uhl-Bien, 2006). However, I found myself feeling boxed in by a way of thinking about leadership that seemed not the right fit to the 'truth' or spiritual aspects of leadership emphasised in the concept of TVM, and, of course, to my cultural knowledge as a researcher of this study. As a result, I struggled to locate my study within the dominant ways of thinking about leadership. However, during the course of this study I decided to base my work on the theoretical perspectives supporting Tongan leadership and leadership as cultural practice. This change has finally secured my sense of belonging to my thesis through the deep cultural meanings underpinning TVM and my feelings about how the knowledge behind this concept helps us to think differently about how leadership could be understood and practiced within a given context.

Whilst these reflections highlight the key changes I made, it is worth noting that in the process of the study my research problem and my positive approach to Tongan leadership remained unchanged. This consistent focus in terms of the research problem stresses the importance of the core research questions driving this thesis aiming to better comprehend the way in which knowledge of cultural practices shapes how we understand and practice leadership differently, and how this view can be studied in a more culturally appropriate way.

8.2 Revisiting the research questions

This section revisits the core research questions together with subsidiary questions, as outlined in Table 8.1 below. As illustrated, the core research questions comprise empirical, theoretical, and methodological questions; and these are discussed following Table 8.1 together with some key answers for each question. The discussion starts with revisiting the empirical and subsidiary questions in section 8.3. The theoretical question is considered in section 8.4 in relation to the contribution of TVM to understanding leadership as cultural practice. In section 8.5, the methodology question is discussed in terms of the contribution of TMM to studying leadership as cultural practice in a more culturally appropriate manner.

Table 8.1: The core research questions

CORE RESEARCH QUESTIONS
Theoretical Question: How does knowledge of cultural practices help us think differently about how leadership is understood and practiced in a particular context?
Empirical Question: How do the cultural identity practices of Tongans shape their leadership practices in the New Zealand Public Service, NZPS? **Subsidiary questions:** • How do Tongans perceive and experience Tongan identity practices or 'being Tongan' within their own contexts? • How do Tongans perceive and experience leadership within their own contexts? • How does knowledge and belief held by Tongans about their Tongan identity shape the way they work in the NZPS? • How do Tongans want their leadership practices to be supported in the NZPS?
Methodological Question: What is the most appropriate methodology to use in exploring and understanding leadership as cultural practice?

8.3 The empirical question

The key empirical question that I explored in this thesis was: How do the identity practices of Tongans shape their leadership practices in the New Zealand Public Service? The findings demonstrate that questions of Tongan identity and Tongan leadership practices are interconnected and must be considered together. This means that when participants talked about Tongan identity or 'being Tongan', they did not see it as something different from their Tongan leadership practices and vice versa. I brought together the strong integration of Tongan identity and Tongan leadership findings under a Tongan leadership conception of Tauhi Vā Māfana (nurturing warm relationships), TVM. At the heart of TVM is the emphasis on leadership as a cultural practice of nurturing warm relationships in which people are influenced to change in a particular context. The core idea here is the emphasis on warm relationship, not just any forms of relationships, for permitting social change. The findings reveal four key aspects of TVM that are central for constructing and maintaining warm relationships in a given context: fāmili (familial relationships); māfana (warm love/inner warm passion); fua fatongia (fulfilling obligations); and faka`apa`apa (wisdom).

The first is fāmili or the constructor of TVM, indicating that participants' leadership practices in the NZPS were first constructed through their upbringing learning experiences. Participants reported being involved in various familial relationships which they have given them the appropriate māfana and faka`apa`apa to think about how to practice TVM in the organisation. These familial relationships include fakafāmili (family prayers); fakahingoa (naming protocols); fe`iloaki (visiting family and relatives); and mamahi`i e faingata`a (striving hard). Whilst participants cannot perform the actual practice of fakahingoa at the workplace, they reported using the knowledge and skills gained from how fakahingoa is being done in the Tongan context to build and keep good relationships with others.

For instance, in the Tongan context, usually the people who hold the honour of naming our children are our mehikitanga (father`s sisters). In that sense, participants used such knowledge to give special respect and attention to women and elders in the organisation such as giving them the opportunity to initially share their ideas in a meeting or in a similar forum. However, participants found that in the NZPS such leadership practices are not formally recognised as leadership qualities. According to almost all participants, everyone is expected to be outspoken in their views regardless of gender and age differences and this is how their contributions and capabilities are recognised by leaders in the organisation.

The second key aspect of TVM is māfana or spiritual driver of TVM. According to the findings, the strength of māfana rests on its ability to transform participants' minds and souls to move freely towards achieving what they are trying to achieve. Māfana appeared to be the most critical aspect driving successful TVM, as nearly all participants emphasised that it is their māfana that motivates them to fulfil their duties and perform beyond leaders' expectations. As participants emphasised, the concept of māfana coincides with deep perspectives underpinning the idea of loto`i Tonga (Tongan courageous soul), which usually underpins their actions and interactions with others.

Participants found three aspects of māfana to be essential for driving their motivation and confidence in the workplace: `ofa (love); lotolahi (courageous soul); and fakalaumālie (Christian belief). For instance, while participants cannot always conduct a prayer with their colleagues in the organisation, they state that it is their strong spiritual connection with God that has given them the strength and patience to strive hard for excellence. However, participants said that māfana is not understood nor recognised as a strength in the organisation

because it is particularly difficult for their Pālangi (European) colleagues to understand māfana as a spiritual motivator and not as a deliverable output.

The third key aspect of TVM is fua fatongia practices, referring to how participants actually practice TVM in their interactions with staff in the organisation. Participants described that their leadership practice is comparable to how they apply fua fatongia in the Tongan context. There are three rules of fua fatongia practices that participants value and apply at work: (i) ngāue`i (doing/practising/performing); (ii) fetokoni`aki (reciprocity/helping one another); and (iii) lelei fakalukufua (collective benefits). These aspects underscore the reality that participants' leadership capabilities are embedded and expressed in a collective reciprocal relationship in which they exchange knowledge, beliefs, and skills for the benefit of everyone. Significantly, participants explain that if they only acknowledge in words the importance of their relationships with others without actually doing something to benefit the collective then they cannot be Tongans. However, participants are often concerned with how their fua fatongia is received by others, particularly Pālangis, as they explained that Pālangis do not usually reciprocate their assistance towards them. According to almost all participants, this lack of reciprocity happens because fua fatongia knowledge and skills are not recognised as leadership attributes in the organisation.

The final key aspect is faka`apa`apa or the evaluator of TVM. Participants explained that using faka`apa`apa to evaluate their leadership practices is important for them to understand the types of actions they might need to retain and change in a particular interaction context. Participants emphasised two types of faka`apa`apa. One is `ilo or knowing your Vā with others; and second is poto or knowing how to fulfil the obligations that people carry in terms of their Vā with people. First, the findings reveal that in order for participants to perform successful TVM they must know the people involved, their expectations, and how to address them appropriately in a given context. Second, faka`apa`apa requires people involved to embrace the knowledge of how to nurture their relationships with others by following the rules of fua fatongia described above. However, participants said that their faka`apa`apa practices are not recognised in the NZPS.

For instance, participants reported that the way in which they practice faka`apa`apa to understand their relationships with others in a meeting is to be quiet and attempt to study who is involved and think about how to deliver their message in an appropriate manner that would be accepted by others. However, participants also admitted that it is quite challenging to apply

such a skill in the NZPS. This is because, as participants insisted, faka`apa`apa is not accepted by Pālangi leaders as capability criteria. People`s performance in the organisation is assessed according to how much they offer to a discussion rather than how they deliver their ideas in respect of others.

8.3.1 Subsidiary questions

The exploration of the empirical question was strengthened by the asssistance of four supplementary questions which are provided below together with brief answers focusing on what participants have said about each question. The first subsidiary question is: How do Tongans perceive and experience Tongan identity or 'being Tongan' within their own contexts? The findings show that for participants, Tongan identity means Tauhi Vā (nurturing relationships), representing the 'holistic relational way of life' of a Tongan that suffuses knowledge, belief systems, and means of acquiring these. In the concept of Tauhi Vā, participants emphasised the importance of fāmili, māfana, faka`apa`apa, and fua fatongia as the most commonly shared knowledge, values, and practices that are prominent to the development and maintenance of their Tongan identity in a given context. These Tongan identity components are expected by participants to work well in a holistic relational manner in which all parts must work inter-dependently of one another. As participants explained, when one component is stripped away, then the whole Tauhi Vā process falls apart.

The second subsidiary question is: How do Tongans perceive and experience leadership within their own contexts? The findings reveal that participants also see leadership as Tauhi Vā based on the dynamic interplay between fāmili, māfana, faka`apa`apa, and fua fatongia. In this sense, participants explain that leadership is about making a difference or nurturing good relationships with others in which people come together to share their knowledge, values, and obligations for the benefits of the collective. Participants described that they first learned and applied Tauhi Vā through their upbringing interactions and, once acquired, then they are expected to apply those in any relationships contexts. According to participants, their upbringing is particularly important to them because it was through those relationships that they had obtained the spirit of māfana and wisdom of faka`apa`apa central for shaping their fua fatongia practices. As participants emphasised, their ability to accomplish successful Tauhi Vā is driven by positive influence of māfana. This has led to theorising leadership in this study as Tauhi Vā Māfana (TVM) and integrating Tauhi Vā and māfana illuminates a new way of theorising Tongan leadership.

The third subsidiary question is: How does the knowledge and belief system held by Tongans about their Tongan identity shape the way they work in the NZPS? The research findings show that participants' cultural backgrounds including their knowledge, belief systems, and practices have powerful and positive effects on how they operate in the NZPS. This means that realities about participants' leadership practices in the NZPS cannot be comprehended without incorporating the important influence of their Tongan identity practices. The existence of TVM is possibly the appropriate way to best describe the way in which the identity practices of Tongans shape their leadership practices in the NZPS, as emerged from the findings. Participants reported carrying with them to the organisation the types of fāmili, māfana, faka`apa`apa, and fua fatongia interactions they learned and applied informally within their own contexts. For instance, among participants' TVM practices in the NZPS is freely offering their knowledge and skills to fulfil their colleagues' duties regardless of whether what they do is in their job description or not. Participants emphasise that such actions make them Tongans, and that they are an expression of their māfana and faka`apa`apa.

Finally: How do Tongans want their leadership practices to be supported in the NZPS? Whilst TVM stresses participants' leadership capabilities, findings also show there are challenges associated with practicing TVM in the NZPS. As highlighted elsewhere in the thesis, the aspects of fāmili, māfana, fua fatongia, and faka`apa`apa are not understood by non-Tongan colleagues nor recognised as leadership qualities in the organisation`s performance criteria. In spite of this, participants still insist on maintaining their TVM knowledge and skills as most influential factors stimulating their leadership potential and being successful in the NZPS. Hence, participants made a plea to NZPS leaders to reinforce their commitment to the unique strengths that Tongans bring to the NZPS so their full potential can be reached. Here, participants are calling for recognition of the fact that their leadership styles are more familial, spiritual, reciprocal, collective, and culturally wisdom-based; which is very crucial to them in terms of motivation and confidence at work. Participants also expressed their belief that it is unethical for them to lead people in another cultural setting without considering what leadership means to them within their own culture.

The empirical findings set the foundation for understanding the Tongan leadership conception of TVM, and what happens when it is applied in another cultural context. TVM emphasises the inter-connectivity of fāmili, māfana, fua fatongia, and faka`apa`apa as fundamental components of knowledge construction and thinking underpinning Tongan leadership in a

given context. In particular, TVM describes Tongan ways of living and thinking in the Tongan context that should continue to shape their leadership capabilities regardless of the problems they face in any given context. Theoretically, TVM argues that leadership capabilities of minority cultural groups in another organisational cultural context can be understood and recognised from within their own cultural backgrounds.

8.4 Tauhi Vā Māfana: Theoretical contribution

This section highlights the theoretical contribution of the thesis by integrating the findings on Tauhi Vā Māfana (TVM) with the literature of Tongan leadership and studies that have considered the importance of seeing leadership as a cultural practice. The overall theoretical question guiding this study was: How does knowledge of cultural practices help us think differently about how leadership is understood and practiced? There are six contributions that I highlight here in regard to how cultural knowledge helps us to think differently about leadership using the Tongan leadership of TVM that emerged from this study.

First, the assumptions underpinning TVM respond to the theoretical need in the literature for a more subjective meaning of the significant relationship between leadership and culture (e.g., Den Hartog & Dickson, 2012; Guthey & Jackson, 2011; Jackson & Parry, 2011). Scholars who have looked at the connections between leadership and culture believe that this topic is important because people involved in the leadership process have unique knowledge and skills in relation to their cultural backgrounds (e.g., Bolden & Kirk, 2009; Edwards, 2014; Evans & Sinclair, 2015; Jogulu, 2010; McElhatton & Jackson, 2012; Warner & Grint, 2006). Significantly, "leadership is essentially a cultural activity" (Jackson & Parry, 2011, p. 63) because it involves knowledge, belief systems, and ways of life that people from different cultural backgrounds bring with them to the leadership context (Den Hartog & Dickson, 2012). Hence, TVM adds different perspectives to how "the idea of culture and its determining influence is at odds with the notion of leadership itself" in most cross-cultural leadership literature (Guthey & Jackson, 2011, p. 165). Most importantly, the focus of TVM on fāmili, māfana, fua fatongia, and faka`apa`apa emphasises that leadership and culture are integrated social practices and must be considered together in theorising leadership as cultural practice.

Second, TVM contributes to extending the knowledge of Tongan leadership as well as Pacific leadership, because people who are interested in studying Pacific leadership can learn from the concept of TVM even if they are not Tongans. The limited sources available on Pacific

leadership indicating the ways in which Pacific people experience leadership in their homelands and in other cultural contexts can be understood in the context of relationships based on assumptions that are rooted in Pacific culture (McLeod, 2007; Paea, 2009; Renshaw, 1986; Sanga, 2005). This refers to Pacific people`s familial relationships, warm love, reciprocity, and their own social contexts (Crocombe, 1976; Tamasese et al., 2010). These views also reflect the importance of relationships and spirituality to Tongan leadership, but more generally to the Tongan culture. The conceptualisation of Tongan leadership as Vā and faka`apa`apa (Fua, 2007) and fakapotopoto (Tu`itahi, 2009) emphasise the relationships and spiritualities as fundamental components of Tongan culture as reflected in the concept of Tauhi Vā/Tauhi Vaha`a (Ka`ili, 2005; Thaman, 2004) and māfana (Manu`atu, 2009).

Third, the knowledge of cultural practices behind TVM highlights the importance of developing a more explicit focus on Tongan leadership as this will be important not only to people who are interested in Tongan leadership (Fua, 2007; Tu`itahi, 2009), but also addresses the question about taken-for-granted similarities with other Pacific groups. There may be some similarities, but respective Pacific groups have different worldviews and cultural practices (Gegeo, 2001) that cannot be considered homogenous. This also challenges the way in which members of different Pacific groups are clustered under umbrella terms such as 'Pacific people or Pasifika' in the NZPS. As shown by my Master`s thesis (Paea, 2009), participants emphaised the fact that Pacific people are diverse and their leadership capabilities cannot be understood from a single Pacific leadership perspective. This specific focus on Tongan leadership practices gives direction to leaders about how to think properly about ways in which to understand the leadership capabilities of Pacific people in the NZPS.

Fourth, the existence of TVM also offers a conception of leadership that is different from traditional understanding of leadership in the public service context as a set of traits and behaviours that people hold (Alimo-Metcalfe & Alban-Metcalfe, 2004; Clark et al., 2014; Van Wart, 2011). Whilst these approaches are still very much core to our understanding of leadership, what TVM attempts to promote is the idea that traits and behaviours people bring to the public service can be more familial, spiritual, reciprocal, collective, and sacred. This highlights the importance of early and informal learning experiences to the formation of leadership which, while considered valuable, are usually downplayed by dominant perspectives of leadership in terms of power of authority figures in hierarchical positions (Grint, 2005a; Sinclair, 2007c). Therefore, the emphasis of TVM on fāmili, māfana, fua fatongia, and

faka`apa`apa offers a different conception of leadership from the one typically offered in the Western literature on leadership, calling for a redefinition of conceptions of leadership by including these qualities and practices.

In addition, the concept of TVM argues that participants bring with them to the NZPS another way of leading that is rarely defined as leadership in the organisational context, but its existence challenges the status quo to change the way they think about leadership and the purpose of practising leadership in the organisation (Sinclair, 2005, 2007c). For instance, publications on Pacific people in the NZPS (MPIA, 2005, 2010; SSC, 2004, 2014) often emphasise the government`s need to increase Pacific people`s participation in high ranked positions, including the establishment of the Leadership Development Program for Pacific Senior Managers (MPIA, n.d). However, the most critical solution – as found in the current study, and as highlighted in my Master`s research (Paea, 2009), and as raised by Pacific workers in the NZPS (SSC, 1995, 2004) – is for leaders to really come to terms with Pacific peoples`s cultural leadership capabilities and to recognise those as leadership qualities. In real terms, my participants are saying that leadership for them is about fāmili, māfana, fua fatongia, and faka`apa`apa and unless these core elements of TVM are recognised as leadership in the organisation, their progress to leadership roles would not be an easy endeavour.

Fifth, TVM exists to question the way we normally see minority workers and their leadership styles in another organisational cultural context. As emphasised in this thesis, my approach is to think about Tongan leadership from a strength-based perspective which highlights the leadership capabilities that participants bring with them, rather than to focus on the problems they encounter in the NZPS. Most studies of minority workers in the public service have concentrated on the problems that these people face (e.g., Ishaq & Hussain, 2002; Kalra, Abel, & Esmail, 2009; Pitts, 2005; Puwar, 2001). However, the findings in my research argue that leaders in the NZPS could learn a lot from Tongan leadership or leadership capabilities of minority workers. This means that the focus should not be on what Tongans or minority workers need to do to be accepted in the mainstream, but it is a reflection on their own leadership capabilities and how leaders in the NZPS can learn from diverse ways of doing leadership. I see these people from a strength-based approach through the Tongan leadership conception of TVM and the importance of this approach to assist leaders in thinking about what represents good leadership in the public service context.

In parallel to the above findings is Sinclair`s (2007c) argument that leaders need to change the way they think about leadership in the organisation by considering the different and new ways of leading that different people bring with them to the organisation. For instance, instead of focusing on what positions my participants hold and what outcomes they produce in the NZPS, leaders could learn to understand that what is most important to the leadership capabilities of my participants is their fāmili, māfana, fua fatongia, and faka`apa`apa. Because of the understandings that these minority groups, such as my Tongan participants, bring about their own communities, NZPS leaders would benefit from seeing this as added value and skills that they bring to the organisation.

Finally, TVM contributes to the importance of understanding indigenous leadership especially the emphasis on developing and supporting the leadership capabilities of people from within their own communities (e.g., Edwards, 2014; Evans & Sinclair, 2015; Sanga & Walker, 2012; Spiller, Erakovic, Henare, & Pio, 2010). These authors argue that whatever perspectives and experiences of leadership are embraced by native people of a given culture, these should become the basis for their own indigenous theories of leadership in a particular context. This view challenges the dominance of Western leadership styles, arguing that these should not be imposed on indigenous people in another cultural context. Instead, the leadership potential of indigenous people can be found from within their own cultural backgrounds (e.g., McElhatton & Jackson, 2012; Paea, 2009; Prince, 2005; Warner & Grint, 2006), as enlightened in the concept of TVM. Hence, TVM supports that leadership is dynamic and that diverse ways of viewing and practicing leadership should be considered an important part in shaping effective leadership in a given context (e.g., Dorfman, 2004; Uhl-Bien, 2006; Uhl-Bien, Maslyn, & Ospina, 2012; Van Wart, 2011; Warner & Grint, 2006).

8.5 Talanoa Māfana: Methodological contribution

This section highlights the contribution of Talanoa Māfana Methodology (TMM) to the study of leadership as cultural practice. The methodological question guiding this study was: What is the most appropriate methodology to use in exploring and understanding leadership as a cultural practice? Alongside the Tongan leadership conception of TVM is TMM. I first provide an overview of Talanoa Māfana findings then discuss the key contributions of TMM.

As discussed in Chapter Three and Chapter Four of the thesis, Talanoa Māfana is described as talking about the truth in love/warm relationships. At the heart of TMM is the idea that participants can be willing to freely talk about their deeply-held knowledge and beliefs regarding Tongan identity and Tongan leadership when they know their māfana is reciprocally valued within the talanoa context. To ensure the presence of māfana in the talanoa context, I found three approaches need to be considered: (i) talanoa mo e loto (talking from the heart); (ii) pō talanoa (sharing the truth in warm relationships); and (iii) talatalanoa (maintaining warm relationships).

Talanoa mo e loto aims to build meaningful relationships between participants and the researcher before the day of the actual talanoa using the Tongan ways of properly greeting and approaching people. For instance, instead of just making a simple request on email or over the phone to seek participants' consent to participate, I found the inter-personal request most appropriate in doing Talanoa Māfana. Making an effort to shake hands and meet face-to-face with participants is the first expression of talanoa mo e loto, giving participants an indication that their views and experiences about their life as Tongans are important not only to them but also to me as a researcher. Hence, my ability to show my face to them at the first instance is a sign of securing the authenticity of māfana in the Tongan context. This would allow both sides to exchange māfana freely as a means of building high trust and respect for one another.

Pō talanoa aims to get the most out of Talanoa Māfana during the day of the actual talanoa and was strengthened by employing different activities to ensure the presence of participants' māfana throughout the talanoa interactions. Apart from acknowledging participants' presence, their contribution, and ethical requirements, I found the way in which talanoa is normally done in the Tongan context specifically important for securing participants' māfana. First, the opening and closing prayers were helpful for consolidating our spirits at briefing and debriefing stages. Second, the Tongan introduction of sharing not only our names but, most importantly, our parents' names, ancestors, and origins in Tonga was very useful for participants to make connections with one another and for reconnecting with their past. Third, participants' shared reflections on their most memorable upbringing experiences provided a great opportunity for them to initially share their views on Tongan identity and Tongan leadership. Last but not least, participants' māfana can be retained when they know that their love, knowledge, and values are not forced by ready-made questions but according to the flow of talanoa interactions.

Talatalanoa aims at maintaining warm relationships between participants and the researcher after the day of the actual talanoa. This means that the knowledge we produced during pō talanoa must be protected and shared in a meaningful way that would benefit the collective. I found two major talatalanoa strategies most important for ensuring a continuous warm relationship among participants and the researcher. One was using participants' Tongan pseudonymous as a way of formalising our life relationships in the thesis content. Using participants' Tongan names linked me closer to their stories but it also gave participants access to their talanoa stories at any time and enabled them to understand how their stories are used in the final product. Second, I took back the findings to my participants in a face-to-face presentation which showed my commitment to reconnect with my participants in a meaningful way, but doing this orally was also culturally appropriate.

The findings above offer an understanding that study of leadership as cultural practice can be spiritually-based, arguing that the authenticity of talanoa can be achieved when the spirit of giving/sharing/offering views and experiences is driven by māfana or freely given from people`s hearts (Farrelly & Nabobo-Baba, 2012; Halapua, 2007). This is a contribution to the need for a rich methodology to explore the subjective or culturally-based perspective of the connection between leadership and culture (Den Hartog & Dickson, 2012; Guthey & Jackson, 2011; Jackson & Parry, 2011). It is also a contribution to the need for a methodology to explore the hidden aspects of leadership such as knowledge, emotions, and beliefs as viewed and experienced by people in a given relationship context (Gephart & Rynes, 2004; Uhl-Bien, 2006). Whilst TMM reflects the importance of narrative/dialogue/storytelling inquiries (Chase, 2008; Cunliffe, 2008; Ramsey, 2005), Henry and Pene (2001) noted that, as used in a Western context, these approaches are not grounded in cultural knowledge, beliefs, and practices.

Moreover, the emphasis on talanoa mo e loto, pō talanoa, and talatalanoa contributes new insights into how māfana can be used effectively in doing talanoa research with Tongans and/or Pacific people. Talanoa researchers have highlighted the importance of considering the inseparable relationships between participants' emotions and knowledge for effective talanoa (e.g., `Otunuku, 2011; Farrelly & Nabobo-Baba, 2012; Manu`atu, 2003; Otsuka, 2006; Vaioleti, 2006). For instance, Farrelly and Nabobo-Baba (2012, p. 9) say that "unless we provide the conditions in which our participants feel they can 'talk from the heart', we are letting them down". Hence, TMM illuminates a new way of theorising talanoa in the academic

field promoting the positive influence of māfana to successful talanoa and the critical role of researcher in enabling the presence of māfana.

Furthermore, the spiritual aspect of Talanoa Māfana affirms other writings on the importance of spirituality and knowing in the field of indigenous methodologies (e.g., Henry & Pene, 2001; Meyer, 2008; Ruwhiu & Wolfgramm, 2006; Sanga, 2004). These authors emphasise the value of cultural philosophies and practices in embracing the meaning behind people`s worldviews and actions. For instance, from a Hawaiian perspective the concept of 'Kupuna' signifies the inter-related influences of spiritual values such as families, lands, ocean, and rituals which are rooted in the Hawaiian culture (Meyer, 2008). Similarly from a Maori perspective, the concept of 'Kaupapa Maori' represents the holistic recognition and inter-relationship between Maori cultural values, spirits, and ways of life (Bishop, 2008; Henry & Pene, 2001; Ruwhiu & Wolfgramm, 2006). Sanga (2004) also adds that the truth about Pacific people`s cultural values and practices are spiritually and subjectively driven. Whilst these studies enhance the spirituality of indigenous methodologies, little is known about their position in studying leadership as a cultural practice. Hence, Talanoa Māfana contributes to the need to progress indigenous methodologies (Denzin & Lincoln, 2008b; Smith, 2012).

8.6 Reflections on the current study

My reflections on the current study and directions for future research are presented in this section. As discussed above, this study offers two major contributions to understanding of Tongan leadership and perspectives of leadership as cultural practice. One is that the concept of Tauhi Vā Māfana (TVM) offers a fresh theoretical perspective to the importance of cultural knowledge and practices in relation to how we could think and practice leadership differently. Second, the approach of Talanoa Māfana Methodology (TMM) provides new insights into how leadership as a cultural practice can be studied in more culturally appropriate ways. However, the study has encounterered a number of challenges that I reflect on as an opportunity to strengthen the core findings with some suggestions for future research. These are presented simultaneously in the following four points.

The first reflection is about the Tongan focus of this research. Since my study represents only one of five Pacific groups that are represented in the NZPS (MPIA, 2010; SSC, 2004), it should be expected that the overall findings on the research topic are biased towards the views and experiences of Tongans in the NZPS. Whilst the findings may benefit other public servants

who identified as having Pacific origins, this reflection means that future research is needed on how the theoretical aspects of TVM and methodological aspects of TMM can be applied to other Pacific workers in the NZPS. Studies of this nature will increase our understanding on the similarities and differences of leadership capabilities held by Pacific people in the NZPS.

The second reflection is that the findings of the current research are specific to the setting in which it was undertaken, meaning that findings on the relationship between Tongan leadership and Tongan identity practices are limited to Tongans' perspectives and experiences in the Wellington and Auckland public service organisations. The research may provide direction for more studies exploring the theory of TVM and the application of TMM with Tongans in other countries' public service organisations. However, I believe that the broader conclusions are transferrable to other situations, certainly for Tongans and probably Pacific people working elsewhere, and not just in New Zealand. In broader theoretical terms, this means that when people, not just Tongans, bring their culture to where they work it can allow them to be themselves by employing their leadership capabilities in meaningful ways that are useful for them and also to the organisational outcomes.

The third reflection is about the need for New Zealand leaders to rethink the way they understand the leadership capabilities that my participants, and probably most Pacific workers, bring with them and how best to utilise these in the organisational context. Since participants desired in-depth understanding and formal recognition of their TVM capabilities in the NZPS, a study with leaders in the NZPS would raise awareness about their responses to my participants' leadership needs. However, I argue here that the focus should not be on Tongan/Pacific people in terms of what they are perceived to be doing wrong or what they should be doing in order for the mainstream to consider them as of equal to everyone else such as Pālangis or Europeans.

It should be noted that these people bring different styles of leadership to their respective organisations which leaders in the NZPS could possibly learn from and consider in their usual leadership practices. As shown in the discussion of findings, it was evident that participants' leadership practices were not driven by money nor defined roles in the job descriptions but more from the movement of māfana within their minds and souls. Hence, my participants' leadership capabilities are not just about money nor job descriptions, but also about the recognition of their TVM capabilities. I therefore argue that we can be better led in organisations, such as the NZPS, if the Tongan leadership conception of TVM is recognised.

Finally, it is worth noting that future researchers who wish to conduct studies with Tongan participants should take into account the powerful and positive influence of participants' cultural backgrounds, particularly their māfana in shaping their capabilities and authenticity of their views and experiences on a particular subject. This helps in establishing and maintaining high trust between participants and the researcher(s) in a given research context.

8.7 Concluding thoughts

Leadership capabilities of minority ethnic groups, such as Tongans, are rooted in the cultural backgrounds in which those perspectives have been established and nurtured. This means that if the leadership capabilities of this group of public servants in the dominant Western setting are not understood in the context of their own culture then this may erode their motivation and confidence which can reflect negatively on the overall performance of the organisation.

In my view, better comprehension of Tongan participants' leadership capabilities in the NZPS must involve a strong and continuous commitment by leaders of this group of people while they strive to achieve what is required of them. Thus, participants' leadership potential is not a product of any static approach upon which the evaluation of their leadership performance should be based. Rather, participants' abilities to lead are dynamically and continuously constructed and deconstructed within the context of TVM based on fāmili, faka`apa`apa, fua fatongia, and faka`apa`apa practices. Significantly, this cultural knowledge and skills had been woven into Tongan participants' minds and souls through different cultural interactions in which they had experienced leadership prior to entry into their professional lives in the NZPS.

The point is, TVM must be purposefully and skillfully undertaken through the spirit of māfana, which is expected to be formed, practiced, and maintained under the guidance of responsible leaders. Hence, the role of decision makers, policy makers, and leaders working with Tongans in the NZPS is to make efforts to truly understand the nature of leadership capabilities they bring with them and how to utilise those strengths for the benefits of participants and the organisation as a whole. The crux of TVM indicates that leadership capabilities of minority public servants working in another cultural background should be viewed as 'prominent and feasible contributions' to be recognised towards achieving shared goals.

Therefore, the existence of TVM and TMM acknowledges participants' unique leadership capabilities through the profound inter-connectivity between their minds, souls, and actions. These approaches are sustained over time through the powerful and positive influence of māfana. TVM and TMM also safeguard participants' abilities to practise leadership in ways meaningful to them and their own contexts in order to reach their full potential. Hence, the different theoretical and methdological insights underpinning TVM and TMM can now be used as the foundation upon which many debates and future research may be undertaken.

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APPENDICES

Appendix One: Participant background information

Dear _____

Thank you for agreeing to participate in this research and for sharing your precious time with me. To save your time at the actual talanoa, I seek your assistance in providing the following background details. Thank you for your help.

Mālō 'aupito, Mele

Name	
Place of birth	
Age (Optional)	
Gender	
Year of service in the New Zealand Public Service	
Year of service in the current organisation	
Name of current organisation	
Position in current organisation	
Highest qualification	
Fake Tongan name you want me to use in the write up	
Contacts	Mobile: Phone:

Leadership practises and cultural values of Tongans in the New Zealand Public Service

Information for participants in group talanoa

About the group talanoa

This study aims to raise awareness about the relationship between leadership practises and cultural values as perceived and experienced by Tongans in the New Zealand Public Service organisations. Leadership practises are actions or activities resulting from social interactions among people within a given context. Understanding this link is important to better comprehend the ways in which leadership practises shape the values of Tongans in another cultural organisational setting, in this case the New Zealand Public Service. Participants' views on the connection between their leadership practises and their values are critical for understanding the leadership strength of Tongans and for how best to support these leadership strengths. It is my hope that the findings from this research will help to generate an alternative framework that adequately recognises, values, and utilises the influences of Pacific leadership in Aotearoa by using the case of Tongans in the public service organisations. The exploration of your views is undertaken using 'talanoa' methodology.

This hand-out aims to give you information about the project, and your rights to confidentiality, so that you can decide whether you are willing to participate in this group talanoa. The aim of the group talanoa will be to share and discuss the meaning of Tongan leadership and culture, how Tongan leadership practises shape values, why culturally-based leadership knowledge and experiences are important for works in a non-Tongan organisational context, and how best to support the Tongans in the New Zealand Public Service organisations. As a Tongan, I am inviting Tongans in Aotearoa who have worked permanently for at least 1 year in the public service organisations in the Wellington and Auckland regions to join with me in this research. The primary purpose of the present research is to fulfil the requirements for the principal researcher`s degree of the Doctoral of Philosophy in Management at Victoria University of Wellington.

Confidentiality

The group talanoa discussion will be facilitated by the principal researcher. The session will be audio-recorded, and this record and any notes taken will be confidential to the researcher, supervisors, and

members involved in the group talanoa. All identifying information such as your name, your position, and your individual government organisations will not be disclosed or used in the thesis or any publications. I will use any quotations in such a way that individual cannot be publicly identified. Only the researcher and supervisors will have access to the names of participants or to identifying details. I am also mindful about the fact that other members in the group talanoa will know each other's names. However, group members will be asked to agree to keep this information confidential, as well as anything that may be said in the group talanoa. The group talanoa transcripts will be securely stored in locked storage (hard copy) and in secured files (digital) for a five years maximum from the completion of the thesis, and will be destroyed by December 2019, at the latest. A summary of findings across all groups will be made available through emails or any form of contacts you may want. You will be invited later in the process to attend an informal session in which I will present the key findings from this research to all participants who would be involved for their information.

Participation in the group talanoa

If you are willing to be involved in a group talanoa, then I would appreciate your response to my email confirming that you are. I will contact you to attend a specific group talanoa. The group talanoa will take approximately 90 - 120 minutes. I will be asking you to share your own leadership experiences, as well as your ideas and opinions on the connection between leadership practises and cultural values. Participants in group talanoa will be asked to sign a consent form to participate in the actual talanoa and a possible follow-up talanoa. The purpose of the follow-up group talanoa is to seek participants' clarification and additional information on any critical points and questions that I might have missed during the actual talanoa. Your assistance on follow-up talanoa will be sought by emails or any forms of communication you like. Human Ethics approval for this research has been granted by the Pipitea Human Ethics Committee at Victoria University of Wellington. Please do not hesitate to contact the principal researcher if you have any questions.

PRINCIPAL RESEARCHER CONTACT INFORMATION	
Name	Mele Katea Paea (PhD research)
Phone	Work: (04) 463 5233 xtn 7383 Home: (04) 476 5946
Mobile	021 02860721
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PRINCIPAL SUPERVISOR CONTACT INFORMATION	
Name	A/Prof Deborah Jones
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Appendix Three: One-to-one participant information sheet

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI

VICTORIA
UNIVERSITY OF WELLINGTON

Leadership practices and cultural values of Tongans in the New Zealand Public Service

Information for participants in 'one to one' talanoa

This research explores the relationship between leadership practices and cultural values with Tongans in the New Zealand Public Service organisations. Leadership practices are actions or activities resulting from social interactions among people within a given context. Understanding this link is important to better comprehend the ways in which leadership practices shape the values of Tongans in another cultural organisational setting, in this case the New Zealand Public Service. Participants' views on the connection between their leadership practices and their values are critical for understanding the leadership strength of Tongans and for how best to support these leadership strengths. It is my hope that the findings from this research will generate an alternative framework that adequately recognises, values, and utilises the influences of Pacific leadership in Aotearoa by using the case of Tongans in the public service organisations. The exploration of your views is undertaken using 'talanoa' methodology.

As a Tongan, I am inviting Tongans in Aotearoa who have worked permanently for at least 1 year in the public service organisations in the Wellington and Auckland regions to join with me in this research. This information sheet is provided to make sure that you, as participants of this research, are informed as much as possible about the purpose of the research, what it means for you, and your right to confidentiality. The primary purpose of the present research is to fulfil the requirements for the principal researcher`s degree of the Doctoral of Philosophy in Management at Victoria University of Wellington.

How will you be affected?

- I will talanoa to you individually and the talanoa will be confidential. All identifying information such as your name, your position, and your individual government organisations will not be disclosed or used in the thesis or any publications. I will use any quotations in such a way that individual cannot be publicly identified. Any information provided will be kept confidential to the researcher and supervisors. If you decide you do not wish to continue participating, you may withdraw from the talanoa process before the analysis process by 31st December 2013.
- Each talanoa session may run for about an hour and could be more depending on your availability.

- In order to meet the ethical requirements of the research, I will be seeking your approval before we start talanoa to sign a 'consent form' where you can indicate how you want information received from your talanoa to be handled.

- The session will be audio-recorded, and this record and all written data from this research will be kept in a locked file and will be restricted to the researcher and supervisors. All electronic information will be stored in a password-protected file and will be restricted to the researcher and supervisors. All data from this project will be retained confidentially for a five years maximum from the completion of the thesis, and will be destroyed by December 2019, at the latest. A copy of this thesis will be kept at the VUW library and the final report will be published in the form of articles.

- Your feedback on talanoa notes will be sought by emails or any forms of communication you like after the talanoa process to ensure that the meaning captured was the intended thoughts conveyed by you. You will also be given a chance to request a summary of the completed research findings. You will be invited later in the process to attend an informal session in which I will present the key findings from this research to all participants who would be involved for their information.

- Due to the small sample size and very specific characteristics of the participants, it should be noted that there is a slight risk that quotations might be identified by participants who know the speaker. However I will do everything possible to ensure confidentiality including disguising the work context.

- Human Ethics approval for this research has been granted by the Pipitea Human Ethics Committee at Victoria University of Wellington. Please do not hesitate to contact the principal researcher if you have any questions.

PRINCIPAL RESEARCHER CONTACT INFORMATION	
Name	Mele Katea Paea (PhD research)
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Leadership practises and cultural values of Tongans in the New Zealand Public Service

Consent form for participants in group talanoa

Purpose

The purpose of this agreement is to indicate your consent to participate in this research project, and your right to confidentiality. In order to preserve the confidentiality of your participation and responses, your name or any other identifying information will not be used in all written reports, publications, and presentations resulting from this research.

Consent

- I have been given an information sheet containing the nature and objectives of this research project and have had an opportunity to have any questions answered
- I agree to take part in this research project
- I am happy to be contacted for more information   Yes ☐   No ☐
- I am requesting a summary of the completed research findings.   Yes ☐   No ☐
  If yes, please tick and provide details in the space below   Email ☐   Post ☐

_____

- I will keep the names of other members in the group talanoa and the information they provided confidential.   Yes ☐
- Please confirm your consent to participate in this research by signing below

Participant	**Researcher**
Name: _____	Name: _____
Signature: _____	Signature: _____
Date: _____	Date: _____

PRINCIPAL RESEARCHER CONTACTS	PRINCIPAL SUPERVISOR CONTACTS
Name: Mele Katea Paea **Phone:** Work (04) 4635233 x 7383 Home (04) 4765946 **Mobile:** 02102860721 **Email:** mele.paea@vuw.ac.nz	**Name:** A/Prof Deborah Jones **Phone:** (04) 4635731 **Email:** deborah.jones@vuw.ac.nz **Address:** Victoria School of Management, Victoria University of Wellington, Wellington, New Zealand

Appendix Five: One-to-one participant consent form

Leadership practises and cultural values of Tongans in the New Zealand Public Service

Consent form for participants in one-to-one talanoa

Purpose

The purpose of this agreement is to indicate your consent to participate in this research project, and your right to confidentiality. In order to preserve the confidentiality of your participation and responses, your name or any other identifying information will not be used in all written reports, publications, and presentations resulting from this research.

Consent

- I have been given an information sheet containing the nature and objectives of this research project and have had an opportunity to have any questions answered
- I agree to take part in this research project
- I am happy to be contacted for more information   Yes ☐   No ☐
- I am requesting a summary of the completed research findings. Yes ☐   No ☐
  If yes, please tick and provide details in the space below   Email ☐   Post ☐

  _____

- Please confirm your consent to participate in this research by signing below

Participant	**Researcher**
Name:_____	Name:_____
Signature:_____	Signature:_____
Date:_____	Date:_____

PRINCIPAL RESEARCHER CONTACT INFORMATION	**PRINCIPAL SUPERVISOR CONTACT INFORMATION**
Name: Mele Katea Paea	**Name:** A/Prof Deborah Jones
Phone: Work (04) 463 7383 Home (04) 4765946	**Phone:** (04) 4635731
Mobile: 02102860721	**Email:** deborah.jones@vuw.ac.nz
Email: mele.paea@vuw.ac.nz	**Address:** Victoria School of Management, Victoria University of Wellington, Wellington, New Zealand

Appendix Six: Group talanoa schedule

GROUP TALANOA SEMI-STRUCTURED QUESTIONS

1. BEING TONGAN	WHAT DOES BEING TONGAN MEAN TO YOU?
What I want to find out? ❖ Description about culture ❖ Learning about culture ❖ Construction of culture ❖ Evaluation of culture ❖ Dynamic & contextual nature of culture	**Sub-questions:** a) Reflecting on your upbringing (family, school, church, suburb), give me an example about the way in which your upbringing has affected your thinking and behaviour? b) Who was the most influential person in your life? Why? • Give me an example of how that person has influenced your life? c) What aspects of being Tongan you agree with? What aspects of being Tongan you do not agree with? Why? d) Have you ever experienced a situation that made you regret being Tongan? Why?
2. LEADERSHIP	WHAT ACTIONS IN YOUR DAILY LIFE THAT YOU CONSIDER AS LEADERSHIP ACTIVITIES?

What I want to find out?
❖ Description of leadership
❖ Learning about leadership
❖ Construction of leadership
❖ Evaluation of leadership
❖ Dynamic & contextual nature of leadership
	Sub-questions:
	a) How did you learn how to do these leadership activities?
	    • What guides you in the ways you do these leadership activities?
	    • Do you consider these leadership activities as part of you being Tongan? Why?
	b) Think of someone you have admired as a leader?
	    • What makes that person a leader?
	    • How that person has influenced your life?
	c) Was there any event in your life that encouraged you to change the way you lead? Why?
	    • How did you change it?
	    • How successful was it?
	d) Do you see leadership as something that is taught or you were born with it? Can you explain?

3. TONGAN LEADERSHIP IN THE NZPS	HOW BEING TONGAN AFFECTS THE WAY YOU PRACTISE LEADERSHIP AT WORK?
What I want to find out? ❖ Relationship between culture and leadership at work	**Sub-questions:** a) What are your leadership strengths that you believe you bring with you to the organisation?

❖ Construction of this relationship at work	• Do you consider being Tongan as part of your leadership strengths? Why?
❖ Evaluation of this link at work?	b) Do you know if your Tongan leadership strengths are valued by people you interact with at work?
❖ Dynamic & contextual nature of this relationship at work.	• If yes, can you give me an example? • If no, how do you know?
	c) How do you feel about working with people from different cultural backgrounds?
4. LEADERSHIP IN THE NZPS	HOW WOULD YOU DESCRIBE THE LEADERSHIP STYLE IN YOUR ORGANISATION?

What I want to find out?
❖ Description of leadership in organisation
❖ Construction of leadership in organisation
❖ Evaluation of leadership
❖ Dynamic and contextual nature of leadership in the organisation
	Sub-questions:
	a) What is most supportive and challenging about this leadership style?
	b) Is there any aspects of the leadership style in your organisation that you would like to see change?
	    • How it should be changed?
	    • If these changes occurred, in what ways could this influence your motivation to work in this organisation?
	c) At work, who is the most influential leader in your motivation? Why?
	    • Give me an example of how that person has influenced you?
	d) Can you give me an example of how you have interacted with your colleagues at work?

5. SUPPORTING TONGAN LEADERSHIP IN THE NZPS	HOW WOULD YOU LIKE YOUR LEADERSHIP STRENGTHS TO BE SUPPORTED IN YOUR ORGANISTION, AND IN WIDER NZPS?

What I need to find out?
❖ Available leadership support
❖ Evaluation of existing supports
❖ Strategies for supporting Tongan leadership
	Sub-questions:
	a) What leadership support is available for you in your organisation?
	    • In what ways are these leadership supports useful to you?
	    • Are these leadership supports specific to your being Tongan?

ONE TO ONE TALANOA SEMI-STRUCTURED QUESTIONS

1. BEING TONGAN	WHAT DOES BEING TONGAN MEAN TO YOU?
What I want to find out? ❖ Description about culture ❖ Learning about culture ❖ Construction of culture ❖ Evaluation of culture ❖ Dynamic & contextual nature of culture	**Sub-questions:** e) Reflecting on your upbringing (family, school, church, suburb), give me an example about the way in which your upbringing has affected your thinking and behaviour? f) Who was the most influential person in your life? Why? • Give me an example of how that person has influenced your life? g) What aspects of being Tongan you agree with? What aspects of being Tongan you do not agree with? Why? h) Have you ever experienced a situation that made you regret being Tongan? Why?
2. LEADERSHIP	WHAT ACTIONS IN YOUR DAILY LIFE THAT YOU CONSIDER AS LEADERSHIP ACTIVITIES?

What I want to find out?
❖ Description of leadership
❖ Learning about leadership
❖ Construction of leadership
❖ Evaluation of leadership
❖ Dynamic & contextual nature of leadership
	Sub-questions:
	e) How did you learn how to do these leadership activities?
	    • What guides you in the ways you do these leadership activities?
	    • Do you consider these leadership activities as part of you being Tongan? Why?
	f) Think of someone you have admired as a leader?
	    • What makes that person a leader?
	    • How that person has influenced your life?
	g) Was there any event in your life that encouraged you to change the way you lead? Why?
	    • How did you change it?
	    • How successful was it?
	h) Do you see leadership as something that is taught or you were born with it? Can you explain?

3. TONGAN LEADERSHIP IN THE NZPS	HOW BEING TONGAN AFFECTS THE WAY YOU PRACTISE LEADERSHIP AT WORK?
What I want to find out? ❖ Relationship between culture and leadership at work	**Sub-questions:** d) What are your leadership strengths that you believe you bring with you to the organisation?

❖ Construction of this relationship at work
❖ Evaluation of this link at work?
❖ Dynamic & contextual nature of this relationship at work.
	• Do you consider being Tongan as part of your leadership strengths? Why?
	e) Do you know if your Tongan leadership strengths are valued by people you interact with at work?
	    • If yes, can you give me an example?
	    • If no, how do you know?
	f) How do you feel about working with people from different cultural backgrounds?

1. LEADERSHIP IN THE NZPS	HOW WOULD YOU DESCRIBE THE LEADERSHIP STYLE IN YOUR ORGNISATION?

What I want to find out?
❖ Description of leadership in organisation
❖ Construction of leadership in organisation
❖ Evaluation of leadership
❖ Dynamic and contextual nature of leadership in the organisation
	Sub-questions:
	e) What is most supportive and challenging about this leadership style?
	f) Is there any aspects of the leadership style in your organisation that you would like to see change?
	    • How it should be changed?
	    • If these changes occurred, in what ways could this influence your motivation to work in this organisation?
	g) At work, who is the most influential leader in your motivation? Why?
	    • Give me an example of how that person has influenced you?
	h) Can you give me an example of how you have interacted with your colleagues at work?

2. SUPPORTING TONGAN LEADERSHIP IN THE NZPS	HOW WOULD YOU LIKE YOUR LEADERSHIP STRENGTHS TO BE SUPPORTED IN YOUR ORGANISTION, AND IN WIDER NZPS?

What I need to find out?
❖ Available leadership support
❖ Evaluation of existing supports
❖ Strategies for supporting Tongan leadership
	Sub-questions:
	b) What leadership support is available for you in your organisation?
	    • In what ways are these leadership supports useful to you?
	    • Are these leadership supports specific to your being Tongan?

Appendix Eight: Analysis form

THEME: E.g., Tongan culture or 'being Tongan' (BTON)

Category #	Category title	Category source	Source content/contribution	Comments
E.g., 1	Upbringing influence	'Amelia	I remember one time I came home from my form 5 school exam. My first exam was maths. You know, during our big exams my father didn't sleep. He's been up and prepared breakfast for you, do a prayer for you, you eat your breakfast, and off you go to exam. He never helped with the studies or he couldn't help me with my context but what he did was he always gave me time, space. That's the priority in our home as we were grown up was Dream School … So we did that all the time but Dream School at time was always that priority was school, you know.	Learning about leadership from upbringing interactions