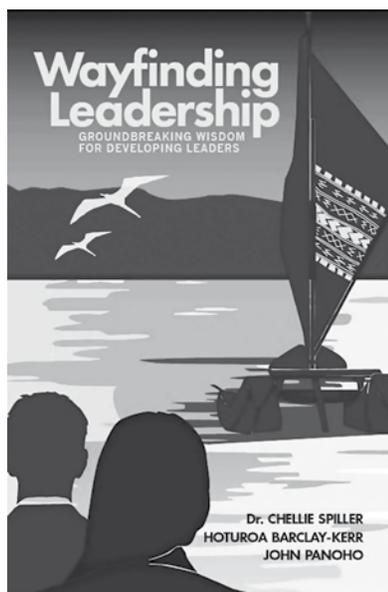


## Book Review



**Chellie Spiller, Hoturoa Barclay-Kerr and John Panoho** (2015). *Wayfinding Leadership: Ground breaking wisdom for developing leaders*. Wellington, New Zealand: Huia Publishers. ISBN 978-1-77550-211-1. 266pp

“Wayfinder leaders are those who practice their ancient craft in cultural pockets around the world and include the Inuit who can read the snow, the Australian Aboriginal who can track the desert, Bedouin Nomads who traverse the sand dunes and the Polynesian voyagers who navigate the oceans” (p. 7).

This book appeals to indigenous leaders across all disciplines, and although written for the business world, it has the potential to radically support Māori and Pasifika leaders in educational settings. If you have any connection or experience with waka then this book will evoke images, memories and emotions of authentic, traditional ways of knowing, and understanding leadership. The authors quickly draw the reader into the wayfinding leadership world and dare leaders to go beyond the known in order to “discover new horizons, draw upon ancient wisdoms which still hold insights that can make a big difference for leaders, their teams and organisations and for the future of society – for us all individually and collectively” (p. 3).

This is an exciting read for the emergent and experienced indigenous educational leader. It guides you on a leadership development journey that:

...requires stepping into the unknown, developing sharper powers of observation, being more comfortable with uncertainty and finding new and better ways to tackle situations, relying not only on rational thinking, but also on the much broader sets of intelligence with which each of us is endowed. A wayfinder leader is motivated by curiosity and is steeped in wonder. Wayfinder leaders look to develop everyone’s potential and have an abiding belief that ‘we are in the waka together’. (p. 3)

To guide the leadership development path, Spiller, Barclay-Kerr and Panoho offer a five-point framework which they call “The Five Waypoints”. The five waypoints are:

- **Orientation on how to lead:** Key principles of orientation in wayfinding and leading;
- **Implementing values:** Hūmārietanga (humility), kaitiakitanga (stewardship), rangatiratanga and manaakitanga personal sovereignty, kindness, and generosity, whanaungatanga (belonging), wairuatanga/aroaha (spirituality/love);
- **Human dynamics:** covers identity and self-knowledge, alignment, collective will and wellbeing;
- **Deepening practices:** connects values with practices, supporting holistic views that secure interpersonal relationships;
- **Exploring and discovering destinations:** uncovers new worlds of possibilities for leaders.

Each of the waypoints connects metaphorically with one part of the double-hulled oceangoing waka and is a reference point for the purpose of navigating your way through leadership.

The authors fully explain the waypoints in each chapter and provide thought provoking discussions on leadership and interweave understandings of leadership from different perspectives. Central to the discussions throughout this book are four main themes that underpin wayfinding and leading systems. These are: mana, mauri ora, philosophy of recognition and sphere intelligence. To further support the authors' central purpose of writing this book, they have designed tasks and practices at the end of each chapter to develop and fine tune leadership thinking. I found that I could not move onto the next chapter until I reviewed and reflected deeply on the activities and questions posed in these sections. These sections are worthy prompts and discussions for any pedagogical leadership programme and should be part of the fabric and framing of developing authentic leadership practices in educational settings.

There are some outstanding pearls of wisdom in this book. Two that specifically speak to me in my educational leadership journey are descriptions of 'purpose' and 'grit and awe'. Purpose the authors describe, is a vision for 'becoming' and that the role of the leader is to enjoin people to a shared sense of becoming. The authors believe that the future is in each moment suggesting that a task of leadership is creating a clear, shared and meaningful future in the present ... the process of becoming therefore is to fully fulfil potential personally and collectively (pp. 41-42). 'Grit and awe' the authors describe as 'courage in action'. The wayfinder leader they say, cannot be overcome by the enormity of the challenges they face, but must rise with courage, fortitude and sharpness that incisively cuts through a situation and instils confidence, purpose and direction (p. 154). These are strong and encouraging words and remind me that in our leadership we must "stay the course" (Bush, 2003).

I recommend that this book is on the essential reading list of pedagogical leadership programmes, as it provides an excellent perspective to grow indigenous educational leadership. Educational Leadership studies need to engage and widen their lens to include books like *Wayfinding and Leadership*. English (2008) describes perspective, truth and one's reality in a way that explains clearly why we need multiple perspectives to fully understand and appreciate one's theoretical perspective:

Human perception is not a matter of peering through the eyes of a totally open lens. Humans do not see what is there. Rather, humans "see what their language, culture and context permits them to see". (English, 2008, p. 54)

Educational leadership theories based on the illusory 'one best way to lead' compromise the way indigenous peoples understand and practice leadership. This book provides a perspective to support the development of Māori, Pasifika and indeed the wider indigenous educational leadership community to have culturally aligned leadership skills, knowledge and practice so that we could contribute to and participate fully in educational systems and not simply buy into the taken-for-granted skills or strategies set by non-indigenous western theories.

Dr Chellie Spiller is Ngati Kahungunu and a leading proponent for indigenous leadership and management development in the business world. As a senior lecturer and Associate Dean of Māori and Pasifika for the University of Auckland Business School, she constantly engages with and challenges indigenous leaders to draw on traditional values and ways of knowing and practicing leadership. Chellie has over thirty years' experience in tourism, finance and marketing and has held senior executive positions both in Aotearoa New Zealand and abroad. She is an inspirational speaker on indigenous corporate leadership. She is a weaver of stories – a wayfinder.

Hoturoa Barclay-Kerr is from Tainui and is the kaihautu of the oceangoing waka Haunui. Hoturoa was a lecturer at the University of Waikato for over nineteen years and investigated the waka as a symbol of mana

in the twenty-first century. Hoturoa is an accomplished orator on his marae at Kāwhia, a trustee on a number of trust boards and holds the position of chairman for Taharoa C Incorporation which administers and oversees the mining of iron sands on tribal lands. Hoturoa is a wayfinding leader on the ocean and in business.

John Panoho has whakapapa links to Ngāti Whatua, and Ngāpuhi and is an accomplished businessman who has worked across the broad spectrum of the tourism industry promoting Māori values-based indigenous tourism experiences. With the launching of Waka Quest Tours, unique Māori cultural landscapes provide experiences for the discerning tourist wanting authentic exposures to Aotearoa New Zealand. John holds onto the vision that the iconic Waka Horua will be synonymous with Tamaki Makarau – Auckland city of sails. John is a visionary – a wayfinder.

Bush, G.W. (2003). Retrieved Oct 1 2016 from: [https://en.wikipedia.org/wiki/Stay\\_the\\_course](https://en.wikipedia.org/wiki/Stay_the_course)

English, F. W. (2008). *The art of educational leadership: Balancing performance and accountability*. Thousand Oaks, CA: Sage Publications Inc.

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