makes this book unique is its antipodean focus. Margaret has developed a useful activist scholar text that is an exemplar of reflective practice. May it find its way onto many reading lists and may Margaret be swamped with invitations to share the learnings from this research.

Glossary

Pākehā	settler; New Zealander of European descent
te reo Māori	the Māori language
Tiriti	Treaty, referring to Te Tiriti o Waitangi—the Māori text of the 1840 Treaty of Waitangi

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Ara mai he tētēkura—Visioning our futures: New and emerging pathways of Māori academic leadership. Whitinui, P., Glover, M., & Hikuroa, D. (Eds.). (2013). Dunedin, New Zealand: Otago University Press. 174 pp. ISBN 978-1-877578-60-1.

To be Māori and to be emerging as a leader in the academy of Aotearoa New Zealand creates tensions that non-Māori colleagues may not know of—in the more grounded communication of te ao Māori, it takes guts. Contributing as indigenous academics in the academy requires a careful balancing act for Māori, who live and work in two worlds with different kaupapa.

For Māori academics, simultaneously there are two languages—te reo Māori and te reo Pākehā; two or more cultures—te ao Māori and te ao Pākehā; two histories—one of the coloniser "winner" who decides what is valid knowledge, and one of the colonised "loser" (Smith, 1999); two hierarchies—the academy, where there are few Māori, and whānau, hapū and iwi, where almost all are Māori (Hall, p. 45).

Perhaps the sharpest tension is between the academic individual as the most profitable economic unit of "economism" (Forster, p. 128), who contributes to the income of their employing institutions through the Performance Based Research Fund (PBRF), and their individual "quality category" as researchers, challenging the collective aspirations and identity of Māori as the indigenous tangata whenua and kaitiaki of both the land and the taonga of ancient knowledge. From the complexity of these relationships the "voices" of 20 or more of our new and emerging academic leaders stand as pou and reference points for others, especially Māori, in the academy.

For Māori "leadership potential is both an innate and experiential quality" and "good

leadership is borne out of the needs of followers—needs that are a manifestation of a specific (temporal and spatial) setting" (Ataria, p. 32). So it seems Māori leaders arise at a time and in a place to do the job with the people who will follow them to do what is needed. Emeritus Professor Sir Mason Durie is one of the leading Māori academics who saw the need for more Māori academics and leaders who are academically skilled. In 2010 and 2011 Manu Ao leadership wānanga addressed the issue. This book shares profound insights from and about the lives of contemporary Māori academic leaders, followers of Durie and other Māori academics who attended the wānanga. At the same time it is a lively, challenging and thought-provoking read.

The academy is predominantly based on Western paradigms of thinking and knowledge creation (Gray-Sharp, pp. 124–128). One example is the "objectivity" required in the scientific method to ensure new knowledge is valid: "all scientists attempt to remain objective while undertaking their research—and many achieve objectivity. However it is equally easy to accept that despite our best and honest attempts, objectivity isn't always reached" (Hikuroa, p. 148). For this reviewer, objectivity is impossible, being related to one of the authors, currently working for another, friends and meaningfully networked with most of these and many other Māori academics throughout Aotearoa New Zealand, and as part of MAI, the Māori and Indigenous graduate support network created by Ngā Pae o Te Māramatanga. I was told by a non-Māori academic that it was not possible for me to write a review for a book of people I know because I cannot be objective and therefore my thoughts would be "invalid". Obviously I don't agree, but I can say it is complexly difficult because of the existing relationships and connections I have. Thankfully from qualitative research practice there is ethically a way to do it, by declaring my bias, and positioning my writing from the lens I am using (kaupapa Māori) and the ground that I stand on (tūrangawaewae) qualified by a PhD, the new minimum requirement for quality research with, for and about Māori.

Dr Megan Hall writes of her research into what motivates Māori academics. Is it the power, the money, or the prestige? Kāore, it is "the contribution that they can make to Māori society and culture" (p. 49). This idea is echoed by many of the authors; in other words, leadership is about service. For example, Mark-Shadbolt writes that "leadership truly is about service and about being willing to make a call when no one else will: that good management is also a key attribute of a good leader" (p. 36).

Dr Hall groups the principles that underpin Māori academic realities "into four key areas; tuakiri (identity), pūkengatanga (skills), tikanga (practice) and whanaungatanga (relationships)" (p. 51). Other authors write of manaakitanga, tikanga, pono, aroha, rangatiratanga, kaitiakitanga and mahitahi. These and other common principles from te ao Māori are understood by those "in the know". If you are a Māori academic or leader, you are expected to know and use them and at the same time meet the rigorous disciplines and criteria of the international academic commmunity.

Increasingly there are expectations of Māori academic leadership to use their skills and abilities for their own iwi development, as discussed by Gifford and Boulton. This includes applying their expertise of "a rational and logical approach to problem solving; critical thinking and systematic analysis; the ability to provide relevant advice in a timely manner; the ability to write; and the ability to communicate quite complex ideas in a clear and lucid manner" (p. 55). Anecdotally this contribution from the academics is often expected as koha without financial return.

New responses to the need for more Māori academic leaders use traditional knowledge in innovative ways. Pehi and Theodore, writing of mahitahi and collective leadership, argue that "the ideas of interconnectedness and leading together mean that we can all be viewed as

leaders" (p. 107). These Māori writers have mastered the talents required for the academy, generating a book chapter as part of the PBRF "evidence portfolio" and more importantly showing here that Māori are turning collectively towards contributing to the transformation of Māori lived realities, through service in the many disciplines of the academy.

Glossary

aroha	love
hapū	sub-tribe
iwi	tribe
kaitiaki	guardians
kaitiakitanga	guardianship
kāore	no
kaupapa	philosophy
koha	gift
mahitahi	working together
manaakitanga	hospitality
pono	truth
pou	upright poles
pūkengatanga	skills
rangatiratanga	leadership
tangata whenua	people of the land
taonga	treasures
te ao Māori	the Māori world
te ao Pākehā	the world of New Zealand today
te reo Māori	Māori language
te reo Pākehā	Pākehā language
tikanga	correct protocols, practice
tuakiri	identity
tūrangawaewae	standing ground
wānanga	seminar
whānau	family
whanaungatanga	relationships

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