

and I done the right things? Have we made the right decision in helping students pass their courses and do so with changed mindsets as citizens? On reflection, I am content about the sincerity of my motive. What about the sincerity of my privilege as an educator?

As you will appreciate, education is a powerful tool. Like all tools, it can be used to help people move forward or to disempower them. Education can be used for good or to bring havoc and sadness into peoples' lives. Hence, as an educator, I enjoy a privilege: one of shaping people either for good or for bad. In this sense, I am in a position of power. I am positioned to influence the way younger people think and feel. This role is the key to making a better tomorrow for Pacific people. I hope that in all sincerity, I have played a my educator role well in this course. I hope that in the performance of my role, I have captured the true essence of what it means to be a leader that serves with a purpose.

FROM:

"TOK PIKSA of Leadership Pacific;

As Seen Through Students' Eyes"

(2011), edited by Chu, C,

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Niu Generation leadership:

A ray of hope for the future Pacific?

Kabini Sangra and Erna Sangra

Introduction

In the preceding chapters, a cohort of Niu Generation leaders has expressed certain perspectives of and aspirations for the kind of leadership deemed needed for the future Pacific. The views of this cohort of leaders about leadership, however, are not derived from theoretical studies. Nor are these perspectives necessarily based on personal experience for each of the authors, although the views do represent the experiences of the authors' older student colleagues (whose leadership stories had informed the inspirations of these views). Nevertheless, these perspectives of leadership are valid and, as aspirations, are intended to shape our societal leadership practice more widely.¹

Futures-thinking is uncommon.² Such thinking is popularly seen as the privileged work of philosophers. Consequently what these student authors have done is heightening our societal sensitivities to anticipate and appreciate the future. Through their creative images of leadership, they have sensitised us to key questions: What is the nature of the future human society? What is the changing nature of the Pacific region? What challenges face the dynamic and fast-changing communities of the Pacific?³ What is the changing nature of leadership for the changing and future Pacific? Rather than attempt to answer these questions in this chapter, we merely point to the need for our societal and collective attention to such questions.⁴

In this concluding chapter, we summarise, in broad strokes, the key themes covered by the authors of this book. While we are presenting them as distinct themes, in the realities and complexities of leadership, there are overlaps and interactions. However, as our focus is on capturing and representing the thematic leadership understandings of the authors, we are not exploring the overlapping natures of the themes. In addition to our summaries, we offer brief commentaries, primarily to link the authors' ideas with the *Leadership Pacific* [www.leadershippacific.org/] philosophy

of leadership. Both our thematic summaries and our commentaries are not intended to be exhaustive, either of the authors' coverage of the subject matter or of the varied, contentious and complex literature on leadership.⁵

These themes are not to be taken as constituting a framework of leadership competencies or attributes for the future Pacific. Instead, as recommended by Bolden (2004), these themes might be offered, "as a lexicon with which individuals, mentors, organisations, [communities] and [others] can debate the nature of leadership and the associated values and relationships within their [communities] (p. 16)." In other words, given the key themes from our synthesis of the preceding chapters, all those within schools, organisations, Churches, villages and communities might use these as the starting points to debate and discuss the following questions: What are the needs of our community/context? What are the associated leadership roles, skills, knowledge and competencies that are needed? How might we obtain such needed skills, knowledge and competencies? How might we build, strengthen and sustain cultures of leadership for our communities?

While not offering a framework of leadership competencies ourselves, we note, however, that the strategy of leadership frameworks is popularly used. For instance, as a competency-based leadership framework for a British national leadership council, Perren and Burgoyne (2001) offer one with three categories—Thinking Abilities, People Abilities and Task Abilities. Further, as a behavioural leadership framework for United Kingdom public sector leaders, Bolden (2004) has reported sets of required behaviours against six main competencies: Giving purpose and direction; Making a personal impact; Thinking strategically; Getting the best from people; Learning and improving; and Focusing on delivery. Closer to home, Sanga (2005), has suggested a leadership framework for the Pacific with the components—knowledge, skills, roles and character.

As well, this concluding chapter serves two additional purposes. First, having outlined the key themes, we discuss the implications of these ideas for leadership development. Second, we end the chapter with an examination of the ongoing leadership development efforts of growing Ni'u Generation leaders of and for the future Pacific.

To begin, how is leadership for the future Pacific conceptualised?

Theme 1: Conceptualisations of leadership

While the authors have not defined the word leadership, their descriptions of the leadership function of future Pacific leaders suggest a more social and collective concept. Using a *vaka/waka* (canoe) metaphor, Thomson (Chapter 6) speaks of a community experiencing leadership through its members, including its position holders, carrying out key and unique roles. Similarly, Pelman (Chapter 19) sees leadership as a community notion. Pelman explains that within families, when members serve each other, they are fulfilling a leadership role. In further support of a collective understanding of the leadership function, Callard (Chapter 5) asserts that the leadership of a community develops and is further strengthened when members share responsibilities and participate in the affairs of their community. Finally, Apolo (Chapter 26) speaks about grassroots leadership which surrounds us daily and at its heart are people serving people.

A collective conception of the leadership function, however, does not exclude viewing the individual's part in such an enterprise. Anamani (Chapter 3) explains that leadership is not reserved for individuals who sit in elevated status positions in a community. Rather, when an ordinary daily role, played by a strong, serving mother is being performed, such an action is a portrayal of leadership, far more than words alone. The role of the individual to exert influence is further explained by Parsons (Chapter 23). According to this author, when a person chooses character, one strengthens oneself and in so doing, is likely to exert considerable influence others. Parsons goes on to say that the option to choose character is a leadership role which is available to all. In a sense, for Parsons, all members of a community have the opportunity to live out leadership individually through their choices.

The *Leadership Pacific* [www.leadershippacific.org/] conceptualisation of leadership assumes a collective view, thereby espousing communal purpose, shared privilege, joint responsibility and collective gifting for leadership in the Pacific.⁶ Within this communal framing, individual people as members of communities are the principal agents of change. Through their leadership being and action, people infuse, co-create and recreate new life into and within their organisations and communities. This *Leadership Pacific* focus on people—collectively and individually—entails

a creative tension which is the arena for sustaining leadership excellence in communities. Within this arena, leadership is dynamic, involving a myriad of variables.

Theme 2: Leadership relationships

As we understand, leadership eludes simple definitions and theoretical representations. Yet, in our review of the themes of preceding chapters, we find that central to the leadership conceptualisations of authors has been the importance of the relational aspects of leadership. Wells (Chapter 4), for instance, asserts that leadership in Pacific contexts is best explained, shared and received through collective conversations and lived experiences amidst people. According to this author, such an articulation of leadership is more transformative for people in their communities. In addition, Appleyard (Chapter 12) speaks about leadership that emerges from and is enhanced by, influential connections between people and their leaders. This author places importance on strengthening relationships and praiseworthy qualities within communities, to encourage and enhance leadership. In support of a relational view of leadership, Okeroa (Chapter 17) points out that a meaningful relationship is the core of leadership. For Okeroa, it is at this core that the understanding of and commitment to serving others emerges on a daily basis. Sharing a similar view, den Boon (Chapter 27) explains that sustaining relationships is essential as it is through such connections that people develop and shape their roles and insights of leadership.

The family is deemed important to this emphasis of the relational aspects of leadership. Blackwell (Chapter 14), for instance, points out that in Pacific contexts, leadership is firstly validated in the home, during daily ordinary experiences where relationships are developed, built together and sincere efforts made to sustain them. For this author, the family context is safe and less susceptible to common stereotypes and assumptions which might be negative for particular family members as emerging leaders. In support, Monastera (Chapter 7) states that the family is appropriate for nurturing younger leaders. For this author, the family is also the environment with potential to perpetuate leadership which is based on renewing of positive relationships.

The *Leadership Pacific* philosophy advocates that leadership sits within a broader communal purpose.⁷ Consequently, relationships are vital and integral to leadership. These may be relationships of vision, outcomes, participation or networks as played out within families, in organisations or more globally in diverse settings. Further, it is envisaged that as Pacific peoples assume greater ownership and responsibility for their own leadership in more contextually-appreciative ways, the prominence and value of relationships are likely to be greatly highlighted and our understandings of contextual leadership more insightful.⁸ Such a future is likely to demand responses that are challenging, creative and communal, as symbiotic and generative relationships are explored, forged, sustained and sometimes abandoned.

Theme 3: Leadership roles

Embracing both collective and person views of the leadership function, authors seemed to have highlighted a number of roles. First, Collins (Chapter 10) states that a leadership role for the future is that of establishing vision. To this, Lealofi (Chapter 8) adds the role of bringing about change through opening doors by building on past heritage as well as exploring newer opportunities. Second, a popularly espoused leadership role is that of people development. Chadwick (Chapter 9) points to the role of mentoring as integral to future leadership. At times, as suggested by Anamari (Chapter 3), this might merely be as a mother being a role model to her children. Collins (Chapter 10) further explains that leaders of the future must help others to be established as leaders. In addition, Johnston (Chapter 22) points out that education and educators play a specific role in shaping younger people to be better citizens. Finally, Thomson (Chapter 6) asserts that a key leadership role for the future involves change-making in ways that requires courage as one navigates people and changes.

A *Leadership Pacific* view of leadership affirms the roles of visioning, people-developing and change-making as espoused by the authors. In addition, *Leadership Pacific* sees the role of inspiration as particularly needful for the future Pacific. Specifically, the *Leadership Pacific* philosophy is aimed at inspiring a particular perspective which emphasises leadership as the realm of ordinary people—as students, children, mothers and

siblings and advocates leadership as service, as hard work and as being true to one's ideals.⁹ This role of inspiration is consistently played out through different ways, including via generative conversations between Ni'u Generation Pacific leaders.

Theme 4: Serving is leading

In their articulations of leadership for the future Pacific, authors appeared to have given considerable emphasis to the concept of service. What is service leadership? Ah-Ken (Chapter 2) speaks of service as giving of oneself, giving back to one's community and giving out to others. Sharing a similar view, Lealofi (Chapter 8) symbolises service as different gears that work together for a common good. For this author, such a conceptualisation of leadership is particularly needed for the future Pacific.

What does service leadership look like? For Parsons (Chapter 23), service leadership can be expressed in different forms, such as through engagement by leaders with youth, by tutoring students or, by mentoring emerging leaders. Or, as Manase (Chapter 20), puts it, service includes the young person who is serving others and in doing so, is himself undergoing a nurturing process. For Johnston (Chapter 22) service is expressed by the 'ordinary' person purposefully making use of daily opportunities to help others. As a final example, McCartney (Chapter 25) explains that service leadership is expressed in and through all forms of relationships that people have with each other and via roles that they play in the service of their communities. Given these views, according to Appleyard (Chapter 12), service leadership is self-sacrificial. In other words, there is a cost to the one offering the service. Yet, as this author argues, service leadership is essential for demonstration of personal credibility. It is through acts of service that a leader obtains, shows and enlarges personal credibility.

Two other appropriate questions about service leadership are asked. First, what is the context of service leadership? To this question, Gill (Chapter 13) points to the nurturing of leaders that takes place within Church contexts, or for McCartney (Chapter 25), within communities or for den Boon (Chapter 27), within families, or for Blackwell (Chapter 14), at school, or for Apolo (Chapter 26), in a myriad of multiple jurisdictions. Second, what is the particular contribution of service leadership? To this, Wells (Chapter 4) uses the image of an umbrella to portray care as service that covers people.

Leadership as service is at the heart of the *Leadership Pacific* philosophy. The four core values of *Leadership Pacific*: purposeful privilege, ownership, appreciation and integrity, are service values. The Movement's mission to enhance leadership capacity in the Pacific region is a service purpose.¹⁰ The Movement's strategic vision of raising a target number of Ni'u Generation leaders supports the Movement's mission. Accordingly,¹¹ this Ni'u Generation of leaders will learn to live under influence: to restrain themselves, to be silent and do these things wisely. They will need to be principled, seeking out and committing themselves to causes through which to serve Moreso, the philosophy of *Leadership Pacific* also advocates service in an attitudinal sense.¹² In this regard, the servant's attitude is a learner's attitude. This is a respectful attitude. It is a doing attitude. Finally, this is a people-serving attitude. In a sense, Ni'u Generation leaders are stewards of their communities.

Theme 5: Contextual leadership

Authors appeared to have emphasised contextual knowledge as essential for leadership of the future. For instance, Thomson (Chapter 6) speaks of the importance of heritage, which for this author, is necessary for leaders to maintain focus, encourage people and keep them together. Similarly, Monstra (Chapter 7) talks about the lived knowledge of people, which is seen as important for leaders' sense of identity and rootedness. Expressing a similar view, Linderboom (Chapter 11) states that leaders need to know their place in their communities. In this way, this author believes that leaders are more able to have strong senses of themselves as people. Afeaki (Chapter 28) points out that a leader's self-acceptance of cultural heritage and identity equips the leader with contextual knowledge that is necessary for leading self and others. Taking context more broadly, Collins (Chapter 10), points out the need for leaders of the future to have knowledge of the wider world, including knowledge of other cultures and the newer challenges of a more pluralistic world.

Besides highlighting contextual knowledge, authors also draw attention to the importance of sharing such knowledge. Wells (Chapter 4) argues that leaders of the future must not only have certain knowledge but also share such knowledge. Chadwick (Chapter 9) adds to this view by asserting that courageous leaders will share their knowledge and experiences, particularly for the purpose of mentoring younger leaders. In a wider yet

complementary view, Cowper (Chapter 18) explains that the leadership context of the future requires knowledge sharing and learning to be open. In this way, the author believes that leaders can learn from others within their communities and see learning as a life-long activity.

The *Leadership Pacific* philosophy embraces context as integral to leadership. Consequently, leaders and leadership must seek first to understand context and the contexts of context.¹³ Doing so entails an insightful appreciation of and grounding in context, without being enslaved to it. Ni'u Generation leaders, in particular, need to be cognizant of the three domains of social relationships and societal influence in the Pacific.¹⁴ As well, particular national, local and community sensitivities of context, together with their changing natures, require careful leadership attention. This includes, though is not restricted to, being sensitive to the spiritual dimensions of leadership in many Pacific contexts.¹⁵ *Leadership Pacific* further affirms that the leadership function includes educating about context.

Theme 6: Leadership skills

The purpose of describing leadership skills is not to suggest a heroic notion of leaders. Rather this is merely to point to examples of skills that might be assumed as the starting points for inductive discussions on the needed leadership skills of the future. In examining the preceding chapters, a number of leadership skills are perceived as needed. Collins (Chapter 10), for instance, speaks of the need for highly competent leaders: those who are able to shape society while also keeping it united. Afeaki (Chapter 28) points to the important skill of accepting multiplicities: of identities, constituents and challenges. Sharing a similar view, McCartney (Chapter 25) emphasises the attribute of adaptability, wherein leaders remain faithful to their heritage while creating newer legacies as well. Nanai (Chapter 24) speaks of learning as a necessary skill for future leadership. For this author, learning opportunities for leaders abound in the lessons from heritage as well as in the challenges of daily experiences. Another key skill area, according to Johnson (Chapter 22), is that of mentorship. For this author, leaders of the future must mentor those around them. In support, Gill (Chapter 13) calls attention to the importance of leader competencies which are necessary for leaders to create opportunities for others to grow as leaders.

As stated, the leadership competencies identified by authors are not to be taken as prescriptive. As examples, however, the skills shared are congruent with those espoused by the *Leadership Pacific* philosophy. In addition, other needful skills for future leadership might include: the ability to ask the right and tough questions; to make better sense of a complex human world; to demonstrate appropriate initiative and action; to show foresight and articulate vision; to order complexities and priorities; to deal with conflict; and to account appropriately for resources.¹⁶ Moreover, the following competencies are also perceived as important for the future: technological skills; the ability to maintain focus; and to demonstrate insightful judgment and choice.¹⁷

Theme 7: The character of leaders

The acceptance of the view that leadership does not reside in a person or position, but rather that leadership is a complex web of moral relationships between people,¹⁸ reinforces the central place of character in imagining leadership for the future. In our examination of the preceding chapters, we note the importance of character in the conceptualisations of leadership by the authors. Soliz (Chapter 15) speaks of character as the unseen *depth* of the leader. For Soliz, this *depth* outweighs *surface* considerations of leadership actions and choices. This is so because, according to Gill (Chapter 13), character is based on principles that are unchanging. This author believes that as leaders demonstrate upright principles in their choices, their characters are further developed.

What are character-fostering principles? In answer to this question, examples from three authors are offered: Appleyard (Chapter 12) speaks of hope-giving, courage and respect; White (Chapter 21) draws attention to the importance of *walking the talk*; and Soliz (Chapter 15) offers a number of principles including commitment, respect, sincerity, humility and love. These principles, according to Nanai (Chapter 24) are internally developed in leaders as a result of going through challenges, failures and successes in life.

Why is character important in leadership? In answer to this question, Ah-Ken (Chapter 2) might say that having credible character is vital for serving others, especially when there are multiple constituents in all future Pacific communities. In addition, Tāzala (Chapter 16) might point to the need

for courageous service despite challenges amidst one's own community, or truthful service in the midst of distrusting communities. Authors point to the need for internalising character, making it a lifestyle (White, Chapter 21). According to Manase (Chapter 20), this might be done through courageous development of cultural understandings of knowledge, skills and service to others. Certainly, as argued by Soliz (Chapter 15), character development takes place over a life-time through choice-making and socialisation.

As stated, a core value of the *Leadership Pacific* philosophy of leadership is integrity. Based on this value, one of the missions of this Movement is to foster ethical leadership in individuals, within organisations and throughout communities. Consequently, character is an important dimension of the kind of leadership that is espoused here. Much more so, character is fundamental to leadership. In advocating this view, the *Leadership Pacific* promotes personal and communal credibility, courage, purposefulness and service,¹⁹ together with sincerity, honesty and loyalty,²⁰ as important ethical principles upon which Ni'u Generation leaders might base their leadership of the future.

Given these conceptualisations of leadership by authors, what are the implications for leadership development?

Implications for leadership development

To restate, the mission of the *Leadership Pacific* Movement is to enhance the leadership capacity of Pacific communities. In support of this mission, viewing leadership as process—contextual and situated—is primarily important. Within such a view, leadership development becomes a community notion, embracing communal visions with cultures, processes and context. Or as Day (2001) has put it, leadership development is an investment in social capital, aimed at building commitments among members of a community.²¹ Its principal concern is to shape and influence attitudes, to empower action and to stimulate a community.²² This view of leadership development shifts from a focus on the individual or on traits and/or needed competencies.

In the following paragraphs, the conceptualisations of leadership of the future as espoused by authors are briefly restated. These creative imaginations offer a glimpse of the changing conceptualisations of

leadership. They also offer pictures of the emerging context for leadership development for the future Pacific. The basic approach of the paragraphs entails asking and answering two questions: What is the new conceptualisation of leadership? What are the implications for leadership development?

First, in conceptualising leadership for the future Pacific, the view is of a more collective notion of leadership. This is unlike popular Pacific perspectives that tend to be more autocratic, theocratic or status-oriented in their emphases. This new conceptualisation of leadership embraces every-day people, is distributive throughout community and is relational and familial in its orientation. This view assumes leadership as social, complex and dynamic. From a leadership development perspective, such a conceptualisation of leadership shifts the focus of leader development attention on individuals and senior position holders, to attention on the group, on processes and on collective community cultures. This newer understanding of leadership requires leadership development to be tailored to both individual and collective needs, and embracing of emergent and changing priorities.

Second, newer conceptualisations of leadership for the future Pacific speak of service and servant-hood, of morality and character and of teamwork. While these particular emphases are not necessarily new within Pacific contexts, the point worth noting is that Ni'u Generation leaders have noticed their absence in the practice of leadership and have, therefore, highlighted the importance of service, morality and teamwork. Within teamwork, Ni'u Generation leaders have identified the importance of relational skills, the value of leaders playing educative roles and of appreciating context. From a leadership development perspective, such conceptualisations call for a leadership development perspective, such conceptualisations call for a leadership responsibility for leader and leadership development. As well, collective responsibility for leader and leadership development. As well, more appropriate and effective approaches to leadership development are needed. Speaking specifically in support of experiential learning, one author²³ has argued for the inclusion of leadership education in the ethical dimensions of human endeavour.

Third, newer conceptualisations of leadership emphasise context. By its nature, context is value-laden. It is subjective. It is multiple, complex and conflicting. While Ni'u Generation leaders have focused on contextual

knowledge, the concept of context is broad and complex. One author has spoken of context as including individual contexts, organisational contexts, sectoral contexts, occupational contexts and societal contexts.²⁴ Such a view of leadership as contextual appreciates the changing and conflicting nature of priorities for people over time, or for differences of environments or value systems. From a leadership development perspective, the acknowledgement of context requires leadership development to be context-embedded and context-responsive. Programmes will need to be customised to particular people, particular group needs and to different environments. Leadership development strategies will need to be participative, interactive and experiential. Moreover, such strategies must include everyone and not just senior position holders.

Having explored the leadership development implications of the conceptualisations of leadership for the future, to what extent are these understandings reflected in the practice of leadership development by *Leadership Pacific*?

Niu Generation leadership development

As stated, *Leadership Pacific* [www.leadershippacific.org/] is a cause Movement. Consequently, what holds the members of this Movement together are the mission, values and vision of *Leadership Pacific*. In a sense, these are the non-negotiable aspects of this community of mind. It is these aspirations, values and philosophy of leadership that attract people to this community. It is to these aspirations and values that people choose to commit. It is to these aspirations and values that keep Niu Generation leaders engaged as leaders. *Leadership Pacific* is not an organisation. It is not supported by an elaborate structure or a budget. It does not have a hierarchy of position-holders or an elaborate decision making system, or an appraisal system.

In this section, lessons from the leadership development efforts of *Leadership Pacific* are explored. The intention here is not to describe or assess the programmes or strategies used. Rather, the aim is to capture key leadership development lessons from the efforts to date.

In its brief history, *Leadership Pacific* has been active in leadership development efforts in support of its mission and vision. Multiple leadership development strategies are used, including mentoring relationships and programmes, leader development workshops, internships, cluster groupings, leadership networks, leadership stories sharing, leadership workshops, symposia and conferences, as well as many collaborative relationships with people, institutions and communities. These strategies have been applied in response to people needs, within institutional and organisational contexts, in-country as well as across Pacific regional and international contexts.

The following positive lessons have been observed from the *Leadership Pacific* leadership development efforts. First, *Leadership Pacific* generally initiates and runs its own leadership development initiatives for members of the Movement. In other words, leadership development is in-house, in-context and in response to member needs. Second, leadership development programmes are integral to the mission and vision of *Leadership Pacific*. The programmes are facilitated by mentors for Niu Generation leaders, always in support of the mission and vision needs, and consistent with *Leadership Pacific* philosophies, values and principles. Stated another way, leadership development consistently supports and enhances the broader Movement's strategic goals and direction. Third, in all leadership development programmes, considerable use is made of self-reflection, group reflection, facilitated and experiential learning, as well as co-created learning. Through such strategies, meaningful learning is ensured and assured within appropriate learning environments for both mentors and protégés. Fourth, consistent with *Leadership Pacific* principles, leadership development is always about learning, for individuals as well as for the collective. Fifth, and again in keeping with *Leadership Pacific* principles, leadership development always assumes an appreciative stance. Strengths are identified and appreciated. What is working is supported to work better. It is positive to note that *Leadership Pacific* leadership development practice seems to be aligning people, processes and aspirations purposefully.

There are, however, challenges in the leadership development efforts of *Leadership Pacific*. As stated, in a cause Movement, not all Niu Generation leaders understand the nature of such a community. Not all are involved

in sustaining the life-blood of the Movement. Often, the mentors and the passionate Niu Generation leaders find themselves carrying more than their shares of responsibility for leadership development. Not all Niu Generation leaders appreciate the long-term nature of leadership development. This is particularly so as most of these are young students, who are physically around mentors for a couple of years only. Not all are experienced or have varied experiences to apply. Not all are connected or able to seek out and establish generative networks and relationships. Consistent with the *Leadership Pacific* philosophy, however, these identified challenges can also be perceived as opportunities for development and growth.

In closing, these questions are posed for our further reflection: To what extent are we investing in developing our Niu Generation leaders? If indeed our future Pacific is at stake, to what extent are the best of our mentors involved in preparing Niu Generation leaders for our Oceania?

Concluding comments

In ending this chapter, we make two final points. First, we applaud the courageous emergence and efforts of a new generation of Pacific leaders. Specifically, we affirm the contributions of this particular cohort of Niu Generation leaders, authors of this book, who have gifted to us (all) their visions of future leaders and leadership. Through their imaginative creations of future Pacific leadership, Niu Generation leaders are offering our Pacific region potential stamps of hope. Collectively, however, the Pacific must marshal a purposeful response to the overwhelming need for leadership of the future Pacific.

As a cause Movement, *Leadership Pacific* [www.leadershippacific.org/] is one such response.

Through this response, a new generation of leaders is being nurtured and mentored. As stated, many of these are students and younger people. Many are seeking out clearer personal life meanings. Many are not fully confident. Many do not appear to have a clear sense of personal life vocation. Many lack focus. Despite these obvious areas of need, there is considerable promise, passion and daring in these young people.

As Niu Generation leaders, they are not only living in this generation but are seeking to lead it. They are doing so through their daily and purposeful influencing of people, ideas and actions. They are active in their families, in their schools, villages and in their wider communities. They are aspiring to influence the minds and shape the hearts of people in their time. As Niu Generation leaders, they are seeking to establish and enhance their credibility, through their lives and learning, from mistakes made and hardships faced. They are aspiring to be warm, yet courageous of heart.

Second, we note with concern that relative to the overwhelming leadership needs of the future Pacific, these Niu Generation leaders are not having their dire need of support met. As stated, being mindful of a more challenging future, the need exists for a more collective purposeful response to leadership preparation for the future. Further, being cognizant of the demands, we believe that leadership development needs an entire 'village' rather than just one or two people or a few organisations.

We therefore draw attention to the need and opportunities for mentorship of a new generation of leaders for the Pacific region. As stated, the authors of this book, as young Niu Generation leaders, need considerable support to grow and mature as leaders. Able mentors can offer these emerging leaders support in personal self-awareness, confidence-building, cause identification and vocational guidance. Mentors can potentially support cohorts and teams of Niu generation leaders to dream, develop collaborative cultures and to learn how to initiate and sustain ideas and causes. Further, mentors can support Niu generation leaders to learn and lead social changes, people impacts and societal transformations.

The mentorship needs of Niu generation leadership further require an appropriate enabling environment. The first requirement for this environment is that mentorship takes place within and must advance the mission, vision and values of *Leadership Pacific*. A second aspect of an enabling environment is the consistent affirmation of the leadership philosophy of *Leadership Pacific*, together with the principles underlying the Movement's leadership development framework.²⁵ Third, the following considerations are particularly essential for mentorship relationships that

are part of the needed environment: (1) appreciation of all people and who they are as members of communities; (2) accommodation of all people with their particular giftings and contributions; and (3) commitment to stretching protégés and supporting their growth through encouragement, advice and feedback.

It would seem that the verdict is cast. The young water-bailers of Pacific's *waka* (*waka* or canoes) are, by choice, calling for and taking their places as the seafarers of the future Pacific. As Niu Generation leaders, they are picking up their paddles, hoisting the sail and pointing out possible destinations. Even as they do so, these Niu Generation leaders are calling out for mentorship. Will the seafaring community respond? Will the best of Pacific's mentors rise up to become part of the more communal purposeful response that is needed to offer hope to the future Pacific?

Endnotes

- 1 This proposition is based on the idea of praxis (as distinct from theory or practice). Praxis is a process of reflection and action on theory without an explicit formulation of the understanding. The function of praxis is to transform or change (see Freire, Paulo, 2007, *Pedagogy of the Oppressed*. New York: Continuum).
- 2 For an introduction to futures-thinking, see Takasa, H. (2009). *The five laws to foresee the future*. Tokyo: Jorge Pinto Books.
- 3 For speculations of societal trends of the future Pacific, see Sanga, K. (2010, November). *Vakamini e na veivakadeitaki: The first task for educators as leaders*. Keynote address delivered at the Fiji National Education Conference, Lautoka, Fiji.
- 4 For a United Kingdom example of how these questions about the future are answered, see Bolden, R., & Gosling, J. (2003). *Leadership, society and the next ten years*. (Report for the Windsor Leadership Trust). Exeter: Centre for Leadership Studies, University of Exeter.
- 5 Stogdill is often quoted as saying "there are almost as many definitions of leadership as there are persons who have attempted to define the concept" (p. 259), see Stogdill, R. M. (1974). *Handbook of leadership: A survey of theory and research*. New York: Free Press.
- 6 See Sanga, K. (2008, October). *Ideals and ideas underlying the leadership development framework of Leadership Pacific*. Plenary Address delivered at the Wellington Pacific Leadership Symposium, Victoria University of Wellington, Wellington.

7 Gardner, J. (1990) states that leadership is a sub-set of communal purpose. See Gardner, J. (1990). *On leadership*. New York: Free Press.

8 In Sanga, K. 2011. It is stated that part of the DNA of Leadership Pacific as a Cause movement is that it is based on caring relationships and familial communities. See Sanga, K. (2011, March). *The DNA of the Leadership Pacific Movement*. Paper presented at the Nga Hau Mahana Seminar Series, Victoria University of Wellington, Wellington.

9 See Sanga, K. (2009, March). *Gifting of a vision*. Speaking notes. Suva, Fiji.

10 See <http://www.leadershippacific.org/> for details on Leadership Pacific Mission, values and vision.

11 Refer to Sanga, K. (2010, December). *Capture your day and influence the future!* Keynote address delivered at the Auckland Pacific Leadership Symposium, Auckland: Manukau Institute of Technology.

12 See Sanga, K. (2011, March). *The DNA of the Leadership Pacific Movement*. Paper delivered at the Nga Hau Mahana Seminar Series, Victoria University of Wellington, Wellington.

13 In discussing the principle of "beginning with what is here now" Sanga highlights the need for looking within first, contextually, before looking without. See Sanga, K. (2008, October). *Ideals and ideas underlying the leadership development framework of Leadership Pacific*. Plenary Address delivered at the Wellington Pacific Leadership Symposium, Victoria University of Wellington, Wellington.

14 The three domains of societal influence in the Pacific are (1). Pacific cultures and traditional systems, (2). The Church and religious systems and (3). Formalised, Institutionalised Modern systems. See Sanga, K. (2008, April). *Women and youth participation in decision-making in Pacific states*. Keynote address delivered at the AUSAID-ANU International Conference on Gender, Youth & Economic Empowerment in the Pacific, Canberra.

15 Sanga is of the view that the spiritual dimension of leadership is neglected in conceptualisations of leadership in Pacific contexts. Using a Malaita example, he discusses the concept of *abu* or *tapu* to urge attention to rectify this neglect. See Sanga, K. (2009, November). *Lightning meets the tight-bull: Abu (tapu, sacredness) and transformational leadership in indigenous Solomon Islands*. Paper presented at the International Leadership Association Conference, Prague, Czech Republic.

16 See Sanga, K. (2005, July). *Pacific leadership: Hopeful and hopeful!* Keynote address delivered at the USP-NZAID Regional Symposium on Pacific leadership, Suva, Fiji.

17 See Sanga, K. (2008, April). *Growing new generation Pacific leader-educators*. Keynote address delivered at the NZEALS International Educational Leadership Conference, Auckland.